SCHEME OF TRANSLITERATION.

ء = 'a, 'i, 'u.	ص = ṣ.
ث = th.	ض = ḍ.
چ = ch.	ط = ṭ.
ح = ḥ.	ظ = ẓ.
خ = kh.	ع = ʻa, ʻi, ʻu.
ذ = dh.	غ = gh.
ش = sh.	ق = ḳ.

SYNOPSIS OF CONTENTS.

Various Readings and Orthography of the Ḳur'ān.

No. 1.

foll. 51; lines 24; size $9\frac{3}{4} \times 7$; $7\frac{1}{2} \times 5\frac{3}{4}$.

كتاب التيسير

KITĀB AT-TAISĪR.

A well-known treatise on the seven principal "Readings" of the text of the Ḳur'ān, by ابو عمرو عثمان بن سعيد الداني القرطبي Abū 'Amr 'Uthmān bin Sa'īd ad-Dānī al-Ḳurṭubī. He was born in Denia in Spain in A.H. 371, A.D. 981 and made the pilgrimage to Mecca in A.H. 397, A.D. 1006. He remained four months at Ḳairawān and a year at Cairo. On his return he settled in his native town and died there in A.H. 444, A.D. 1053. For details of the author's life see al-Makkarī, Vol. I., p. 550; Yāḳūt, Vol. II., p. 540; Wüstenfeld, Gesch. No. 197; Nöldeke Gesch. d. Qorān, p. 336; and Brockelmann, Gesch. d. Arab. Litter. Vol. I., p. 407.

Beginning:— الحمد لله المنفرد بالدوام المتطول بالانعام الخ *

The author says in the preface that he composed the present short work on the seven "Readings" of the text of the Ḳur'ān at the request of his friends and pupils, and concerning each reading he quotes two reliable "narrations" of that "Reading." Before dealing with the "Readings" of the text of the Ḳur'ān, the author gives a short account of the "Seven Readers" of the text of the Ḳur'ān and some of their pupils.

For chapters of the work see Berlin Cat. No. 579.

For copies see Bodleian Cat. Vol. II., p. 87*a*; Cairo Cat. Vol. I., pp. 34, 40, 43; Gotha Cat. No. 550; India Office Cat. No. 41; Berlin Cat. Nos. 579–589; Brill's Cat. 1886, No. 319; Rosen, Marsigli Collection, No 56; British Mus. Cat. pp. 69*b*, 71*b*, 378*b*; Br. Mus. Supp. No. 84; Rampur List, p. 46; Hyderabad List, Fann Tajvīd Nos. 1 and 26; and Bankipur Cat. p. 95.

Lithographed, Dehli, A.H. 1328.

Headings of chapters are in large character. The last folio has been supplied in a modern hand. Slightly injured by worms.

Written in Naskh. Not dated, apparently 14th century.

considerable time. It is regrettable and surprising that there should be so great an uncertainty as regards the date of al-Baiḍāvī's death, whose name is universally familiar to all students of Arabic literature. According to Tāj al-'Urūs, Vol. V., p. 11, and Iktifā al-Ḳunū', p. 114, he died in A.H. 691, A.D. 1291; Mir'at al-Janān (library copy). Vol. II., fol. 313*b*, and Ḥabīb as-Siyar, Vol. III., juz' I, p. 77, place the date one year later, i.e. A.H. 692, A.D. 1292; Tārīkh-i-Guzīda (Gibb Memorial edition), p. 118 calls him Nasīr ad-Dīn Abū Sa'd (according to Ḥāji Khalīfa, Vol. I., p. 469, Abū Sa'īd) 'Abdallāh bin Muḥammad bin 'Alī al-Baiḍāvī; and gives A.H. 605, A.D. 1208, as the date of his death. Miftāḥ-as-Sa'āda, Vol. I., p. 436 mentioned two dates—A.H. 641, A.D. 1243, and A.H. 685, A.D. 1286; as-Suyūṭī, in Bughyat al-Wu'āt, p. 286, points to A.H. 685, A.D. 1286, and A.H. 691, A.D. 1291. But in my opinion his death took place in A.H. 685, A.D. 1286, as this date is given by Miftāḥ as-Sa'āda (Vol. I., p. 436) on the authority of aṣ-Ṣalāḥ aṣ-Ṣafadī (d. A.H. 764, A.D. 1362) who again bases the authenticity of this date, A.H. 685, A.D. 1286, on the authority of Najm ad-Dīn Sa'īd ad Dehlī, nearest in point of time to al-Baiḍāvi. See also Nuzhat al-Jalīs, Vol. II., p. 88; Subkī, Tabaḳāt al-Kubrā, Vol. V., p. 59; Rawḍāt al-Jannāt, p. 685; Elliot History of India, Vol. II., p. 252; Brockelmann, Gesch. d. Arab. Litter. Vol. I., p. 416; Rieu, Persian Cat., Vol. II., p. 823; and Casiri, Escuria Cat., No. 1296.

Beginning:—

الحمد لله الذي نزل الفرقان على عبده ليكون للعالمين نذيرا الخ *

This commentary is chiefly based on az-Zamakhsharī's al-Kashshāf, but in it the author has added much matters in refutation of Mu'tazilite doctrines, and other matters drawn from other sources. It is the favourite commentary of the Sunnīs in the east. See Ḥājī Khalīfa, Vol. I., p. 469.

For copies, see Berlin Cat. Nos. 817–823; Leyden Cat. Nos. 1676, 2696, India Office Cat. Nos. 70–93; Madrid Cat. No. 124; Munich Cat. No. 88; Escuria Cat. Vol. I., No. 1296; Rampur List, pp. 20–22; Bankipur Cat., p. 11; Asiatic Society's Cat., p. 1; and Hyderabad List, Fann Tafsīr Nos, 30–34.

For glosses see Ḥājī Khalīfa, Vol. I., p. 473; Berlin Cat. Nos. 835–869 and Rampur List, pp, 27–30

The work has been edited by Fleischer in 2 Vols., Leipsic, 1844–48; and in Būlāḳ with the supercommentary by Shaikhzāda al-Khafājī, A.H. 1283, A.D. 1866; and in Constantinople, A.H. 1303, A.D. 1885 (with the commentary of Jalālain in the margin). It has been lithographed in Lucknow, A.H. 1282, A.D. 1865 and in Bombay A.H. 1277, A.D. 1860.

D.S. Margoliouth has translated and explained the commentary of al-Baiḍāvī on Sura II, called Sura al-'Imrān, which is printed under the title of Chrestomathia Baidawiana, London, 1894.

The first 3 foll. have been recently added. Gold and blue lines are round the pages with a beautiful *'Unwān* at the beginning. The verses of the Ḳur'ān are in red ink. The first and last foll. bear the seals of Sulaimān Jāh and Amjad 'Alī.

Written in good Naskh. Not dated, apparently 16th century.

No. 5.

foll. 208; lines 25: size 10×6; 8×4¼.

الحاشية على انوار التنزيل

AL-ḤĀSHIYA 'ALĀ ANWĀR AT-TANZĪL.

A supercommentary to al-Baiḍāvī's commentary on the Ḳur'ān (see No. 4) by عصام الدين ابراهيم بن محمد بن عربشاه الاسفرائيني 'Iṣām ad-Dīn Ibrāhīm bin Muhammad bin 'Arabshāh al-Isfrā'īnī. He was a professor in the college built by Shāhrukh Mīrzā in Hirāt during the reign of Sulṭān Ḥusain Baiḳarā, A.H. 873–911, A.D. 1468–1505. But owing to some reason or other he gave up the appointment and went to Bukhārā where he died in A.H. 944, A.D. 1537. See Ḥabīb as-Siyar, juz' III, Vol. III., p. 348; and Brockelmann, Gesch. d. Arab. Litter. Vol. II., p. 410.

Beginning :—

الحمد لله الرحمن الرحيم رجاء ان يهدي الى صراط مستقيم قوله الحمد لله الذي نزل الفرقان على عبده ليكون للعالمين نذيرا الخ *

For copies see Berlin Cat. Nos. 836–7; British Mus. Suppl. No. 117.; India Office Cat. No. 84; Aya Sofia Cat. Nos. 324–34; Rampur List, p. 27; Bankipur Cat., p. 125; Hyderabad List., Fann Tafsīr No. 52; and Asiatic Society's Cat., p. 2.

The first 84 foll are in one hand and the rest in another. The foll. are not in proper order; foll. 33–48 should come after fol. 24, fol. 49 after fol. 32, fol. 196 after fol. 194 and fol. 197 after fol. 195.

Wrongly designated on the title page as Rawḍāt al-Jannāt by Jamāl ad-Dīn al-Ḳarāmānī.

Written in ordinary Nasta'līḳ. Not dated, apparently 18th century.

No. 6.

foll. 402; lines 22; size $9\frac{1}{4} \times 4\frac{3}{4}$; $6\frac{3}{4} \times 3$.

الحاشية على انوار التنزيل

AL-ḤĀSHIYA 'ALĀ ANWĀR AT-TANZĪL.

A supercommentary to al-Baiḍāvī's commentary (see No. 4) of the Ḳur'ān, by ملا عبد الحكيم بن شمس الدين السيالكوتي Mullā 'Abd al-Ḥakīm bin Shams ad-Dīn as-Siyālkūtī. He was born and brought up at Siyālkūt in the Punjab. He was the pupil of Mawlānā Kamāl ad-Dīn al-Kashmīrī and was regarded by his contemporaries as a most sound and perfect scholar. During the time of the Emperor Jahāngīr (A.H. 1014–1037, A.D. 1605–1628) he was teaching students in his native land, but in the Emperor Shāh Jahān's reign (A.H. 1037–1069, A.D. 1628–1659) he came to Dehli. The Emperor received him with marked consideration and favour, bestowed on him several villages as *Jā'igīr* and ordered him to teach students and compose books. He died on the 18th Rabī' I, A.H. 1067, A.D. 1656. Āzād Bilgirāmī in Subḥat al-Marjān, p. 66, has enumerated 15 works of this author. See Khulāṣat al-Athar, Vol. II., p. 318; Ḥadā'iḳ al-Ḥanafīya, p. 401; and Brockelmann, Gesch. d. Arab. Litter. Vol. II., p. 417.

This copy is defective; two foll. are missing at the beginning. The first line of the MS. runs as follows:—

لا فرق بينهما فى اللغة الا انه قد يراد من التنزيل الانزال نجما نجما على سبيل التدريج الخ *

In the preface of the lithographed copy we find that the author dwells upon the benevolence and justice of Shāh Jahān, to whom he dedicated this work.

For copies see India Office Cat. Nos. 90–1; Aya Sofia Cat. Nos. 301–2; Rāghib Cat. Nos. 140–1; Cairo Cat. Vol. I., p. 166; Asiatic Society Cat., p. 2; Rampur List, p. 28; Hyderabad List, Fann Tafsīr No. 53.

It has been lithographed, Dehli by Muḥammad 'Abd al-Majīd.

Foll. 13–18, should come after fol. 10; and foll. 11 and 12 after fol. 18. Some foll. are missing after fol. 223 and after fol. 395. Two foll. are blank after foll. 12. The words of al-Baiḍāvī are introduced with the word قوله in red ink. Wrongly described on the first fol. as تفسير سورة طلاق. Slighty injured by worms. The MS. ends abruptly with the following words:—

قوله و انه يصح الخ على قوله ان الخلع

Written in ordinary Nasta'līḳ. Not dated. C. 18th century.

No. 7.

foll. 593 ; lines 21 ; size $11\frac{1}{4} \times 7$; $8\frac{1}{2} \times 4$.

الحاشية على انوار التنزيل

AL-ḤĀSHIYA 'ALĀ ANWĀR AT-TANZĪL.

A fragment of a supercommentary on al-Baiḍāvī's commentary known as Anwār at-Tanzīl (see No. 4) by شهاب الدين احمد بن محمد بن عمر الخفاجي المصري Shihāb ad-Dīn Aḥmad bin Muḥammad bin 'Umar al-Khafājī al-Miṣrī. He first studied under his uncle, Abū Bakr ash-Shanawānī and then became a pupil of Shaikh al-Islām Muḥammad ar-Ramlī and other eminent 'Ulama of his time. After finishing his studies, he proceeded with his parents on a pilgrimage to Mecca. From there he came to Constantinople and soon became a Ḳāḍī in Romailia. Sulṭān Murād being convinced of his ability, appointed him a Ḳāḍi of Salonica. Later on he was given the Ḳāḍīship of Egypt, but owing to some reason or other he was dismissed from his post. He then undertook a journey to Constantinople. First he went to Damascus and then to Aleppo and from there he arrived at Constantinople. Yaḥā bin Zakarīya, the chief *muftī* of the Capital, refused to receive him, but later on he became favourably disposed towards him and al-Khafājī was again given the Ḳāḍīship of Egypt. He died on the 12th Ramaḍān, A.H. 1069, 23rd May, A.D. 1658. For details of the author's life see Khulāṣat al-Athar, Vol. I., p. 331; his autobiography at the end of his work, called Raiḥānat al-Alibbā, p. 350; Wüstenfeld, Gesch. No. 571; and Brockelmann, Gesch. d. Arab. Litter. Vol. II., p. 285.

The MS. is imperfect at the beginning and the first words are :—

عن جر ثم انه قيل ان في كلام المصنف رحمه الله اشارة الى ان التسمية بفاتحة الكتاب من قبيل تسمية المكان الخ *

It contains only a portion of the glosses on Sūrat al-Baḳr.

For copies see Yeni Cat. Nos. 108–117; Raghib Cat. Nos. 103–110; Algiers Cat. Nos. 338–9; Hyderabad List, Fann Tafsīr, No. 35; and Bankipur Cat., p. 473.

This suppercommentary is known by the name of 'Ināyat al-Ḳāḍī wa Kifāyat ar-Rāḍī and is published in 8 Vols. at Būlāḳ, Egypt, A.H. 1283, A.D. 1866.

Wrongly designated on the top of the first fol. as حاشيه تفسير سورة آل عمران.

Written in ordinary Nasta'līḳ in different hands. Not dated, apparently 18th century

No. 8.

foll. 30; lines 21; size $9\frac{1}{2} \times 5\frac{1}{4}$; $7\frac{3}{4} \times 3\frac{3}{4}$.

الحاشية على انوار التنزيل

AL-ḤĀSHIYA 'ALĀ ANWĀR AT-TANZĪL.

A supercommentary to al-Baiḍāvī's commentary (see No. 4) of Sūrat al-Ḥamd by ملا حامد بن عبد الرحيم الجونفوري Mullā Ḥāmid bin 'Abd ar-Raḥīm al-Jawnpūrī. He was an eminent scholar of Jawnpūr. As he could not prosper in his native land, he came to Dehli where he was included by Shāh 'Ālam (A.H. 1173–1202, A.D. 1759–1788) among the learned men of his court. Later on he became a tutor of the prince Abū Naṣr Mu'īn ad-Dīn Muḥammad (Akbar II, A.H. 1221–1253, A.D. 1806–1837). In the last part of his life, he returned to his native place where he died. See Tajallī Nūr, p. 93.

Beginning :—

الحمد لله الذي هدانا لهذا و ما كنا لنهتدي لولا ان هدانا الله الخ *

The author says in the preface that during his lectures on al-Baiḍāvī, he found that many commentators of it had not paid sufficient attention to some abstruse passages of the book and had remained very far from grasping the real sense of them. Consequently he had been led to prepare a supercommentary of al-Baiḍāvī in order to explain the more subtle and difficult points of the said work.

Half of fol. 10*a* and the whole of fol. 10*b* are blank. The last six foll. have been replaced, evidently not long ago.

Written in Nasta'līḳ. Not dated, apparently 18th century.

No. 9.

foll. 406; lines 25; size $14 \times 9\frac{1}{2}$; $10\frac{1}{2} \times 6$.

جامع التفاسير

JĀMI' AT-TAFĀSĪR.

A fragment of a commentary on the Ḳur'ān, imperfect both at the beginning and at the end.

Beginning :—

البلدة اخير بمكة كل شي فقال وله كل شي اى جميع الاشياء داخلة في ربوبيته الخ *

On fol. 1*b* سورة القصص commences and its commentary runs as follows :—

هذه السورة مكية كلها قاله الحسن و عطاء و عكرمة و مقاتل فيها من المدني الذين آتينا هم الكتاب من قبله الى لا يبتغي الجاهلين قيل نزلت بين مكة و الجحفة الخ *

It ends abruptly with the commentary on the Sūra والشمس وضحاها و القمر اذا تلاها آلاية and the concluding words of the MS. are :- و هذان مادتان مختلفان لا تسبق احداهما

A note, in red ink, in a hand differing from that of the MS, on the top of the first extant fol. of this commentary, calls it جامع التفاسير معروف تفسير شاهي Jāmi' at-Tafāsīr known as Tafsīr Shāhī.

There is in the Rampur Library a commentary on the Kur'ān entitled Tafsīr Shāhī. Unfortunately that commentary is also incomplete and covers the first three chapters. Its author is Aḥmad bin 'Abd Muḥammad bin Sulṭān 'Alī bin Fatḥallāh al-Badakhshī. It was written in A.H. 1057, A.D. 1647; as the chronogram شاه تفاسير in the following passages of the preface indicates:—

سميت هذا التفسير بتفسير شاه و شاه تفاسير و هما التاريخان الذان نظمتهما في وزن الرباعي *

مي گفت يكي مرا كه تاريخ بجو | تفسير شاه را گفتم كه همو
تفسير شاه يگ عددي كم آمد | گفت اين دل من شاه تفاسير بگو

Shāh 'Abd al-'Azīz in his work, Tuḥfa Ithnā 'Ashariya, p 233 also cites Tafsīr Shāhī.

The verses of the Kur'ān are sometimes written in red ink, and sometimes overlined with red ink. In foll. 67–68*a*, 69–70, and 285*b*–287 the copyist leaves larger space between the lines than usual in the MS. One volume of the MS. seems to have been completed on fol. 26*a* and another on fol. 260*a*, because from foll. 27*b* and 261*b* the commentary commences with the usual headings of a new volume. Foll. 26*b*, 27*a*, 260*b* and 261*a* are blank but without causing any break in the MS. Slightly injured by worms.

Written in Nasta'līk. Not dated. C. 18th century.

No. 10.

foll 221; lines 17; size $6 \times 3\frac{1}{2}$; $4\frac{3}{4} \times 2\frac{1}{2}$.

تفسير سورة يوسف

TAFSĪR SŪRAT YŪSUF.

A commentary on the 12th Sūra of the Kūr'ān, called Sūra Yusuf, containing also an account of the prophet Yūsuf.

Regarding its author, Dr. Loth, in his Catalogue of the India

Office, No. 114, says, "It is ascribed to the celebrated Ghazālī (d A.H. 505)." On fol. 135*a* the author mentions as his own work the Kitāb al-Aḥyā' (admitted on all hands to be a work of al-Ghazālī); so there can be no doubt that the book under notice was, indeed, written by that al-Ghazālī. His full name was حجة الاسلام زين الدين ابو حامد محمد بن محمد الغزالى Ḥujjat al-Islām Zain ad-Dīn Abū Ḥāmid Muḥammad bin Muḥammad al-Ghazālī. He was born in A.H. 450, A.D. 1059 (not in A.H. 441, A.D. 1049 as given by Huart in his History of Arabic Literature, p. 265) at Ghazāla, a dependency of Ṭūs in Khurāsān. After studying in his native land, he went to Jurjān for further studies and then proceeded to Naisābūr where he sat at the feet of the Imām al-Ḥaramain Abū'l Ma'ālī 'Abd al-Malik al Juwainī, died, A.H. 478, A.D. 1085 (for his life see De Slane, Ibn Khallikān, Vol. II., p. 120), under whose instruction he became a profound scholar. After the death of his master he attached himself to the famous Vizir Niẓām al-Mulk (for his life see De Slane, Ibn Khallikān, Vol. I., p. 413) who in A.H. 484, A.D. 1091 (not in A.H. 446, A.D. 1054 as written by Huart, p. 265) appointed him as the Principal of the Niẓāmīya College at Baghdād. But in the month of Dhū'l Ḳa'da, A.H. 488, November, A.D. 1095, he gave up all the occupations in which he had been hitherto engaged and gave himself up to asceticism and dervishhood. He then undertook the pilgrimage to Mecca and, on his return, proceeded to Syria and stopped for sometime at Damascus. He then set out for Jerusalem, where he applied himself with ardour to the practices of devotion and visited the holy monuments and venerated spots of that sacred ground. He next passed on to Egypt and remained for some time at Alexandria, and finally returned to his native land, where he died in A.H. 505, A D. 1111.

The word Ghazālī is also pronounced with double *Z* as Ghazzālī. De Slane in the translation of Ibn Khallikān's Biographical Dictionary, Vol. I., p. 80 says, "*Ghazzālī* is a derivative from *Ghazzāl* (*cotton spinner*), formed after the system generally followed by the people of Khawārizm and Jurjān, who form *Ḳaṣṣār* (a *fuller*) from *Ḳaṣṣārī*; and form *'Aṭṭār* (a *druggist*) from *'Aṭṭārī*. Some pronounce Ghazālī with a single Z, deriving it from *Ghazāla*, the name of a village in the dependencies of Ṭūs; but this pronunciation differs from the one in general use, though as-Sam'ānī has adopted it in his Ansāb." For his life, see Ibn Khallikān (Teherān edition) Vol. II., p. 37; Subki, aṭ-Ṭabaḳāt al-Kubrā, Vol. IV, pp. 101–182; Yāḳūt, Mu'jam al-Buldān, Vol. III., p. 560; Nafaḥāt al-Uns, p. 422; Gosche, Ghazzālī's Leben und Werke, in Abhandlungen der Berliner Akademie, 1858, pp. 239–311; Munk, Mélanges de philosophie, p. 336; Schefer Chrestoma-

thie Persane, Vol. II., p. 212; Huart, History of Arabic Literature, p. 263; Nicholson, Literary History of Arabs, p. 338; Brookelmann, Gesch. d. Arab. Litter., Vol. I., p. 419; and Macdonald, Development of Muslem Theology, pp. 215–241.

Beginning:—

الحمد لله الذي ' دت المكونات بوحدانيته الخ *

In Rampur List, p. 31, this commentary is named ad-Durr al-Baiḍā.

For copies see India Office Cat. No. 114; Hyderabad List, Fann Tafsīr, No. 6; Rampur List, p. 31.

The verses of the Ḳur'ān are marked partly with red and partly with black ink. Slightly worm-eaten.

Written in Naskh. Not dated, apparently 17th century. Copyist عمر بن المرحوم المغفور علاء الدين ساكن قصبهٔ امن اباد.

No. 11.

foll. 102; lines 16; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{3}{4} \times 3$.

الدر النظيم في فضائل القران العظيم

AD-DURR AN-NAẒĪM FĪ FAḌĀ'IL AL-ḲUR'ĀN AL-'AẒĪM.

A treatise on the excellence and the mystic virtues of the Ḳur'ān by محمد بن احمد بن سهيل الجوزی المعروف بابن الخشاب Muḥammed bin Aḥmad bin Suhail al-Jawzī known as Ibn al-Khashshāb. He flourished in A.H. 650, A.D. 1252. See Brockelmann, Vol. I., p. 414. In Madīnat al-'Ulūm, fol. 181*a*, this work is attributed to 'Afīf ad-Dīn Abū Muḥammad 'Abdallāh bin Asa'd bin 'Alī al-Yāfi'ī ash-Shāfi'ī, died, A.H. 767, A.D. 1365 or A.H. 768, A.D. 1366 See for his life No. 196. But Ellis in his Cat. of the Printed Books, Br. Mus., Vol. II., p. 140 says that it is wrongly ascribed to 'Abdallāh bin As'ad al-Yāfi'ī.

Beginning on fol. 47*b*:—

الحمد لله الذي اطلع من آفاق كتابه العزيز الخ *

For copies see Berlin Cat. No. 452; Leyden Cat. No. 2195; Paris Cat. No. 643; Derenbourg, No. 1329; and Bankipur Cat. p. 272. See also Hāji Khalīfa, Vol. III., p. 197.

Printed, Cairo 1880; and lithographed, Lucknow, 1885.

The MS. is incomplete and ends abruptly with these words:—

فقيه او واعظ او متكلم قبل قوله و اثر في القلوب تاثيرا عظيما قوله تعالى *

Foll. 91–102 are a little defective on account of the pasting of some strips of paper over the writing. Foll. 1–45*a* contain a commentary in Persian by Burhān bin Shihāb ad-Dīn ʻAbdallāh al-Jāmī on an-Nasafī's treatise called al-Aḳā'id. Foll. 45*b*–46*a* are blank but without causing any break in the MS. Foll. 46*b*–47*a* contain no text but the names of the owners.

Written in Nasta'līk. Not dated. C. 19th century.

No. 12.

foll. 454; lines 19; size $9\frac{1}{2} \times 5\frac{1}{4}$; $6\frac{3}{4} \times 3$.

الاتقان في علوم القران

AL-ITḲĀN FĪ ʻULŪM AL-ḲUR'ĀN.

A work on the exegetic Sciences of the Ḳur'ān by ابو الفضل جلال الدين عبد الرحمن بن ابي بكر بن محمد السيوطي Abū'l Faḍl Jalāl ad-Dīn ʻAbd ar-Raḥmān bin Abī Bakr bin Muḥammad as-Suyūṭī. He belonged to a Persian family who had been residing for three hundred years at Suyūṭ in Upper Egypt; but he himself was born at Cairo in A.H. 849, A.D. 1445. He studied under renowned teachers in every branch of Islamic learning. In A.H. 869, A.D. 1464 he went on the pilgrimage to Mecca. On his return, through the influence of his master, ʻAlam ad-Dīn Bulḳīnī, he was appointed the senior professor of jurisprudence at the Shaikhūnīya Madrasa at Cairo. He lost his post in A.H. 906, A.D. 1501. On the death of Ibn Ballān, the successor to his professorial chair, the same appointment was again offered to him, but he refused it. He died in retirement on 18th Jumādā I, A.H. 911, 17th October, A.D. 1505.

as-Suyūṭī most probably wrote a larger number of books than any other Islamic writer. Brockelmann, Gesch. d. Arab. Litter, Vol. II., pp. 143–158 contains the names of three hundred and sixteen works written by as-Suyūṭī. Flügel (Ḥājī Khalīfa Vol. VI., p. 666) has drawn up a list mentioning five hundred and sixty one of his works.

An autobiography of the author will be found in Ḥusn al-Muḥāḍara, Vol. I., pp. 153, 203 and Vol. II., p. 65. Also consult al-Khiṭaṭ at-Tawfīḳīya al-Jadīda, Vol. XII., p. 105; at-Ta'līḳāt as-Sanīya ʻAla'l Fawā'id al-Bahīya, p. 11; Wüstenfeld, Gesch. No. 506; Brockelmann, Gesch. d. Arab. Litter., Vol. II., p. 143; and Goldziher, Sitzungsberichte der Wiener Akademie, LXIX. (1871), p. 28.

Beginning :—

الحمد لله الذي انزل على عبده الكتاب الخ *

This work was completed by the author in A.H. 878, A.D. 1473.

For copies see Berlin Cat. Nos. 423–24; Leyden Cat. No. 1096; Paris Cat. Nos. 656–8; Aya Sofia Cat. No. 63; Algiers Cat. No. 314; Cairo Cat., Vol. I., p. 120; Rampur List, p. 19; Bankipur Cat., p. 9; and Asiatic Society Cat., p. 1.

This work has been edited by Mawlavīs Basheerood-Deen and Noorul Haqq, with an analysis by A. Springer in the Bibliotheca Indica, Asiatic Society of Bengal, 1852–54, and also in Cairo, A.H. 1278 (A.D. 1861) and in A.H. 1306 (A.D. 1888).

Foll. 1–9 are somewhat worm-eaten, foll. 2*b*, and 3*b* are completely pasted over with thin paper. Marginal corrections are occasional. It has been compared with the original from which it has been copied. Stained with damp.

Written in Naskh. Dated A.H. 1067.

Commentaries upon the Kur'ān according to the Shī'a School.

No. 13.

foll. 309; lines 21; size $10\frac{1}{2} \times 7$; $6\frac{3}{4} \times 4\frac{1}{4}$.

تفسير الامام جعفر الصادق

TAFSĪR AL-IMĀM J'FAR AS-ṢĀDIK.

A commentary on the Kur'ān, by الامام جعفر الصادق بن محمد الباقر بن علي بن الحسين بن علي al-Imām Ja'far as-Sādik bin Muhammad al-Bākir bin 'Alī bin al-Husain bin 'Alī. He was born at Madīna in A.H. 80, A.D. 699 or A.H. 83, A.D. 702 and died, according to Ibn Kutaiba, Kitāb al-Ma'ārif, p. 110, in the same city in the reign of Abū Ja'far al-Manṣūr (A.H. 136–158, A.D. 754–775) in A.H. 146, A.D. 763, or according to other biographers in A.H. 148, A.D. 765. He is reckoned as the *sixth Imām* and was very famous for his learning. See Kitāb al-Ma'ārif, p. 110; Mir'at al-Janān (library copy), Vol. I., fol. 102*b*; Ibn Khallikān (Teheran edition), Vol. I., p. 112; Khazīnat al-Asfiyā', Vol. I., p. 37; Safīnat al-Awliyā', p. 25; Tārīkh Guzīda (Gibb Memorial edition), p. 205; and Rawdāt al-A'imma, p. 140.

The commentary is preceded by an introduction, foll. 1 to 9a, treating in general the various useful subjects connected with the meaning of words and with the abrogated and abrogating verses of the Kur'ān.

The introduction begins :—

تفسير الكتاب المجيد المنزل من عند العزيز الحميد على محمد النبي الرشيد الخ *

The commentary begins on fol. 9*b* as follows :—

فاتحة الكتاب مدنية و هي سبع آيات بسم الله الرحمن الرحيم قال حدثني ابي عن محمد بن ابي عمير عن النضر بن سويد عن ابي بصير عن ابي عبد الله الخ *

This commentary is narrated by Muḥammad bin Ibrāhīm bin Ja'far an-Nu'mānī on the authority of his father and others from the said Imām. an-Nu'mānī was a pupil of Muḥammad bin Ya'ḳūb al-Kulainī who died in A.H. 328, A.D. 939 or A.H. 329, A.D. 940 (vide Rawḍāt al-Jannāt, p. 550) and was a recognised authority on Ḥadīth. He died in Syria. For other particulars of his life see Aml al-Āmil, p. 58; Muntaha'l Maḳāl, p. 252; Shu-Dhūr al-Iḳyān, Vol. II., fol. 17; and Rawḍāt al-Jannāt, p. 555.

Dr. Loth in his catalogue of the India Office, No. 50, states that Abū'l Ḥasan 'Alī bin Ibrāhīm (bin Hāshim al-Ḳummī), who flourished in the fourth century, is the author of a commentary founded chiefly on the alleged sayings of Imāms Abū Ja'far (Muḥammad Bāḳir) and Abū 'Abdallāh (Ja'far aṣ-Ṣādiḳ). The general description of the book, which is given in the said catalogue, shows that the MS. under notice is identical with that of the India Office, and I am of opinion that the narrator of the commentary is Muḥammad bin Ibrāhīm bin Ja'far an-Nu'mānī and not 'Alī bin Ibrāhīm bin Hāshim al-Ḳummī as supposed by the learned doctor. No doubt al-Ḳummī is also an author of a commentary which begins as follows :—

الحمد لله الواحد الاحد الصمد المتفرد الذي لا من شى كان ولا من شى خلق الخ *

But his commentary is not founded on the authority of Imām Ja'far. See Kashf al-Ḥujub, p 131. The only commentary which is composed on the sayings of the said Imām is by an-Nu'mānī. See Kashf al-Ḥujub wa'l Astār, p. 130; and also Biḥār al-Anwār, Vol. I., p. 7, in which the author, Muḥammad bin Muḥammad at-Taḳī al-Majlisī, has included this whole commentary in the 19th Vol. of the said book which deals with Kitāb al Ḳur'ān.

For copies see India Office Cat. No. 50; and Asiatic Society Cat., p. 2.

This MS. is much worm-eaten and papers have been pasted on many foll. The text of the Ḳur'ān is marked with red line.

Written in ordinary Naskh. The Colophon runs thus :—

قد وقع الفراغ من تسويد هذا الكتاب المبارك ضحوة يوم السبت الخامس عشر من جمادى الآخر ختم الله بالخير و الظفر سنة الف و تسعة عشر من الهجرة على صاحبها السلام على يد ا... ير الى رحمة رب الغني الرؤف الرحيم محمد قاسم بن شيخ ابراهيم حامدا لله على نعمائه و شاكرا لآلائه و صلى الله على رسوله محمد و آله الطيبين الطاهرين و سلم تسليما *

No. 14.

foll. 307; lines 17; size $9\frac{1}{2} \times 64$; $6\frac{3}{4} \times 4$.

تفسير الامام العسكري

TAFSĪR AL-IMĀM AL-'ASKARĪ.

A commentary on the Kur'ān by الامام الحسن بن على بن محمد العسكرى al-Imām al-Ḥasan bin 'Alī bin Muḥammad al-'Askarī. He was born at Madīna in A.H. 231, A.D. 845 or A.H. 232, A.D. 846 and died, A.H. 260, A.D. 874. He is considered by the Shī'a theologians as the *eleventh Imām*. See for his life Ibn Khallikān (Teheran edition), Vol. I., p. 147, Mir'at al-Janān (library copy), Vol. I., fol. 217; Tārīkh Guzīda, p. 207; and Safīnat al-Awliyā', p. 29.

Shī'a scholars differ in opinion about the authorship of the present commentary. Some authorities consider it to be fraudulently attributed to the said Imām, while trustworthy authorities, like Abū Ja'far Muḥammad bin 'Alī bin Bābūya al-Kummī, known as ash-Shaikh aṣ-Ṣadūk, d. A.H. 381, A.D. 991 (see for his life No. 50) and others believe it to be the work of the said Imām. al-Majlisī in his famous work Biḥār al-Anwār, Vol. I., p. 9, has also supported the latter view and said that the commentary is one of the known and reliable books and that many learned scholars profusely quoted from it. See also Muntaha'l Makāl, p. 288; Kashf al-Ḥujub Wa'l Astār, p. 129. Shāh 'Abd al-'Azīz ad-Dehlavī, in Tuḥfa Ithnā 'Asharīya, p. 119, considers it to be a spurious work.

The MS. is defective at the beginning and begins abruptly as follows :—

زيدي على ظهر الارض و ان السعادة فيه قصدوه لفضله الخ *

The beginning of the commentary of Sūrat al-Ḥamd on fol. 10*a* runs thus :—

الحمدلله رب العالمين قال الامام عليه السلام جاء رجل الى الرضا عليه السلام و قال يا ابن رسول الله اخبرني عن قوله تعالى الحمد لله رب العالمين ما تفسيره الخ *

For copies see Hyderabad List, Fann Tafsīr, No. 112.

It has been lithographed in Teheran under the editorship of Yūsuf bin Ibrāhīm al Kājūrī A.H. 1268 (A.D. 1851).

The 6 foll. of the MS. at the beginning are much defective. Two foll. are annexed at the end of the MS., which contain a discussion about the authorship of the commentary.

Written in fine Naskh. The colophon runs thus :—

فرغ من كتابة التفسير العزيز اضعف عباده الله المحتاج الى رحمة ربه محمد بن شيخ احمد بن پير احمد المشهدي غفر ذنوبه و ستر عيوبه في غرة شهر محرم الحرام سنة احدي و خمسين و تسعمائة بدار الحزن قزوين *

No. 15.

foll. 454 ; lines 33 ; size 14×8¼ ; 10×5¼.

مجمع البيان لعلوم القران

MAJMA' AL-BAYĀN Li 'ULŪM AL-ĶUR'ĀN.

Vol. I.

The first volume of a commentary on the Ķur'ān by ابو على الفضل بن الحسن بن الفضل الطبرسى Abū 'Alī al-Faḍl bin al-Hasan bin al-Faḍl aṭ-Ṭabarsī. He was an eminent and reliable '*Ulama* of the Shī'a sect. He went from Mashhad to Sabzāwār in A.H. 523, A.D. 1128 where he remained till his death in A.H. 548, A.D. 1153. See Muntaha'l Maķāl, p. 241 ; Aml al-Āmil, p. 56 ; Shudhūr al-'Iķyān, Vol. I., fol. 534 ; Rawḍāt al-Jannāt, p. 512; and Brockelmann, Gesch. d. Arab. Litter., Vol. I., p. 405.

Beginning :—

الحمد لله الذي ارتفعت عن مطارح الفكر جلالته الخ *

Ḥājī Khalīfa, Vol V., p. 400, has wrongly assigned the authorship of this book to Abū Ja'far Muḥammad bin al-Ḥasan bin 'Alī aṭ-Ṭusī, who died in A.H. 458, A.D. 1065 or A.H. 460, A.D. 1067 (see No. 52) and not in A.H. 561, A.D. 1165 as given by him.

For copies see India Office Cat. Nos. 61-3 ; British Mus.

Cat. p. 671; Bodl. Cat. Vol. I., p. 50; Rampur List, p. 40; Asiatic Society, Govt. Collection Nos. 889–890; Hyderabad List, Fann Tafsīr, Nos. 15–16; and Bankipur Cat., p. 767.

The first two pages of the MS. are decorated with a beautiful '*Unwān* at the beginning. Throughout the MS., on the margins, there are gold lines placed between coloured lines. Foll. 2 and 3 are somewhat damaged in the middle. Kur'ān verses are written in red ink. This volume ends abruptly with the commentary of the last but a few verses of سورۂ یوسف. It bears the seal of Wājid 'Alī Shāh.

Written in elegant Naskh. Not dated. C. 18th century.

No. 16.

foll. 453; lines 33; size 14×8¾; 10×5¼.

THE SAME

Vol. II.

The second volume of the work noticed above. This volume is a commentary on the remaining part of the Kur'ān up to the end, by the same author.

Beginning :—

الرسول و الذین آمنوا معه متی نصر الله الا ان نصر الله قریب و هذا

یعید الخ ٭

The lower part of fol. 1*a* is blank, as the commentary on Sūra Yūsuf ends here. There are similar blank spaces on foll. 75*a*, 173*b* and 262*b*. On fol. 1*b* begins the commentary on Sūra ar-Ra'd سورۂ الرعد with the following line :—

الحمد لله رب العالمین و الصلوة و السلام علی محمد و آله الطاهرین الاخیار

سورۂ الرعد الخ ٭

Foll. 174*a*, 263*a*, 356*b* and 357*a* are blank. At the end there is an index of all the Sūrahs. This volume also has the seal of Wājid 'Alī Shāh, the last King of Oudh.

The two volumes constitue a complete and apparently correct copy of this work. Both the volumes have been lithographed at Teheran.

Written in the same hand and same year as the preceding volume.

Beginning :—

الحمد لله الذى نزل الفرقان على عبده ليكون للعالمين نذيرا *

This work is based on different reliable sources, such as Tahdhīb al-Aḥkām by Abū Ja'far Muḥammad bin al-Ḥasan bin 'Alī aṭ-Ṭūsī, died, A.H. 458, A.D. 1065, or A.H. 460, A.D. 1067, see No. 52, Kitāb al Iḥtijāj by Aḥmad bin 'Alī aṭ-Ṭabarsī, Majma' al-Bayān and so on. This commentary i' 'n four volumes and our copy contains the commentary of the Kur'ān from the beginning up to the end of Sūrat al-An'ām.

For copies see India Office Cat. No. 106.

Foll. 11–14 are missing, and fol. 37 has been bound by mistake in a wrong way. There are seals of Amjad 'Alī Shāh and others. Marginal corrections are occasional.

Written in ordinary Naskh. The colophon runs thus :—

تم الجزء الاول من نور الثقلين من تاليف الشيخ الفاضل و المحقق المدقق الكامل رحمه الله بحرمة النبى شيخ عبد على بن جمعة العروسي الحويزي غفر الله له و لوالديه ولجميع المؤمنين و المؤمنات الاحياء منهم و الاموات * * * فى سنة ست و ستين بعد الالف من الهجرة النبوية المصطفوية اللهم اغفر لكاتبه و مالكه *

No. 20.

foll. 395; lines 12; size $9 \times 6\frac{1}{8}$; $7 \times 4\frac{1}{2}$.

زين الفتى في تفسير هل اتى

ZAIN AL-FATĀ FĪ TAFSĪR HAL ATĀ.

A commentary on the Sura of the Kur'ān, سورة هل اتى, by ابو محمد احمد بن محمد بن على العاصمى Abū Muḥammad Aḥmad bin Muḥammad bin 'Alī al-'Āṣimī.

It begins abruptly :—

و سماته اصدق السمات و اصله ازكى الاصول الخ *

The author says in the preface that after finishing his commentary on the Sūra ar-Raḥmān, he composed the present book at the request of his friends. Foll. 2*b*–13*a* contain traditions regarding the excellence of 'Alī bin Abī Ṭālib. The work is divided into ten chapters as follows :—

Fol. 13*b*. الفصل الاول في ذكر النزول و عدد آيات السورة و حروفها و كلماتها و ثواب قاريها

Fol. 38*a* الفصل الثاني في ذكر اعراب هذه السورة و وقوفها

Fol. 41*b* الفصل الثالث في ذكر بعض فوائد هذه السورة على وجه الايجاز و الاختصار

Fol. 63*a* الفصل الرابع في ذكر نظم هذه السورة و تلفيق آياتها و خصائصها

Fol. 81*a* الفصل الخامس في ذكر مشابه المرتضى سلام الله عليه

Fol. 354*a* الفصل السادس في ذكر اسامي المرتضى سلام الله عليه

الفصل السابع في ذكر خصائص المرتضى سلام الله عليه

الفصل الثامن في ذكر خصائص السبطين

الفصل التاسع في فضائل اهل البيت و العترة

الفصل العاشر في فضائل الصحابة

The last four chapters do not exist in the present copy. Foll. 386*b* and 387*a* are left blank. The latter part of the MS. is worm-eaten.

Written in ordinary Nas*kh* in different hands. Dated A.H. 1271.

Traditions.

No. 21.

foll. 290; lines 7; size $7\frac{1}{4} \times 4$; $4\frac{1}{2} \times 2$.

شمائل النبي

SHAMA'IL AN-NABI

A collection of Traditions concerning the person, manners and character of the Prophet by ابو عيسى محمد بن عيسى الترمذي Abū Isā Muḥammad bin 'Īsā at-Tirmidhī. He was born at Būgh near Tirmidh, a small town on the bank of the Oxus in Central Asia. He studied Traditions under al-Bukhārī (died, A.H. 256, A.D. 869) and travelled all over the Islamic countries in search of Traditions. He died in his native land in A.H. 279, A.D. 892. About the pronunciation of the word Tirmidh, Dr. Slane in his translation of Ibn Khallikan, Vol. II., pp. 602 and 679 says: "The word *Tirmidh* is pronounced differently. Some say *Turmidh*, and some *Tirmidh*; the inhabitants themselves pronounce it *Tarmidh*; the pronunciation which was long familiar to us was *Tirmidh*; but persons, who pretend to exactness and possess information on the subject, pronounce it *Turmudh*. Each of these pronunciations has its partisans,

who give reasons in support of their respective opinions." See also Sam'ānī, Kitāb al-Ansāb (Gibb Memorial Series), p. 105*b* and Yāḳūt, Mu'jam al-Buldān, Vol. I., p. 843.

For a further account of his life see Ibn Khallikān (Teherān edition), Vol. II., p. 59; adh-Dhahabī, Tadhkirat al-Ḥuffāẓ, Vol. II., p. 207; Itaḥāf an-Nubalā', p. 380; Bustān al-Muḥadithīn, p. 108; al-Ḥiṭṭa fī Dhikr aṣ-Ṣiḥāḥ as-Sitta, p. 103; Wüstenfeld Gesh. No. 75; and Brockelmann Gesch. d. Arab. Litter., Vol. I., p. 161.

Beginning :—

الحمد لله و سلام على عباده الذين اصطفى قال الشيخ ابو عيسى محمد ابن عيسى ابن سورة الترمذي رحمه الله الخ *

It is a most reliable work of its kind, and is divided into 55 chapters.

For copies see India Office Cat. No. 133; Berlin Cat. No. 9634; Rampur List, p. 94; Hyderabad List, Fann, Ḥadīth, No. 124; and Asiatic Society Cat. p. 9.

For commentaries see Ḥājī Khalīfa, Vol. IV., p. 70; and Berlin Cat. Nos. 9635–9640.

It has been printed in Cairo, A.H. 1273, 1306 and with an Urdu translation in Calcutta, A.H. 1252. For other editions see Ellis, Cat. of Arabic books, Vol. II., p. 197 and Iktifā' al-Ḳunū', p. 133.

The first two pages are beautifully decorated with a fine '*Unwān* at the beginning. Gold and coloured lines are in the margin. Here and there are some glosses. Vocalised throughout. Headings of chapters are in red ink. A list of contents has been recently added at the beginning.

Written in beautiful Naskh. Not dated. C. 18th century.

No. 22.

foll. 9; lines 4; size $11\frac{1}{4} \times 6\frac{1}{8}$; $8 \times 3\frac{3}{4}$.

الحلية المباركة

AL-ḤULYAT AL-MUBĀRAKA.

A description of the personal features of the Prophet. It is an extract from the chapter called باب ما جاء في خلق رسول الله صلى الله عليه وسلم of the famous work called Shamā'il an-Nabī, by ابو عيسى محمد بن عيسى الترمذي Abū 'Īsā Muḥammad bin 'Īsā at-Tirmidhī, died, A.H. 279, A.D. 892. See No 21, for both the author and the entire work.

Beginning on fol. 2*a* :—

حدثنا سفيان بن وكيع حدثنا جميع بن عمير........ قال سألت
خالي هند ابي هالة و كان وصّافا عن حلية النبي صلى الله عليه و سلم الخ *

From fol. 4*a* the description of the personal features of the Prophet begins. It has an interlinear Persian translation.

On fol. 1*a* the utility of writing out and reciting an account of the personal features of the Prophet, is expounded in Persian. It contains only one Tradition. The title page has several seals, among which we notice the seal of Muḥammad S̲h̲āh, dated A.H. 1133. The first two foll. are beautifully decorated with two fine '*Unwāns* at the beginning. Gold rules, and coloured lines are found all through.

Written in fine large Nask̲h̲. Not dated. C. 17th century. Scribe ابو العلاء.

No. 23.

foll. 723; lines 21; size 10×6½; 8¼×4¼.

شرح السنه

SHARḤ AS-SUNNA.

A large collection of authentic Traditions by ابو محمد الحسين بن مسعود الفراء البغوى Abū Muḥammad al-Ḥusain bin Mas'ūd al-Farrā' al-Bag̲h̲avī. He was born at Bāg̲h̲s̲h̲ūr, between Hirāt and Merv, and was a pupil of al-Ḳādī Husain bin Muḥammad. He died in Merv, according to some in A.H. 510, A.D. 1116, and according to others in A.H. 516, A.D. 1122 For details of his life see Ibn K̲h̲allikān (Bulāḳ edition, 1299), Vol. I., p. 182; ad̲h̲-D̲h̲ahabī, Tad̲h̲kirat al-Ḥuffāẓ, Vol. IV., p. 54; Subkī, Ṭabaḳāt al-Kubrā, Vol. V., p. 214; Suyūṭī, Tabaḳāt al-Mufassirīn (Meursing edition), p. 12; Bustān al-Muḥaddit̲h̲īn, p. 52; Itḥāf an-Nubalā', p. 244; and Brockelmann, Gesch. d. Arab Litter., Vol. I., p. 363.

Beginning :—

الحمد لله الذى لم يتخذ ولدا ولم يكن له شريك فى الملك الخ *

This work is divided into three parts, bound together in one volume. The first part commences on fol. 2*b* as follows :—

كتاب الايمان قال الله سبحانه و تعالى هدى للمتقين الذين الآية *

The second part commences on fol. 241*b* as follows :—

باب الوتر ثلاث و بخمس و بسبع و اكثر الخ *

The third part begins on fol. 445*b* as follows:—

باب الخلق و التقصير الخ *

For copies see Berlin Cat. No. 1295; Cairo Cat. Vol. I., p. 357; Yeni Cat. No. 235; Rampur List, p. 90; Asiatic Society Cat. (Govt. Collection) No. 556. See also Ḥājī Khalīfa, Vol. IV., p. 37.

The headings of all the chapters are written in large red or black letters. The beginnings of the separate Traditions are also written in red ink. Fol. 241*a* and the greater part of fol. 444*b* and of fol. 445*a* are blank but without causing an interruption in the book. It is slightly worm-eaten and pasted over in many places.

Written in ordinary Naskh. Dated A.H. 1090 (A.D. 1679).

No. 24.

foll. 207; lines 25; size $7\frac{3}{4} \times 5\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{4}$.

الشفاء فی حقوق المصطفی

ASH-SHIFĀ' FĪ ḤUḲŪḲ AL-MUṢṬAFĀ.

A book on Traditions relating the character, the habits and the prerogative of the Prophet by ابو الفضل عياض بن موسى اليحصبى السبتى المالكى Abū'l Faḍl 'Iyāḍ bin Mūsā al-Yaḥṣubī as-Sibtī al-Mālikī. He was born at Sibta (Ceuta) on the 15th Sha'bān in A.H. 476, December 1083. He came to Spain in pursuit of learning and studied at Cordova. He was appointed Ḳāḍī of his native town. In A.H. 532, A.D. 1137 he was transferred to Grenada in the same capacity, but he did not remain there for long. He died at Morocco on Friday, the 7th Jumādā II (but according to some biographers in Ramaḍān), A.H. 544, 13th October, A.D. 1149. The word Yaḥṣubī, pronounced also Yaḥṣabī and Yaḥṣibī, means descended from Yaḥṣub (or Yaḥṣab or Yaḥṣib) bin Mālik, the progenitor of a Himyarite tribe. For further particulars of his life see Ibn Khallikān (Teheran edition), Vol. I., p. 428; adh-Dhahabī; Tadhkirat al-Ḥuffāẓ, Vol. IV., p. 99; Bustān al-Muḥadithīn, p. 129; Itaḥāf an-Nubalā', p. 329; Wüstenfeld Gesch. No. 246; and Brockelmann, Gesch. d. Arab, Litter., Vol. I., p. 369.

Beginning:—

الحمد لله المتفرد باسمه الاسمى المختص بالملك الاعز الاحمى الخ *

The book contains four parts, each of which is called Ḳism, and is subdivided into several chapters. A list of the Ḳisms and chapters is given in Berlin Cat. No. 2559. It is the most authen-

tic and reliable work of its kind. Ḥājī Khalīfa, Vol. IV., p. 58 says that "no similar work is composed in Islamic literature."

For copies see Berlin Cat. Nos. 2559-63; Paris Cat. Nos. 1953-6; Br. Mus. Suppl. Cat. No. 159; Munich Cat. No. 447; Cairo Cat. Vol. I., pp. 245, 288; Gotha Cat. No. 719; India Office Cat. No. 163; Leyden Cat. No. 2000; Bankipur Cat. p. 598; Asiatic Society Cat., p. 27; and Hyderabad List, Fann Ḥadīth, No. 106.

For commentaries and abridgement, see Ḥājī Khalīfa, Vol. IV., pp. 56-62; and Berlin Cat. Nos 2564-2566.

It has been printed in Constantinople in A.H. 1264 (A.D. 1847); 1290 (A.D. 1873), 1293 (A.D. 1876), in Cairo A.H. 1276 (A.D. 1859), and lithographed in India, A.H. 1287 (A.D. 1870).

The MS. is vocalised from beginning up to middle of fol. 169*b*. The headings are generally written in red ink. Coloured marginal lines are to be found here and there. It is stained by damp. Foll. 201-207 are bordered with thick paper. Marginal corrections are occasional.

Written in ordinary Naskh. Dated A.H. 1178. Scribe احمد ساكن رباط قره باش مدينه منوره شرفها الله تعالى

No. 25.

foll. 436; lines 23; size $12\frac{1}{2} \times 6$; $9\frac{1}{4} \times 4\frac{1}{2}$.

شرح الشفا

SHARḤ ASH-SHIFĀ'.

A portion of an extensive commentary on 'Iyāḍ bin Mūsā's work called ash-Shifā' (see No. 24), by شهاب الدين احمد بن محمد بن عمر الخفاجى المصرى Shihāb ad-Dīn Aḥmad bin Muḥammad bin 'Umar al-Khafājī al-Miṣrī, died in A.H. 1069, A.D. 1658 (see for his life No. 7). The text of ash-Shifā' shows that this copy commences with the commentary of the latter half of the 5th chapter called فصل و ما تدعو ضرورة الحياة له of the 2nd section الباب الثانى فى تكميل الله تعالى له المحاسن خلقا خُلقا of the first part.

It begins abruptly :—

و التفاته لما هو اهم منه ولا يتشهاه مضارع تشتهى تفعل من الشهوة الخ *

Compare Vol. I., p. 549, line 19th of the printed copy of the same, Constantinople, A.H. 1317. It ends with the commentary of the chapter فصل و قد عد جماعة من الائمة و مقلدى الائمة فى اعجازه وجوها كثيرة of the fourth section الباب الرابع فيما اظهر الله على

يدية من المعجزات of the first part. Compare Vol. II., p. 594 of the same edition. This commentary is called Nasīm ar-Riyāḍ, and was composed in A.H. 1058, A.D. 1648.

For copies see Algiers Cat. Nos. 1673–6; Yeni Cat. Nos. 238-40; Cairo Cat. Vol. I., p. 443; and Bankipur Cat. p. 828.

It was printed in four Vols. in Constantinople in A.H. 1267, and again in A.H. 1317.

From the beginning up to fol. 17, the borders are partly pasted with thick paper. The text of ash-Shifā' is overlined with red ink up to fol. 379b.

It is slightly worm-eaten.

Written in ordinary Naskh. Not dated. C. 18th century. Scribe محب الله

No. 26.

foll. 353; lines 33; size 14½ × 8½ ; 12 × 6¼.

جامع الاصول لاحاديث الرسول

JĀMI' AL-UṢŪL LI AḤĀDĪTH AR-RASŪL.

Vol. I.

The first volume of an extensive collection of Traditions by مجدد الدين ابو السعادات مبارك بن ابي الكرم محمد بن محمد الشيباني المعروف بابن الاثير الجزري Majdad-Dīn Abū's Sa'ādāt Mubārak bin Abī'l Karam Muḥammad bin Muḥammad ash-Shaibānī, known as Ibn al-Athīr al-Jazarī. He was born in A.H. 544, A.D. 1149 in the city called Jazīra bin 'Umar, situated on the Tigris, and hence he is surnamed al-Jazarī After passing his early youth in that place he went to Mosul and entered into the service of Mujāhid ad-Dīn Ḳā'imāz (for his life, see De Slane, Vol. II, p 510), the Lieutenant-Governor of that place, and was employed by him to write his correspondence. After the imprisonment of Ḳā'imāz he served 'Izz ad-Dīn Mas'ūd bin Mawdūd, the Lord of Mosul. After that prince's death, his son Nūr ad-Dīn Arsalān Shāh (see De Slane, Vol. I., p. 174) treated Ibn al-Athīr with much consideration and showered his favours upon him. Ibn al-Athīr served him for some time in the capacity of Secretary of State, till a disease prevented him from further fulfilling the duties of his office. He gave up that appointment and confined himself to his house where he wrote many useful books. He died at Mosul on Thursday, the 29th Dhū'l Ḥijja, A.H. 606, June, A.D. 1209.

There were three persons known by the surname of Ibn al-

Athīr. These three persons were brothers and well-known authors. One of these was our author who was the eldest brother. The second brother was the well-known historian, the author of al-Kāmil; his full name was Abū'l Hasan 'Alī bin Abī'l Karam Muhammad bin Muhammad ash-Shaibānī, known as Ibn al-Athīr al-Jazarī; he died in Sha'bān A.H. 630, May–June, A.D. 1233 (for his life, se De Slane, Ibn Khallikān, Vol. II., p. 288). The third brother was Diyā' ad-Dīn Abū'l Fath Nasrallāh bin Abī'l Karam Muhammad bin Muhammad ash-Shaibānī, known as Ibn al-Athīr al-Jazarī, the author of al-Mathal as-Sā'ir fī Ādāb al-Kātib wa'sh Shā'ir, and died on Monday, the 29th of Rabī' II, A.H. 637, 28th November, A.D. 1239 (for his life, see De Slane, Vol. III., p 541). For further information about our author, see Ibn Khallikān (Teheran edition), Vol. II., p. 12; Subkī, Tabakāt al-Kubrā, Vol. V, p. 153; Nāma-i-Dānishwarān, p. 634; al-Fawā'id al-Bahīya, p. 19; Itahāf an-Nubalā', p. 343; De Slane, Translation of Ibn Khallikān, Vol. II., p. 551; Huart, History of Arabic Literature, p. 229; and Brockelmann, Gesch. d. Arab. Litter., Vol. I., p. 357.

Beginning :—

الحمد لله الذي اوضح لمعالم الاسلام سبيلا وجعل السنة على الاحكام دليلا الخ *

The whole work is divided into three parts, called ar-Rukn الركن. The first part or الركن الاول, fol. 1b, deals with miscellaneous subjects concerning the science of Tradition. The second part or الركن الثاني, fol. 16a, contains Traditions arranged in alphabetical order. In this part the author inserts the contents of the six authentic collections of Tradtions by al-Bukhārī, at-Tirmidhī, Abū Dā'ūd, an-Nisā'ī, and Ibn Māja. The third part is devoted to biographical notices of Companions of the Prophet and the Traditionists in alphabetical order.

For copies see Berlin Cat. Nos. 1311–14; Paris Cat. Nos. 728–9; Br. Mus. Suppl. Cat. No. 143; Yeni Cat. Nos. 181–93; Cairo Cat. Vol. I., p. 294; Bankipur Cat., p. 143; Asiatic Society Cat., p. 7; and Rampur List, p. 72. See also Hājī Khalifa, Vol. II., p. 501, and Iktifā' al-Kunu', p. 131.

The volume under notice contains the first part and Traditions of the second part up to the letter Z حرف الظاء. Fol. 300b is blank but without causing any break in the MS. Headings of all chapters are in red ink. There are coloured rules in the margin throughout. Foll. 7 to 17 of the MS. are a little damaged in the middle by insects.

Written in ordinary Nasta'līk. Dated A.H. 1115. Scribe اصغر علي بن حسين علي

No. 27.

foll. 230; lines 27; size $12\frac{3}{4} \times 8\frac{1}{4}$; $10\frac{1}{4} \times 6\frac{1}{4}$.

THE SAME.

Vol II.

This volume contains a portion of the third part and also a portion of the second part of the work, of which the previous book (No. 26) is only the 1st volume. By mistake, the portion which belongs to part III, has been placed at the beginning of this volume and it terminates abruptly on fol. 110*b*.

Beginning :—

الفن الثاني من الركن الثالث في الاسماء والكني والابناء والالقاب والانساب يشتمل على اربعة ابواب الخ *

From fol. 111*a*, part II, الركن الثاني, commences abruptly as follows:—

ذكره في قوله لا بيع على بيع بعض فلا حاجة الى اعادته الخ *

This fol. is very much damaged. It seems to me that many foll. are missing from this volume.

The first volume (No. 26) terminated with letter Ẓ (حرف الظاء), and in the present volume the letter ‘ain (حرف العين) commences from fol. 166*b*. Fol. 43 should come just after fol. 40, fol. 49 after fol. 47, fol. 54 after fol. 52, fol. 53 after fol. 54, and fol. 181 after fol. 174. Worm-eaten.

Written in bad Nasta‘līk. Not dated. C. 18th century.

No. 28.

foll. 210; lines 25; size $10 \times 7\frac{1}{2}$; $7\frac{1}{2} \times 5\frac{1}{2}$.

تجريد الاصول فى احاديث الرسول

TAJRĪD AL-UṢŪL FĪ AHĀDĪTH AR-RASŪL.

Vol. I.

An abridgement of Ibn al-Athīr's Jāmi‘ al Uṣūl (see No. 26), by شرف الدين هبة الله بن عبدالرحيم بن ابراهيم الجهني الحموي الشهير بابن البارزي Sharf ad-Dīn Hibatallāh bin ‘Abd ar-Raḥīm bin Ibrāhīm al-Juhanī al-Ḥamawī, known as Ibn al-Bārizī. He was born in A.H. 645, A.D. 1247. He remained for a long time the Ḳādī of Hamāh, and died there in A.H 738, A.D. 1337. For details of his life see Subkī, Tabaḳāt al-Kubrā, Vol. VI, p. 248; Brockelmann, Gesch. d. Arab. Litter., Vol. II., p. 116.

Beginning :—

الحمد لله رب العالمين حمد الشاكرين والصلوة والسلام على سيد المرسلين الخ *

The author has (following the plan of the original book of which his is an abridgement) arranged all chapters in this book in alphabetical order. He has not quoted the full names of his authorities, but uses abbreviations which are written throughout the book in red ink. These abbreviations are explained on fol. 2*a*. Foll. 2*a* to 4*a* contain lives of al-Bukhārī, Muslim, at-Tirmidhī, Abū Dā'ūd, and an-Nisā'ī, the best known and most reliable authorities of Traditions.

For other copies see Munich Cat. No. 129; Cairo Cat. Vol. I., p. 278; Berlin Cat. No. 1317; Koprūlūzādah Cat. No. 257; Yeni Cat. No. 173; Nūri Osmānīya Cat. No. 714.

A few foll. at the beginning are much injured by insects. The headings of all chapters are written in bold character. This volume ends with those Traditions which come under the heading of حرف الصاد.

This copy seems to be a correct one, as it has been twice collated, once in A.H. 947 (A.D. 1540) with its original (which has been compared with the copy of the jurist Nūr ad-Dīn al-Ḥusain bin'Abī Bakr ar-Ramlī) and again with the said jurist's copy itself, as the Colophon says :—

قوبل و صحح على اصله المنسوخ منه و قوبل الاصل على نسخة شيخنا الفقيه نورالدين الحسين بن ابي بكر الرملي متع الله بحياته و فرغت المقابلة نهار الخميس السادس عشر من ربيع الاخر سنة سبع و اربعين بعد تسعمائة فالحمد لله على ذلك وقوبل مرة اخرى على نسخة الفقيه العلامة سيدنا الحسين ابن ابي بكر الرملي رحمه الله *

Written in fine Naskh. Dated A.H. 940. Scribe

احمد بن محمد بن عبد الله بن محمد بن علي بن سليمان بن عبد الرحمن بن احمد بن اسعد المغربي نسبا و الشافعي مذهبا *

No. 29.

foll. 169; lines 25; size $11\frac{1}{2} \times 8$; $9\frac{1}{8} \times 6$.

THE SAME.

Vol. II.

The second volume of the work noticed above commencing with Traditions coming under the letter ض

Beginning :—

حرف الضاد و فيه كتابان كتاب الضيافة الخ *

About one fol. at the end has not been copied, as the following remark of the scribe indicates :—

سقط من الام المنسوخ قدر ورقة فاذا وجد اصل يتم به *

The MS. proper begins from fol. 9*b*. The preceding foll. have been added through a mistake. They (foll. 1 to 8) are pages from the well-known book on Traditions called aṣ-Ṣaḥīḥ by Abū'l Ḥasan Muslim bin al-Ḥajjāj al-Ḳushairī an-Naisābūrī, died on the 25th Rajab, A.H. 261, 6th May, A.D. 875. These foll. contain a few chapters of the section of Kitāb al-Īmān of the said work. Fol. 1*b* contains traditions quoted from the middle of a section called باب الدليل على ان مات على التوحيد دخل الجنة and these begin with the following:—

ثم قال ثا معاذ بن جبل قلت لبيک يا رسول الله و سعديک قال هل تدري ما حق الله على العباد الحديث *

Compare Ṣaḥiḥ al-Muslim (lithographed with the commentary of an-Nawawī, Delhi, A.H. 1280), p. 44. Fol. 8 ends abruptly with traditions of the chapter called باب بيان الوسوسة في الايمان from the said work, with the following words :—

ليسالنكم الناس عن كل شي حتى يقولوا الله خلق كل شي فمن خلقه *

Compare Ṣaḥīḥ al-Muslim, same edition, p. 79.

Written in ordinary Naskh. Not dated, apparently 16th century.

No. 30.

foll. 109 ; lines 17 ; size $10\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{3}{4} \times 3\frac{3}{4}$.

مشارق الانوار النبوية من صحاح الاخبار المصطفوية

MASHĀRIḲ AL-ANWĀR AN-NABAVĪYA MIN ṢIḤĀḤ AL-AKHBĀR AL-MUṢṬAFAVĪYA.

An authentic collection of Traditions alphabetically arranged by رضي الدين الحسن بن محمد بن الحسن الصغاني الهندي Raḍī ad-Dīn al-Ḥasan bin Muḥammad bin al-Ḥasan as-Ṣaghānī al-Hindī. He was born at Lāhūr, A.H. 577, A.D. 1181. His pedigree can be traced up to the Caliph 'Umar (A.H. 13–23, A.D. 634–644). He is called aṣ-Ṣaghānī as one of his f refathers emigrated from

Ṣaghān, in Māwarā 'an-Nahr (Transoxiana) and settled at Lāhūr. From the early part of his life he devoted himself assiduously to the acquisition of learning under his father, and after having completed his studies went to Baghdād in A.H. 615, A.D. 1218. He twice visited India on affairs of state from the Baghdād Court. The first time he visited India was in A.H. 617, A.D. 1220, and after remaining there for seven years returned to Baghdād in A.H. 624, A.D. 1227 The date of his second visit is not known, but he came on the same errand and went back to Baghdād in A.H. 637, A.D. 1239 where he died, A.H. 650, A.D. 1252. His corpse, according to his instruction, was carried to Mecca, and was interred there. See Tāj at-Tarājim, p. 17; I'lām al-Akhyār, (library copy), fol. 275; al-Fawā'id al-Bahīya, p. 29; Subḥat al-Marjān, p. 28; and Brockelmann, Gesch. d. Arab. Litter., Vol. I., p. 360.

Beginning :—

الحمد لله محيى الرمم و مجرى القلم و ذارى الامم الخ *

This work contains 12 chapters الابواب, and, according to Ḥājī Khalīfa, Vol. V., p. 547, it contains 2246 Traditions. The author instead of giving the full names of al-Bukhārī and Muslim uses the abbreviations Kh خ, and *mīm* ميم, for them respectively. The letter K ق, after a Tradition indicates that both of them agree about its authenticity.

For copies see Berlin Cat. No. 1322; Paris Cat. No. 737; Br. Mus. Cat., p. 713*a*; Br. Mus. Suppl. Cat. No. 145; Algiers Cat. No. 476; Yeni Cat. Nos. 280–4; Cairo Cat Vol. I., p. 308; Upsal. Cat. No. 394; and Rampur List, p. 113.

For commentaries and glosses see Ḥājī Khalīfa, Vol. V., p. 547; and Berlin Cat. No. 1327.

It has been lithographed with an Urdu translation, called Tuḥfat al-Akhyār, Lucknow, A.H. 1319.

Foll. 1 to 13 contain marginal notes, written in a minute character, mostly taken from books not specified. It is vocalized throughout. Worm-eaten. Foll. 95–104 are much damaged; the ink has eaten away the paper in many places. Headings of chapters and abbreviations are in red ink. Coloured lines are in the margin. On the title page it bears the seal of Ḳāḍī al-Kuḍāt Ḥāmidallāh which has the date A.H. 1208 (A.D. 1793).

Written in ordinary Nasta'līḳ. Not dated. C. 17th century.

Scribe محبوب علي بن عنايت الله

No. 31.

foll. 217 ; lines 32 ; size $14\frac{1}{2} \times 9\frac{3}{4}$; $10\frac{3}{4} \times 7$.

كتاب الترغيب والترهيب

KITĀB AT-TARGHĪB WA'T TARHĪB.

A collection of Traditions from reliable sources by ابو محمد عبد العظيم بن عبد القوي المنذري Abū Muhammad 'Abd al-'Azīm bin 'Abd al-Kavī al-Mundhirī. He was born in Sha'bān, A.H. 581, November, A.D. 1185 in Egypt. He studied at Mecca, Damascas, Harrān, Edessa and Alexandria. For about twenty years, he remained a professor of Traditions in a college called Kāmilīya in Cairo, and he died in that city on the 4th of Dhū'l Ka'da, A.H. 656, 3rd November, A.D. 1258. For further particulars of his life see Fawāt al-Wafayāt (Bulāk edition, A.H. 1299), Vol. I., p. 296 ; adh-Dhahabī, Tadhkirat al-Huffāz, (Hyderabad edition), Vol. IV., p. 228 ; Subkī, Tabakāt al-Kubrā, Vol. V., p. 108 ; Suyūtī, Husan al-Muhādara, Vol. I., p. 163 ; Wüstenfeld, Gesch. No. 342 ; and Brokelmann, Gesch. d. Arab. Litter., Vol. I, p. 367.

Beginning :—

الحمد لله المبدي المعيد الغني الحميد ذى العفو الواسع و العقاب الشديد الخ *

In this book Traditions prompting to good actions are placed separately, but side by side with those advising the avoidance of evil. The author wrote this work at the request of some of his friends, after he had written other books on Traditions. This MS. is divided into two parts, bound together. The second part begins on fol. 105*b* as follows :—

بسم الله الرحمن الرحيم و به نستعين كتاب النكاح و ما يتعلق به الخ *

For copies see Berlin Cat. Nos. 1328–31 ; Paris Cat. Nos. 740–1 ; Yeni Cat. Nos. 175–6 ; Cairo Cat. Vol. I., p. 284 ; Rampur List, p. 70 ; and Bankipur Cat., p. 97.

Printed in the margin of Mishkāt al-Masābīh at Dehli, A.H. 1327.

Headings of chapters and the word 'An عن, with which the Traditions begin, are in red ink. The margins of fol. 178*a* contain in a different hand some Traditions which the copyist has omitted. Throughout the MS. coloured lines are in the margin. From fol. 214*a* up to the end of the MS., there are short lives of Tradition-

ists in alphabetical order. The first eight foll. are somewhat damaged at the bottom. The MS. is slightly worm-eaten. The second part is in bolder characters than the first one, but is in the same hand.

Written in ordinary Naskh. No dated. C. 18th century. Scribe عبد الغني ساكن قصبة انبالة.

No. 32.

foll. 799; lines 15; size $9\frac{1}{2} \times 5$; $5\frac{3}{4} \times 3$.

مشكوة المصابيح

MISHKĀT AL-MAṢĀBĪḤ.

A very popular collection of Traditions, by ولی الدين محمد بن عبد الله الخطيب التبريزی Walī ad-Dīn Muḥammad bin 'Abdallāh al-Khaṭīb at-Tabrīzī. He was an eminent Traditionist and flourished in the first half of the 8th century, Hijra. See Itaḥāf an-Nubalā', p. 149; Ḥājī Khalīfa, Vol. V., p. 567; Huart, History of Arabic Literature, p. 228; and Brockelmann, Gesch. d. Arab. Litter., Vol. II., p. 195.

Beginning:—

الحمد لله نحمده و نستعينه و نستغفره و نعوذ بالله من شرور انفسنا الخ *

The work is an enlarged recension of an older book by al-Ḥusain bin Mas'ūd al-Farrā' al-Baghavī, died, A.H. 516, A.D. 1122 (see No. 23), entitled Maṣābīḥ as-Sunna. At-Tabrīzī completed this work on the last day of Ramaḍān, A.H. 737, A.D. 1336. See Ḥājī Khalīfa, Vol. V., p. 567.

For copies see Berlin Cat. No. 1292; Gotha Cat. No. 597; Cairo Cat., Vol. I., p. 420; India Office Cat. No. 152; Rampur List, p. 113; Hyderabad List, Fann Ḥadīth, No. 77; Bankipur Cat., p. 711; Asiatic Society Cat., p. 11; and Calcutta Madrasa Cat., p. 7.

For commentaries see Ḥājī Khalīfa, Vol. V., pp. 567–572.

It has been repeatedly printed and lithographed in Egypt and India, see Ellis, Catalogue of Arabic Books, British Museum, Vol. II., pp. 124–5. It has been translated into English by Captain A. N. Matthews and printed, Calcutta, A.D. 1810.

A table of contents has been added by a modern hand at the beginning of the volume. The headings of all chapters and the word عن with which a tradition commences, are written in red ink. Coloured and gold lines are throughout in the margin. The first two foll. are decorated with a beautiful *'Unwān* at the beginning

The MS. is slightly worm-eaten. The borders of foll. 796–799 have been altogether supplied with a different kind of paper.

Written in a very fine Naskh. Not dated. C. 17th century.

No. 33.

foll. 353; lines 25; size $10\frac{1}{2} \times 6$; $7\frac{1}{4} \times 3\frac{3}{4}$.

THE SAME.

Another copy of the above work. It begins in the same manner as the former one. It has a beautiful *'Unwān* at the beginning. Headings of chapters and beginnings of all Traditions are in red ink.

Written in ordinary Naskh. Not dated. C. 18th century.

No. 34.

foll. 440; lines 30; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 4$.

شرح مشكوة المصابيح

SHARḤ MISHKĀT AL-MAṢĀBĪḤ.

A portion of a commentary on Mishkāt al-Maṣābīḥ (see No. 32) by حسين بن عبد الله بن محمد الطيبي Ḥasain bin 'Abdallāh bin Muḥammad aṭ-Ṭaiyibī. He was a contemporary of Walī ad-Dīn Muḥammad bin 'Abdallāh al-Khaṭīb at-Tabrīzī, the author of Mishkāt al-Maṣābīḥ, and it was at aṭ-Ṭaiyibī's suggestion that at-Tabrīzī composed his work Mishkāt al-Maṣābīḥ. He died in A.H. 743, A.D. 1342. See Ḥājī Khalīfa, Vol. V., p. 567; and Brockelmann, Gesch. d. Arab. Litter., Vol. I., p. 364, Vol. II., p. 64.

This portion begins with the commentary on the chapter on marriage كتاب النكاح as follows:—

كتاب النكاح هو فى اللغة الضم و يطلق على العقد الخ *

The commentator has adopted several abbreviations for the authorities which he consulted in writing this commentary. The letters خط stand for معالم السنة; حس for شرح السنة, مح for شرح مسلم, فا for الفائق, غب for مفردات الراغب, نه for نهاية الجزرى, تو for الشيخ توربشتى, قض for القاضى البيضاوى, مظ for المظهر and شف for الاشرف.

This commentary is called al-Kāshif 'an Ḥakā'iḳ as-Sunan. For copies see Berlin Cat. No. 129?; Paris Cat. Nos. 751–2;

India Office Cat. No 157; Rāghib Cat. No. 321; Yeni Cat. Nos. 245, 259; Rampur List, p. 103; Hyderabad List, Fann Ḥadīth, No. 82; and Asiatic Society Cat. p. 10.

Lithographed at Dehli.

The text of the Mishkāt is introduced with the word قوله The headings of chapters and the abbreviations which the commentator has used for his different authorities are in red ink. The MS. is slightly worm-eaten. The first two foll. are partially pasted with thick paper. The last fol is a little damaged and also pasted with paper. From the beginning up to fol. 119 the transcript seems to be of the 8th century Hijra. From fol. 120 up to the end the MS. is in a different hand.

Written in Naskh. The date is not very legible. Only the words اثنين and ثمانمائة can be deciphered. Scribe حميد بن محمد ابن سعيد الله

No. 35.

foll. 248; lines 27; size $14\frac{1}{8} \times 8\frac{1}{4}$; $10\frac{1}{2} \times 5\frac{1}{2}$..

شرح مشكوة المصابيح

SHARḤ MISHKĀT AL-MAṢĀBĪḤ.

A concise commentary of the Mishkāt al-Maṣābīh (see No. 32) based chiefly on aṭ-Ṭaiyibī's commentary (see No. 34), by علی بن محمد بن علی المعروف بالسید الشریف الجرجانی 'Alī bin Muḥammad bin 'Alī known as as-Saiyid ash Sharīf al-Jurjānī, died, A.H. 816, A.D. 1413. See for his life No. 289. 'Ali al-Ḳārī in his commentary of Mishkāt al-Maṣābīḥ, Vol. III., p. 17, had denied the authorship of this commentary by as-Saiyid ash-Sharīf al-Jurjānī and gave two reasons in support of his statement. The first reason is that this commentary is not mentioned in the list of the works by al-Jurjānī, and the second is that it is inconceivable that an author of such erudition and distinction could have been satisfied by merely abridging the work of aṭ-Ṭaiyibī without adding any comments of his own. These are the words of 'Alī al-Ḳārī:—

و هو يشعر بان خلاصة الطيبى حاشية من السيد الشريف على المشكاة كما هو مشهور بين الناس و هو بعيد جدا اما اولا فلانه غير مذكور فى اسامى مولفاته و ثانيا انه مع جلالته كيف يختصر كلام الطيبى اختصارا مجردا لا يكون له تصرف فيه ابدا *

I am personally inclined to ascribe the authorship of this commentary to al-Jurjānī, notwithstanding the two above arguments which 'Alī al-Ḳārī puts forward against such an assumption, for the following reasons:—

as-Sakhāvī in his work aḍ-Ḍaw al-Lāmi' mentions, on the authority of a great-grandson of al-Jurjānī this book among his other works. Then, again, it is not correct to say that the book is a mere abridgement of aṭ-Ṭaiyibī's work. al-Jurjānī has added remarks and comments of his own, though, indeed, their number is small. Further Ḥājī Khalīfa, Vol. V., p. 568, remarks that as-Saiyid ash-Sharīf wrote a commentary on al-Mishkāt.

Though the book begins abruptly, its identity has been established by the fact that a passage which the Mirḳāt al-Mafātīḥ quotes from al-Jurjānī's commentary, Vol. III., p. 16, is also found in this book, on fol. 155*b*.

The commentary without any preface begins on fol. 4*b* as follows:—

قوله الحمد لله مطلق يتناول حمد الله تعالى نفسه و ارفع حمد ما كان من ارفع حامد الخ *

Foll. 1–4*a* contain a treatise by al-Jurjānī on the science of Tradition and the technical terms used in it. This treatise begins:—

هذا مختصر جامع لمعرفة علم الحديث مرتب على مقدمه و مقاصد و خاتمة الخ *

In aḍ-Ḍaw al-Lāmi' where the works of al-Jurjānī are enumerated, it has been named as الخلاصة للطيبى فى اصول الحديث

For copies see Cairo Cat. Vol. I., p. 332.

All the quotations from the Mishkāt al-Maṣābīḥ follow after the word قوله which is written in red ink. The MS. is somewhat soiled by damp. Foll. 1–9 and 240–248 have been partially bordered with modern paper. The commentary on the last chapter of the Mishkāt باب ثواب هذه الامة commences on fol. 248*b* but it ends with the following words:—

اى قال سبع مرات و قيل من كلام النبى صلى الله عليه وسلم والمراد به التكثير *

It is noted on the title page that Saiyid Jamāl ad-Dīn is the author of the work.

Written in ordinary Naskh. Not dated. C. 18th century.

No. 36.

foll. 518; lines 27; size $12\frac{3}{4} \times 7\frac{3}{4}$; $9\frac{1}{2} \times 5\frac{1}{2}$.

شرح مشكوة المصابيح

SHARḤ MISHKĀT AL-MAṢĀBĪḤ.

A portion of a commentary on Mishkāt al-Maṣābīḥ (see No. 32) by علی بن سلطان محمد القاری الهروی 'Alī bin Sulṭān Muḥammad al-Ḳārī al-Harawī. He was born at Hirāt, but the greater part of his life was spent at Mecca where he studied Traditions and other branches of learning under eminent 'Ulamā', like Aḥmad bin Ḥajar al-Makkī (see No. 44), etc. He is the author of many useful books. He died in Mecca in A.H. 1014, A.D. 1605, and neither in A.H. 1013, A.D. 1607 as given by Ḥājī Khalifa, Vol. II., p. 548 nor in A.H. 1044, A.D. 1634 as in Ḥājī Khalifa, Vol. I., p. 242. For further particulars of his life see Khulāṣat al-Athar, Vol. III., p. 185; at-Ta'līḳāt as-Sanīya, p. 10; Ḥadā'iḳ al-Ḥanafīya, p. 399; and Brockelmann, Gesch. d. Arab. Litter., Vol. II., p. 394.

This portion commences with the commentary of the chapter called باب قيام شهر رمضان and begins abruptly as follows:—

في مثل العشر الاخير فذلک مما ينبغي فذلک مما ينبغي ان لا يطرقه خلاف الخ *

See printed copy of this commentary Vol. II, p. 168. It also ends abruptly with the commentaries on Traditions, imploring the mercy of God and asking forgiveness for sin, as follows:—

هل لفظه و ان هم بها فعملها كتبها الله له سيئة واحدة قال ابن ملک و انما *

This commentary is called Mirḳāt al-Mafātīḥ and is said to have been completed in A.H. 1008, A.D. 1599. See Ḥājī Khalīfa, Vol. V., p. 568.

For copies see India Office Cat. Nos. 158–60; Br. Mus. Suppl. Cat. Nos. 140; Algiers Cat. No. 510; Rāghib Cat. Nos. 319–20; Yeni Cat. Nos. 246–54; Cairo Cat. Vol. I., p 416; Rampur List, p. 110; Hyderabad List, Fann Ḥadīth No. 78; and Bankipur Cat. p. 725.

It was printed in Egypt in five volumes, A.H. 1309.

Foll. 31–40 should go just after fol. 489 and some foll. are missing after foll. 466, 506 and 517. This commentary includes the text of the Mishkāt overlined with red ink. From fol. 499 up to the end of the volume the inner edges are pasted with thick paper, and consequently many words cannot be read. The

MS. is slightly worm-eaten and gold and coloured lines are round each page. Erroneously inscribed on the first fol. عربی شرح مشکوة عبد الحق

Written in ordinary Naskh. Not dated. C. 18th century.

No 37.

foll. 233; lines 24; size $9\frac{1}{4} \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

عمدة القاري شرح صحيح البخاري

'UMDAT AL-ĶĀRĪ SHARḤ ṢAḤĪḤ AL-BUKHĀRĪ.

An incomplete volume of an extensive commentary upon Abū Abdallāh Muhammad bin Ismā'īl al-Bukhārī's (died, A.H. 256, A.D. 869) famous work on Traditions called al-Jāmi' aṣ-Ṣaḥīḥ by بدر الدين ابو محمد محمود بن احمد بن موسى العينى Badr ad-Din Abū Muḥammad Maḥmūd bin Aḥmad bin Mūsā al-'Ainī. He was born on the 17th Ramadān, A.H. 762, 22nd July, A.D. 1360 at 'Aintāb, on the north of Alleppo, and hence he was surnamed al-'Ainī. He studied law under his father who was a Ķāḍī of 'Aintāb. After the death of his father he visited various Syrian towns, undertook a pilgrimage to Mecca, and returned from there in A.H. 788, A.D. 1386. He settled finally at Cairo and served the Government there in various capacities. In A.H. 829, A.D. 1425 he became the supreme Ķāḍī of the Hanafites, and held this appointment for twelve consecutive years. He died on the 4th Dhū'l Ḥijja, A.H. 855, 29th December, A.D. 1451. For further particulars of his life see Ḥusan al-Muḥāḍara, Vol. I., p. 218; al-Khiṭaṭ al-Jadīda, Vol. VI., p. 10; al-Fawā'id al-Bahīya, p. 86; Wüstenfeld, Gesch. No. 489; Encyclopaedia of Islam, p. 213; and Brockelmann, Gesch. d. Arab. Litter., Vol. II., p. 52.

This commentary was published in Constantinople in A.H. 1308 (A.D. 1890) in eleven volumes. The MS. under notice comprises portions of the 2nd and 3rd volumes. It begins abruptly with the commentary on the chapter called كتاب مواقيت الصلوة, the first line of the MS. being:—

كتاب فى بيان احكام مواقيت الصلوة و لما فرغ عن بيان الطهارة بانواعها الخ *

In the printed copy this chapter occurs on p. 504 of the 2nd volume. Our MS also ends abruptly at fol. 232 with the following words:—

لو كانت فرضا لامرهم بالاعادة و حيث *

See Vol. III., p. 17, line 22 of the printed copy.

The commentator commenced his work in A.H. 821, A.D. 1418, and completed it in A.H. 847. A.D. 1443.

For other copies see Berlin Cat. Nos. 1206–9; Paris Cat. Nos. 698–700; Algiers Cat. Nos. 448–458; Rāghib Cat. Nos. 300–5; Yeni Cat. Nos. 213–16; Nūri Osmānīya Cat. Nos. 854–61; Aya Sofia Cat Nos. 671–8; Rampur List, pp. 97–8; and Hyderabad List, Fann Ḥadīth, No. 32.

For other commentaries on al-Bukhārī see Ḥājī Khalīfa, Vol. II., pp. 512–541; and Berlin Cat. No 1225.

The last fol. of the MS. has been bound in by mistake. It is a page of some work dealing with the law of inheritance. The text of al-Bukhārī is overlined with red ink. The borders of many foll. have been supplied with thick paper. A line or two at the top of foll. *2b, 4b, 5a, 6a* and *7a* are unreadable on account of some paper being pasted. The ink is faded on foll. *3a* and *232b*. The MS. is slightly worm eaten. By mistake this MS. has been named on the title page Kitāb Farjārī Sharḥ Ṣaḥīḥ Bukhārī كتاب فرجاري شرح صحيح بخاري. It bears a seal of Aurangzīb.

Written in ordinary Naskh. Not dated. C. 17th century.

No. 38.

foll. 342; lines 19; size $11\frac{3}{4} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

مختصر البخاري

MUKHTAṢAR AL-BUKHĀRĪ.

An abridgement of the famous collection of Traditions, commonly known Ṣaḥīḥ al-Bukhārī.

The name of the author could not be traced.

Beginning:—

الحمد لله الذي نزل احسن الحديث كتابا متشابها مثاني على النبي المكين الامين الخ *

The author says in the preface that after omitting *isnāds*, he entirely rearranged Ṣaḥīḥ al-Bukhārī on the method of Mishkāt al-Maṣābīḥ (see No. 32).

All the margins have been bordered with a different kind of paper. The headings of chapters and the beginnings of Traditions are written in red ink. The MS. is slightly worm-eaten.

Written in elegant Naskh. Not dated. C. 16th century.

No. 39.

foll. 495; lines 21; size $8\frac{3}{4} \times 6$; $6\frac{1}{4} \times 3\frac{1}{4}$.

الجامع الصغير

AL-JĀMI' AṢ-ṢAGHĪR.

A collection of Traditions from authentic sources arranged alphabetically by ابو الفضل جلال الدين عبد الرحمن بن ابی بکر بن محمد السیوطی Abū'l Faḍl Jalāl ad-Dīn 'Abd ar-Raḥmān bin Abī Bakr bin Muḥammad as-Suyūṭī, died, A.H. 911, A.D. 1505. For his life see No. 12.

Beginning :—

الحمد لله الذي يبعث على راس كل مائة سنة من يجدد لهذه الامة امر دينها الخ*

The preface shows that this book is an abridgement of Jāmi' al-Jawāmi' by the same author.

For copies see Berlin Cat. Nos. 1353–60; Paris Cat. No. 766; Yeni Cat. Nos. 194–7; Cairo Cat., Vol. I., p. 321; Br. Mus. Suppl. Cat. Nos. 147–50; Rampur List, p. 76; Bankipur Cat., p. 145; Asiatic Society Cat. p. 7; and Hyderabad List, Fann Ḥadīth, Nos. 85–88.

For commentaries on this work see Ḥājī Khalīfa, Vol. II., p. 550 and Berlin Cat. No. 1368.

It was printed in Būlāḳ, A.H. 1286.

The first 200 foll. have been supplied in a modern hand. The headings and the first word of each Tradition are in red ink.

Written in ordinary Naskh. The colophon runs thus :—

تم بحمد الله و عونه و حسن توفيقه على يد العبد الفقير ...... محمد عبدالرحمن الشهير بالسباعي و ذلک في شهر ربيع الاول لخمسة عشر خلت منه سنه ۱۲۴۹ غفرالله له و لوالديه *

No. 40.

foll. 270; lines 27; size $10\frac{1}{4} \times 6\frac{1}{2}$; $7\frac{1}{4} \times 4\frac{3}{4}$.

الخصائص الكبرى

AL-KHAṢĀ'IṢ AL-KUBRĀ.

A work on the special attributes of the Prophet that distinguished him from all other human beings, by ابوالفضل جلال الدين عبدالرحمن بن ابی بکر بن محمد السیوطی Abū'l Faḍl Jalāl ad-Dīn 'Abd ar-Raḥmān bin Abī Bakr bin Muḥammad as-Suyūṭī, died on the

18th Jumādā 1, A.H. 911; 17th October, A.D. 1505. For his life see No. 12.

A few pages are missing at the beginning; and the identity of the book is established by a comparison with passages from the printed copy of the same work under the title of Kifāyat aṭ-Ṭālib al-Labīb fī Khaṣā'ṣ al-Ḥabīb.

It begins abruptly:—

والتحميد والتوحيد فی مساجدهم و مجالسهم و مضاجعهم الخ *

For copies see Berlin Cat. No. 2567; Paris Cat. No. 1978; Algiers Cat. No. 1687; Cairo Cat. Vol. I., p. 338; Kopruluzādah Cat. No. 283; and Hyderabad List, Fann Ḥadīth, Nos. 268-9.

Printed at Hyderabad, Deccan.

Foll. 75b and 106b are blank with the remark بياض صحيح Foll. 109, 127 and 128 are missing. Fol. 110 is placed after fol. 111. Fol. 124 should come just after fol. 121. Fol. 169 is placed after fol. 170 of which again the second page wrongly comes before the first. In foll. 33b and 34 rubricks are omitted. Foll. 35-36 are a little damaged by the pasting of papers. The headings of each chapter and the beginnings of the Traditions are in red ink. Marginal glosses are here and there. A list of the chapters of the book is affixed in a modern hand.

Written in Naskh, but in different hands. Not dated. C. 17th century.

No. 41.

foll. 81; lines 19; size $10\frac{1}{4} \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

الفوز العظيم فی لقاء الكريم

AL-FAUZ AL-'AẒĪM FĪ LIḲĀ' AL-KARĪM.

A treatise describing the condition of a man after his death, by ابوالفضل جلال الدين عبدالرحمن بن ابی بكر بن محمد السيوطی Abū'l Faḍl Jalāl ad-Dīn 'Abd ar-Raḥman bin Abī Bakr bin Muḥammad as-Suyūṭī, died, A.H. 911, A.D. 1505. For his life see No. 12.

Beginning:—

الحمد لله الذي جعل الموت وسيلة الی لقائه والصلوة والسلام علی سيدنا محمد خاتم انبيائه الخ *

The preface says that the author has abridged the present book from his more detailed work on the same subject called Sharḥ aṣ-Ṣudūr fī Sharḥ Ḥāl al-Mawtā wa'l Ḳubūr.

From colophon, we know that the composition of this work was concluded in A.H. 882, A.D. 1477.

For copy see Cairo Cat. Vol. I., p. 168.

The headings of chapters are written in red ink. The whole MS. has been bordered with modern paper. It is much injured by insects.

Written in bad Naskh. Not dated. C. 18th century.

No. 42.

foll. 228; lines 19; size $12\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{3}{4} \times 4\frac{1}{4}$.

البدور السافرة في امور الآخرة

AL-BUDŪR AS-SĀFIRA FĪ UMŪR AL-ĀKHIRA.

A work describing in detail the nature of a man's existence after he will emerge from his grave, by ابوالفضل جلال الدين عبدالرحمن بن ابي بكر بن محمد السيوطى Abū'l Faḍl Jalāl ad-Dīn 'Abd ar-Raḥmān bin 'Abī Bakr bin Muḥammad as-Suyūṭī, died, A.H. 911, A.D. 1505. For his life see No. 12.

Beginning :—

الحمد لله الذي خلق السموات والارض و جعل الظلمات و النور الخ *

The author states in the preface that he wrote the present book in fulfilment of the promise which he made in the preface of Kitāb al-Barzakh of writing a book about man's resurrection, his state in the next life, etc. The book is founded solely upon the Ḳur'ān and Traditions.

For copies see India Office Cat. No 176; Aya Sofia Cat. No. 1676; Algiers Cat. No. 853; Cairo Cat. Vol. II., p. 146; Hyderabad List, (Library of Failsūf Jang) No. 514 Also see Ḥājī Khalīfa, Vol. II, p. 30.

It was lithographed, India, A.H. 1311.

It is divided into 169 chapters and an epilogue. A list of them is annexed at the beginning of the volume. The headings and the beginning of each Tradition are in red ink.

Written in ordinary Nasta'līk. Dated 16th Rabī' 1, A.H. 1312. Scribe حسيب الدين احمد البوهاري البردواني.

No. 43.

foll. 142; lines 8; size $8\frac{1}{4} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

شرح البرزخ

SHARḤ AL BARZAKH.

A book describing the condition of a man in the grave, by an unknown author.

Beginning :—

الحمد لله الذي خلق الموت والحيوة للشريعة الخ *

The author of this book, after following the general custom of Divine praise and asking His blessings for the Prophet, says :—

و بعد فهذا مختصر من كتب الاحاديث الصحاح و اقوال اهل الفلاح عبرة للاصحاب و تذكرة لاولى الالباب *

I think that it is most probably an abridgement of as-Suyūṭī's work called Sharh aṣ-Ṣudūr fī Sharḥ Aḥwāl al-Mawtā wa'l Kubūr, as the arrangements and wordings of the chapters generally tally. Ḥājī Khalīfa Vol. II., p. 266 also mentions an abridgement of as-Suyūṭī's at Tadhkira bi Aḥwāl al-Mawtā wa'l Ākhira by an unknown author. Wrongly designated on the first fol. تفسير آيات احكام. In the colophon it is named as شرح برزخ ابى سفيان

Written in Nast'liḳ. Not dated. C. 19th century. Scribe بركت الله.

No. 44.

foll. 344; lines 28; size $10\frac{1}{4} \times 6\frac{1}{2}$; $6\frac{3}{4} \times 3\frac{1}{2}$.

الزواجر عن اقتراف الكبائر

AR-ZAWĀJIR 'AN IḲTIRĀF AL-KABĀ'IR.

A work describing the grievous sins and founded upon Traditions, by احمد بن محمد بن علي بن حجر الهيتمى المكى Aḥmad bin Muḥammad bin 'Alī bin Ḥajar al-Haitamī al-Makkī. He was born in Egypt in A.H. 909, A.D. 1503 according to an-Nūr as-Sāfir (the library copy, fol. 127*a*). But Rieu in his Arabic Suppl. Cat No. 192, has given two dates, viz. A.H. 907, A.D. 1501, and A.H. 911, A.D. 1505, as the date of his birth. The latter date is given also by Brockelmann in his work Gesch. d. Arab. Litter., Vol. II., p. 388. He studied in Cairo and, after making several pilgrimages to Mecca, he at last settled there in A.H. 940, A.D. 1533. He is called *muftī* of *Ḥijāz*. He died, according to an-Nūr as-Sāfir (the library copy fol. 126*b*) in A.H. 974, A.D. 1566. But both Rieu (in his Arabic Suppl. Cat. p. 117, on the authority of Kawākib as-Sā'ira) and Brockelmann (Vol. II., p. 388) fix the year of his death at A.H. 973, A.D. 1565; and Khulāṣat al-Athar, Vol II., p. 427, gives the date of his death as A.H. 994, A.D. 1585. He was given the surname of al-Haitamī from his early dwelling place, Maḥallat Abī'l Haitam, in the Gharbīya province of Egypt. For other particulars of his life see an Nūr as-Safīr

(the library copy) foll. 126b–135a; at-Ta'līkāt Ala'l Fawā'id al-Bahīya, p. 101; Itaḥāf an-Nubalā', p. 221; Wüstenfeld, Gesch. No. 529; and Brockelmann, Gesch. d. Arab. Litter., Vol. II., p. 387. See also the preface of the 1st Vol. of Tuḥfat al-Muḥtāj, printed at Cairo in A.H. 1282, where a detailed life of al-Haitamī is given.

Beginning:—

الحمد لله الذى حمى من اجل رافته بعباده ا ع *

The author says in the preface that he made use of the work of Abū 'Abdallāh adh-Dhahabī (died, A.H. 748, A.D 1348), called Kitāb al-Kabā'ir wa Bayān al-Maḥārim on grievous sins and began to write this work in A.H. 953 (A.D. 1546) in Ummal-Kurā (Mecca). The book consists of an introduction, two parts, and an epilogue. The introduction or المقدمة, beginning on fol. 2a, gives the definition of grievous sins. The first part or الباب الاول beginning on fol. 16b, treats of the "mental sins" الكبائر الباطنية. The second part or الباب الثانى beginning on fol. 77b, deals with the external sins" الكبائر الظاهرة. The 2nd part is subdivided into separate chapters in the order usually adopted by Shāfi'ī jurists in their law book. The epilogue or الخاتمة deals with four subjects as below:—

I. Repentance, beginning on fol. 324b.
II. The day of judgment, beginning on fol. 328a.
III. Hell, beginning on fol. 335a.
IV. Paradise, beginning on fol. 338a.

For copies see Cairo Cat. Vol. II., p. 160; India Office Cat. No. 185; and Bankipur Cat., p. 342.

This work was printed at Būlāķ, A.H. 1284, and at Cairo, A.H. 1310. The first fol. has a *'Unwān* and the space between the lines on the first two pages is gilded. It has gold and coloured lines in the margin. Headings of chapters are in bold letters and marked with red ink. At the end of the MS. some prayers for protection from cholera have been inserted.

Written in minute mixed Nasta'līķ and Naskh. Not dated. C. 17th century.

No. 45.

foll. 6; lines 11; size 12 × 6½; 8¼ × 4½.

كتاب الاربعين

KITĀB AL-ARBA'ĪN.

A collection of forty Traditions without the Collector's name.

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين و الصلوة و السلام على رسوله محمد و آله اجمعين قال رسول الله صلى الله عليه و سلم الخ *

These Traditions deal with different religious subjects, such as prayer, reciting the Ḳur'ān, giving alms, etc.

For a copy, see Berlin Cat. No. 1542.

The MS. has been bordered with modern paper. It is damaged on account of ink which has caused foll. to stick to each other. Gold and coloured lines are round each page. Vocalised throughout.

Written in large letter in fine Naskh. Not dated. C. 17th century.

No. 46.

foll. 287; lines 17; size 8×5; 6½×3¾.

الفتح المبين في شرح الاربعين

AL-FATH AL-MUBĪN FĪ SHARḤ AL-ARBA'ĪN.

An elaborate commentary upon the forty select Traditions of Yaḥyā bin Sharaf an-Nawawī (died, A.H. 676, A.D. 1278) by احمد بن محمد بن علی بن حجر الهيتمی المكی Aḥmad bin Muḥammad bin 'Alī bin Ḥajar al-Haitamī al-Makkī, died, A.H. 973, A.D. 1565. See for his life No. 44.

Beginning:—

الحمد لله الذی وفق طائفة من علماء كل عصر للقيام الخ *

The author says in the preface that the forty Traditions which an-Nawawī (died, A.H. 676, A.D. 1277) collected were most authentic and contained much matter about Islām and that he consequently ventured to write a short commentary upon them to elucidate their meanings and to explain in a concise manner the injunctions and prohibitions which they contained.

The first Tradition begins on fol. 24b as follows:—

الحديث الاول ابتدأ به اقتداء بالسلف .... عن سعيد بن يحيى ابن سعيد الانصاری ...... عن امير المؤمنين و هو اول من سمی به من الخلفاء .... عمر بن الخطاب بن نفيل بن عبد العزی الحديث *

This MS. contains 42 Traditions instead of 40.

For copies see Berlin Cat. Nos. 1493–6; Paris Cat. No. 748; India Office Cat. Nos. 169, 170; Cairo Cat., Vol. I., p. 379; Ram-

pur List, p. 102; Bankipur Cat. p. 375; Hyderabad List, Fann Ḥadīth No. 258; and Asiatic Society Cat. p. 9.

For other commentaries and glosses see Ḥājī Khalīfa, Vol. I., p. 238, Vol. IV., p. 33; and Berlin Cat. Nos. 1488–1504.

The book has been printed in Cairo A.H. 1307 (A.D. 1899) with the glossary of al-Mudābighī.

Some foll. are missing after fol. 286. The MS. is pasted here and there with thick paper. The text is written in red ink up to fol. 278b, and afterwards marked with red lines.

Written in different kinds of bad Naskh. Not dated. C. 18th century.

No. 47.

foll. 100; lines 23; size 11×7; 7⅛×3¾.

تذكرة الموضوعات

TADHKIRAT AL-MAWḌŪ'ĀT.

A treatise on Traditions falsely attributed to the Prophet, by محمد بن طاهر بن علي الفتني Muḥammad bin Ṭāhir bin 'Alī al-Fatanī. He was born at Patan in Gujarāt, A.H. 914, A.D. 1508. After completing the course of education in his native land, he proceeded to Mecca for higher studies. He studied Traditions there with eminent scholars, such as Ibn Ḥajar al-Haitamī, who died, A.H. 973, A.D. 1565 (see No. 44) and others. He acquired much learning from 'Alī bin Ḥusām ad-Dīn al-Muttakī, who died, A.H. 975, A.D. 1567, and also became one of his devoted disciples in the Ḳādirī and Shādhilī orders. After his return to his native land, he tried his utmost to spread learning and to uproot the doctrines of Muḥammad al-Jawnpūrī who had claimed to be the Mihdī of his time. These doctrines much prevailed amongst the Buhras, a tribe of Gujrat to which Muhammad bin Ṭāhir belonged.

In A.H. 980, A.D. 1572, Akbar (A.H. 963–1014, A.D. 1556–1605) set out to conquer Gujarāt. After its conquest he conferred honour on Muḥammad Ṭāhir by tying with his own hand the turban on his head, as, he thought, it was incumbent on him (Akbar) to spread the true principles of Islam. When Khān A'ẓam 'Azīz Muḥammad Kūkaltāsh was appointed governor of Gujarāt he helped Muḥammad Ṭāhir in uprooting the new doctrines of the said Mihdī. But when 'Abd ar-Raḥīm Khān Khānān came as governor after the said Khan 'Aẓam, Muḥammad Ṭāhir suffered much trouble at the hands of the followers of the Mihdī, and proceeded to the Court of Akbar in Akbarābād for redress. On his way he was murdered at Ujjain by some followers of the Mihdī in A.H.

986, A.D. 1578. He is the author of many books. The word Fatan is an arabicized form of Patan, otherwise called Naharwāla. For other particulars of his life see Akhbar al-Akhyār, p. 272; Subhat al-Marjān, p. 43; at-T'alīkat as-Sanīya, p. 67; Abjad al-'Ulūm, p. 895; Itaḥāf an-Nubalā', p. 397; and Brockelmann, Gesch. d. Arab. Litter., Vol. II., p. 416.

Beginning:—

الحمد لله الذي ميز الخبيث من الطيب و احرز الحديث بالعلماء النقاد الخ *

The author says in the preface that 'Abd ar-Raḥmān bin 'Alī called Ibn al Jauzī, died, A.H. 597, A.D. 1200, had written a book on this subject; but as the latter had included many authentic Traditions in the category of forged ones, he compiled the present book from reliable sources, in order that it might be of some use to the students of Traditions. The book is divided into a prologue and several chapters, a list of which is prefixed at the beginning.

For copies see Rampūr List, p. 69; Asiatic Society's Cat., p. 6; Hyderabad List, Fann Ḥadīth, No. 133.

It has been lithographed in India.

Foll. 2 and 3 of the list should go after fol. 5. The MS. is defective at the end and is worm-eaten. The borders have been supplied with thick modern paper. A few foll. are missing after fol. 1.

Written in bad Naskh. Not dated, apparently 18th century.

No. 48.

foll. 105; lines 23; size $10\frac{3}{4} \times 6\frac{3}{4}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

تذكرة الموضوعات

TADHKIRAT AL-MAWḌŪ'ĀT.

A work on spurious Traditions by علی بن سلطان محمد القاری الهروی 'Alī bin Sulṭān Muhammad al-Ḳārī al-Harawī, died, A.H. 1014, A.D. 1605 (see for his life No. 30).

Beginning:—

الحمد لله الذي انزل القران العظيم القديم الخ *

The author in the first 13 foll. describes the punishment of those who compose spurious Traditions and at the end of the said foll. says that his intention in writing this work is to collect all those sayings which have been wrongly attributed to the Prophet. This work is divided into several chapters called باب, and these

chapters are arranged in alphabetical order. The full title of the work is الهبات السنيات فی تبذین الاحادیث الموضوعات. See Ḥājī Khalīfa, Vol. VI., p. 472.

For copies see Berlin Cat. No. 1636; Cairo Cat. Vol. I., p. 404; Vol. VII., pp. 122, 401, 514; Aya Sofia Cat. Nos. 938-9; Algiers Cat. No. 552; Bankipur Cat., p. 709; and Hyderabad List, Fann Ḥadīth, No. 177.

It was printed in Egypt, A.H. 1289, A.D. 1872 and lithographed at Lahore, A.H. 1302, A.D. 1884.

The headings of chapters are in red ink. Colured lines are in the margin.

Written in ordinary Naskh. The colophon runs thus:—

تمت الكتاب بعون الملک الوهاب فی سنة الف و مائتین و احدی و سبعین هجرة النبي آخر الزمان و کل من علیها فان فی بلدة اورنگ آباد *

Shī'a Traditions.

No. 49.

foll. 164; lines 15; size $7\frac{3}{4} \times 4\frac{3}{4}$; $5\frac{3}{4} \times 3$.

قرب الاسناد

KURB AL-ISNĀD.

A collection of Shī'a Traditions. Biographers differ about its authorship. Some attribute it to ابوالعباس عبد الله بن جعفر بن الحسين بن مالک بن جامع الحمیری القمی Abū'l 'Abbās 'Abdallāh bin Ja'far bin al-Ḥusain bin Mālik bin Jāmi' al-Ḥimyarī al-Ḳummī, and others to his son ابو جعفر محمد بن عبد الله بن جعفر الحمیری القمی Abū Ja'far Muḥammad bin 'Abdallāh bin Ja'far al-Ḥimyarī al-Ḳummī. See Biḥār al-Anwār, Vol. I., p. 5. The former was the author of several works. He came to Kūfa about A.H. 290, A.D. 902 and many people heard Traditions from him. He is regarded as a trustworthy authority by Shī'a Traditionists. The date of his death is not known. For further details of his life, see Sprenger, Fihrast Ṭūsī, p. 189; Rijāl an-Najjāshī, p. 152; Shudhūr al-'Iḳyān, Vol. I., fol. 360; Muntaha'l Maḳāl, p. 183; and Kashf al-Ḥujub, p. 411.

The latter, viz. Abū Ja'fer Muḥammad bin 'Abdallāh was also a reliable authority on Traditions. The date of his death, also, is not known. See Rijāl an-Najjāshī, p. 251; and Muntaha'l Maḳāl, p. 279. This work is divided into three parts.

The *first part* beginning on fol. I :—

محمد بن عبدالله بن جعفر الحميری عن ابيه عن هرون بن مسلم بن مسعدة
ابی صدقة قال و حدثنی جعفر عن ابيه قال كان علی يقول فی دعائه الخ *

It narrates those Traditions which the author has attributed to al-Imām Ja'far aṣ-Ṣādiḳ (died, A.H. 148, A.D. 765), who was the eldest son of al-Imām Muḥammad al-Bāḳir (born, A.H. 57, A.D. 676 and died in A.H. 113, A.D. 731, or A.H. 114, A.D. 732 or A H. 117 A.D. 735 or A.H 118, A.D. 736; vide Ibn Khallikān, Teheran edition, Vol. II., p. 23). For the life of al-Imām Ja'far aṣ-Ṣādiḳ see No. 13. This part commences with various kinds of prayers which the Imām Ja'far has narrated on the authority of his father. Towards the end it deals with miscellaneous religious subjects.

The *second part* commences with Traditions which al-Imām Mūsā Kāẓim has narrated. He was the son of al-Imām Ja'far aṣ-Ṣādiḳ and is considered the *seventh Imām*. He was born in Madīna, A.H. 128, A.D. 745 or A.H 129, A.D. 746; and died in A.H. 183, A.D. 799 or A.H. 186, A.D. 802. For details of his life see Ibn Khallikān (Teheran edition), Vol. II., p. 256.

The second part beginning on fol. 74*b* :—

باب قرب الاسناد الی ابی ابراهيم موسی بن جعفر عليهما السلام حدثنا
عبد الله بن الحسن العلوي عن جده علي بن جعفر قالت سالت اخي موسی
ابن جعفر عليه السلام عن الرجل عليه الخاتم الضيق لا يدري يجري الماء
تحته الخ *

This part begins with matters connected with ablution and prayer without any heading up to fol. 88.

The other chapters are as below :—

fol. 89*a*.	باب صلوة المريض
„ 89*a*.	باب صلوة الجمعة والعيدين
„ 90*a*.	باب صلوة المسافر
„ 90*b*.	باب صلوة الجنازة
„ 90*b*.	باب صلوة الكسوف
„ 91*a*.	باب صلوة الخوف
„ 91*b*.	باب التكبير ايام التشريق
„ 92*a*.	باب ما يجب علی النساء من الصلوة
„ 93*b*.	باب الزكوة

fol. 94*a*.	باب الصوم
„ 95*a*.	باب الحج والعمرة
„ 99*b*.	باب الهدى
„ 100*a*.	باب ما يجوز من النكاح
„ 101*b*.	باب الطلاق المباراة
„ 103*a*.	باب الحدود
„ 104*a*.	باب ما يحل من البيوع
„ 106*b*.	باب اللقطة وما يحل منها
„ 107*b*.	باب ما يحل مما يوكل و يشرب و ينتفع به
„ 109*a*.	باب الصيد
„ 110*a*.	باب ما يحل لبسه من الثياب مما تصيبه الجنابة وغيرها
„ 110*b*.	باب الوصية
„ 111*a*.	باب ما جاء فى الابوين
„ 111*b*.	باب المكاتبة
„ 112*a*.	باب ما يجوز فى المساجد
„ 112*b*.	باب ما جاء فى الايمان
„ 112*b*.	باب الخواتيم من الفضة وغيرها
„ 113*a*.	باب ما يجوز من الاشياء
„ 113*b*.	باب ما جاء فى العقيقة
„ 113*b*.	باب ما جاء فى الشهادات

The *third part* narrates the Traditions which the author attributes to al-Imām ʻAlī ar-Riḍā bin Mūsā al-Kāẓim. He was born in Madīna, some say in A.H. 151, A.D. 768; and others in A.H. 153, A.D. 770 and died at Ṭūs, A.H. 202, A.D. 817 or A.H. 203, A.D. 818. He is considered the *eighth Imām*. For details of his life, see Ibn Khallikān, Teheran edition, Vol. I., p. 348.

This part beginning on fol. 138*a*:—

باب قرب الاسناد الى الرضا عليه السلام ورحمة الله و بركاته حدثني الريان
ابن ابى الصلت قال سمعت الرضا عليه السلام يقول كان رسول الله صلعم الخ *

This part deals with different religious subjects without any headings. Foll. 115*a*, 160, 161*b*, 162, 163*b* and 164*a* contain lacunae.

For copies see Asiatic Society (Govt. Collection) No. 746.

I have seen another copy of this book in the private collection of Shams al-'Ulamā' Nāṣir Ḥusain, Lucknow.

Written in ordinary Naskh. Not dated. C. 19th century.

No. 50.

foll. 535; lines 25; size $12\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 5$.

من لا يحضره الفقيه

MAN LĀ YAḤḌURUHU'L FAḲĪH.

One of the four celebrated collections of Shī'a Traditions by ابو جعفر محمد بن علي بن الحسين بن بابويه القمي الصدوق Abū Ja'far Muḥammad bin 'Alī bin al-Ḥusain bin Bābūya al-Ḳummī aṣ-Ṣadūḳ. In his prime of life, A.H. 355, A.D. 966, he went from Khurāsān to Baghdād, and many learned men of the place became his pupils. Malik Rukn ad-Dīn Dailamī (A.H. 320–366, A.D. 932–976) had a great regard for our author and used to treat him with great respect. It is said that he was the author of three hundred books. An-Najjāshī, in his Kitāb ar-Rijāl, p. 276, enumerated 193 works of this learned author. He died in Rai, A.H. 381, A.D. 991. For further particulars of his life, see Ṭūsī's al-Fihrist, p. 304; Muntaha'l Maḳāl, p. 282; Aml al-Āmil, p. 65; Najjāshī, Kitāb ar-Rijāl, p. 276; Rawḍāt al-Jannāt, p. 557; and Brockelmann, Gesch. d. Arab. Litter., Vol. I., p. 187.

Beginning :—

اللهم اني احمدک و اشکرک و اومن بک و اتوکل علیک ....

قال الشيخ السعيد الفقيه ابو جعفر محمد بن علي بن الحسين بن موسى بن بابويه القمي مصنف هذا الكتاب قدس الله روحه اما بعد فانه لما ساقني القضاء الخ *

This work is one of the four Canonical Books (al-Kutub al-Arba'a) which are held in the highest veneration by the Shī'a sect. The other three books are (1) al-Kāfī fī 'Ilm ad-Dīn by Abū Ja'far Muḥammad bin Ya'ḳūb al-Kulainī, died, A.H. 328, A.D. 939, or A.H. 329, A.D. 940; (2) al-Istibṣār; and (3) Tahdhīb al-Aḥkam, both by abū Ja'far Muḥammad bin al-Ḥasan bin 'Alī aṭ-Ṭūsī, died, A.H. 458, A.D. 1065 or A.H. 460, A.D. 1067. See for his life No. 52.

It is divided into four parts which are bound together. The first part begins on fol. 2*a* and deals with ablution and prayer, The second part begins on fol. 211*b* and treats of legal alms, fasting and pilgrimage. The third and fourth parts treat of civil and

criminal laws. The third part begins on fol. 325*b* and the fourth part begins on fol. 429*b*. The number of Traditions which this work contains is 5963. See Kas͟hf al-Ḥujub, p. 563.

For copies see Berlin Cat. Nos. 4782–3; Petersburg Cat. No. 250; Paris Cat. No. 1108; Br. Mus. Cat., p. 415; India Office Cat. No. 289; Bodl. Cat. Vol. II., p. 91; and Bankipur Cat. p. 766.

Lithographed, Lucknow, A.H. 1306–7.

It is a splendid copy. The first fol. of each part has a beautiful ʻUnwān, and the fourth part, beginning fol. 429*b*, besides having the usual ʻUnwān on the first fol., has also another ʻUnwān on fol. 444*a*. The tops of several chapters of second, third and fourth parts are thickly gilded. Marks of pause are in gold and the names of the Imāms are either in gold or red letters. Vocalized throughout. On the margins, there are some occasional notes and gold and coloured lines are throughout the MS. It bears the seals of Sulaimān Jāh and Amjad ʻAlī, etc. The work ends on fol. 516*a* and foll. 517*b*–535 contain a treatise by the same author on the اسانيد of this work. It begins as follows:—

بسم الله الرحمن وبه ثقتي يقول محمد بن علي بن الحسين بن موسى بن بابويه القمي مصنف هذا الكتاب رحمه الله كلما كان في هذا الكتاب عن عمار بن موسى الساباطى فقد رويته الخ *

This treatise has also a ʻUnwān at the beginning.

Written in a very elegant Nask͟h. Each part has a separate colophon; the colophon of the 4th part, fol. 515*b*, runs thus:—

اما بعد فقد وقع الفراغ من اتمام هذا الكتاب المستطاب الموسوم بمن لا يحضره الفقيه من تصانيف الشيخ السعيد محمد بن على بن الحسين بن موسى بن بابويه القمى تغمده الله بغفرانه و اسكنه بحبوحة جنانه حسب الامر الصاحب الاكرم و الوزير المكرم خادم عباد الله و ناصر اولياء الله حافظ ارباب الاستحقاق و الاستطاعة معين المامورين بالعبادة و الطاعة زائر مشاهد اصحاب الارتضا و ساكن عتبة على بن موسى الرضا الداخل فى زمرة حجاج بيت الله الحرام و الثابت من جملة زوار سيد الانام عليهم صلوات الله الملك العلام الآصف القوى حاجى محمد حسين بيك وزير بيكلربيكى المشهد الرضوي ابّد الله دولته و اجلاله واحسن فى الدارين حاله و مآله على يد احقر عباد الله الملك الصمد محمد صادق بن حاجى محمد الحافظ لحرم المحترم الرضوي سلام الله على من حلّ بها عفى عنهما و صار آخر آوان اختتام

كتابته ضحوة يوم الاربعاء الواقع في سبع عشر من شهر الثاني من شهور السنة الرابعة الداخلة في العشر السابع من الاعشار الواقعة في المائة الاولى الثابتة من جملة المئات الواقعة في الالف الثاني من الهجرة النبوية على مهاجرها و آله سلام الله و صلواته و الحمد لله و صلى الله على محمد و آله و ختمته عام ١٠٦٤

اسباغ *

No. 51.

foll. 171; lines 10; size $7\frac{3}{4} \times 4\frac{3}{4}$; $5\frac{1}{2} \times 2\frac{3}{4}$.

كفاية الاثر في النصوص على الائمة الاثنى عشر

KIFĀYAT AL-ATHAR FĪ'N NUṢŪṢ AL'AL A'IMMATA'L ITHNĀ 'ASHAR.

A work dealing with those Traditions which are exclusively applicable to the twelve Imāms and show their superiority over others. With regard to the authorship of the work, reliable authorities differ in their opinions.

(1) Some say that ابو جعفر محمد بن علي بن الحسين بن بابويه القمي الصدوق Abū Ja'far Muḥammad bin 'Alī bin al-Ḥusain bin Bābūya al-Ḳummī aṣ-Ṣadūḳ, died, A.H. 381, A.D. 991 (for his life see No. 50), was the author of the book.

(2) Others consider محمد بن محمد بن النعمان البغدادي المعروف بالشيخ المفيد Muḥammad bin Muḥammad bin a-Nu'mān al-Baghdādī, known as ash-Shaikh al-Mufīd, to be its author. ash-Shaikh al-Mufīd was born in A.H. 336, A.D. 947 or A.H. 338, A.D. 949. While he was young he accompanied his father to Baghdād. He became a great orator and debater. He is a recognised authority among the Imāmites. He died in A.H. 413, A.D. 1022. For further particulars of his life see Ṭūsī, al-Fihrist, p. 314; Muntaha'l Maḳāl, p. 291; Rawḍāt al-Jannāt, p. 563; and Brockelmann, Gesch. d. Arab. Litter., Vol. I., p. 188.

(3) But according to Muntaha'l Maḳāl, p. 224, the real author of the book is علي بن محمد بن علي الخزاز الرازي القمي 'Alī bin Muḥammad bin 'Alī al-Khazzāz ar-Rāzī al-Ḳummī. He was a pupil of ash-Shaikh aṣ-Ṣadūḳ, died, A.H. 381, A.D. 991 (see No. 50) and was an undisputable authority in matters connected with religion. He is also the author of Kitāb al-Īḍāḥ fī Uṣūl ad-Dīn.

This third opinion is corroborated by Rawḍāt al-Jannāt, p. 388 and Kashf al-Ḥujub, p. 471. Dr. Ahlwardt in his Berlin Cat. No. 9675 has been quite misled about the authorship of this work.

Beginning :—

الحمد لله الواحد القديم الملك الحكيم الرحمن الرحيم .... اما بعد فان الذى دعانى الى جمع هذه الاخبار عن الصحابة و العترة الاخيار فى النصوص على الائمة الابرار الخ *

The author in the preface says that he had found a class of people of ordinary learning who thought that there were no reliable Traditions about the eminence and superiority of the *Imāms*, and consequently he composed the present work from trustworthy sources in order to prove their eminence. The beginning of our copy differs from that of Berlin Cat. in the first few words but after the word اما بعد the two copies are identical.

For copies see Berlin Cat. No. 9675; and Asiatic Society, Government Collection, No. 825.

There are lacunae of about a line in foll. 16*a*, 19*b*, 22*a*, 25*a*, 26*b*, 42*b*, 48*a*, 50*a*, 53*a*, 55*b*, 56*b*, 59*a*, 63*a*, 66*b*, 68*b*, 70*b*, 72*a*, 73*b*, 84*b*, 90*a*, 95*b*, 99*a*, 102*b*, 114*b*, 119*a*, 122*b*, 123*a*, 125*b*, 130*b*, 137*b*, 145*b*, 148*b*, 151*b*, 152*a*, 154*b*, 158*b*, 165*b* and 170.

Written in ordinary Naskh. Not dated. C. 19th century.

No. 52.

foll. 407; lines 25; size 12 × 7; 8½ × 4.

الاستبصار فيما اختلف فيه من الاخبار

AL-ISTIBSĀR FĪMĀ UKHTULIFA FĪHI

MIN AL-AKHBĀR.

One of the four famous collections of the Shī'a Traditions. This collection was made by ابو جعفر محمد بن الحسن بن علي الطوسي Abū Ja'far Muḥammad bin al-Ḥasan bin 'Alī aṭ-Ṭūsī. He was born in A.H. 385, A.D. 995, lived chiefly at Baghdād and died in Najaf in A.H. 458, A.D. 1065 or A.H. 460, A.D. 1067. Ḥājī Khalīfa, Vol. V., p. 401, wrongly assigns A.H. 561 as the date of his death. He was the greatest doctor of the Shī'a sect in his time and was designated by the title of *Shaikh aṭ-Ṭā'ifa*. He has given his autobiography in Kitāb al-Fihrist, p. 285. Also consult Rijāl Nijjāshī, p. 287; Muntaha'l Makāl, p. 269; Rawḍāt al-Jannāt, p. 580; and Brockelmann, Gesch. d. Arab. Litter. Vol. I., p. 405.

Beginning :—

الحمد لله ولي الحمد و مستحقه و الصلوة على خيرته من خلقه محمد و آله الطاهرين الخ *

This work is one of the Four Canonical Books (al-Kutub al-Arba'a) of the Shī'a Sect. It is divided into three parts. The first and second parts treat of عبادات and the third part, which begins on fol. 219*b*, deals with معاملات. The first is subdivided into three hundred chapters or ابواب. The second part contains two hundred and seventeen chapters. The third part has three hundred and ninety-eight chapters. All these chapters are arranged according to the system prevalent in books of jurisprudence. The number of Traditions, which the work contains, is five thousand five hundred and eleven. See Kashf al-Ḥujub wa'l Astār, p. 42.

For copies see Berlin Cat. Nos. 1272-6; and Bankipur Cat. p. 30.

It has been lithographed, Lucknow, A.H. 1307.

Foll. 1*b* and 404*b* are beautifully decorated. Foll. 404*b*-407 is an appendix in which the author gives his *Isnāds* for Traditions, omitted in the book. The inner margins of foll. 1-9 and 397-407 are pasted over with thick paper. Marginal notes are on the earlier portion of the MS. Gold and coloured lines are in the margins throughout.

Written in good Naskh. The 1st and 2nd parts were copied in A.H. 1046 and the third part in A.H. 1048. Scribe سيد محمد ابن مير مهدي بن مير محمد طاهر المشهدي

No. 53.

foll. 252; lines 25; size 13×6; 10½×m4½.

كتاب الحديث

KITĀB AL-ḤADĪTH.

A portion of a work on Imāmite Traditions, defective both at the beginning and end. It is most probably a commentary on the famous work of Muḥammad bin Ya'kūb bin Isḥāḳ al-Kulainī, died, A.H. 328, A.D. 939, or A.H. 329, A.D. 940, which is known al-Kāfī fī 'Ilm ad-Dīn. It begins abruptly as follows:—

و الارض يه جرير عن ابى عبد الله عليه السلام قال وجد فى حجر انى انا الله الخ *

After seven lines a new chapter begins thus:—

باب فضل الكعبة و المسجد الحرام و مكة و الحرم زيد شرفها كا الخمسة عن ابن اذينه عن زرارة قال كنت قاعدا الى جنب ابى جعفر عليه السلام الخ *

It ends abruptly with the chapter called باب ما يقال الزائر عن اخيه

Foll. 1–5 and 205–252 have been bordered with thick paper and a portion of fol. 4 has become defective on account of paper pasted over it. Some portions of the text also, from foll. 223 to 252, are similarly defective. Gold rule and coloured margin all throughout. Written in two hands, foll. 1–101 in one hand and the rest in another.

Written in ordinary Naskh. Not dated. Circa 17th century.

No. 54.

foll. 62; lines 30; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{3}{4} \times 4\frac{3}{4}$.

روضة الجنان

RAWḌAT AL-JANĀN.

A portion of a work on Īmāmīte Traditions. It is imperfect at the beginning and end. On the first fol. it has been named, in a modern hand, كتاب روضة الجنان.

It begins abruptly as follows :—

بسم الله الرحمن الرحيم كتاب الديون و الكفالات و الحوالات و الضمانات و الولايات باب الديون و احكامها سهل بن زياد عن جعفر بن محمد العشرى عن ابي القداح عن ابى عبد الله عن آبائه عن على عليهم السلام قال اياكم و الدين فانه مذلة بالنهار و مهمة بالليل و قضاء فى الدنيا الخ *

It is divided into the following chapters :—

fol. 1*a*.	كتاب الديوان
„ 3*b*.	باب القرض و احكامه
„ 4*a*.	باب الصلح بين الناس
„ 4*b*.	باب الكفالات و الضمانات
„ 5*a*.	باب الحوالات
„ 5*a*.	باب الوكالات
„ 5*b*.	كتاب القضاء و الاحكام و المفتين
„ 7*a*.	باب آداب الاحكام
„ 7*b*.	باب كيفية الحكم و القضاء
„ 8*a*.	باب البينتين يتقابلان او يترجح بعضها على بعض و حكم القرعة
„ 9*b*.	باب البينات
„ 16*b*.	باب من الزيادات فى القضايا والاحكام

Almost all the borders have been pasted over with a different kind of paper. Headings of chapters are in red ink. Slightly worm-eaten. Lacunae are in foll. 11*b*, 23*b*, 24*a*, 27, 60*a* and 62*b*. Fol. 26*a* is blank but without any break in the MS. At the end of each Tradition, a mark of pause is given in red ink. The name and seal of مظفر حسين بن مسيح الدولة are on the first fol. It ends as follows:—

عنه عن ابن محبوب عن خالد بن جرير عن ابى الربيع عن ابي عبدالله عليه السلام في رجل شارك رجلا فى جارية فقال له ان ربحت فلك و ان

وضعت فليس عليك شى فقال لا بأس بذلك ان كانت الجارية للقائل تم كتاب التجارات *

Written in good Naskh. Not dated. C. 17th century.

Prayers.

No. 55

foll. 145; lines 15; size $10\frac{1}{4} \times 7\frac{1}{2}$; $7\frac{1}{4} \times 3\frac{1}{2}$.

foll. 1–9*a* I.

حزب البر الكبير

HIZB AL-BARR AL-KABĪR.

A book of prayers by ابو الحسن على بن عبد الله بن عبدالجبار الحسينى الشاذلي Abū'l Hasan 'Alī bin 'Abdallāh bin 'Abd al-Jabbār al-Husainī ash-Shādhilī. He settled at Alexandria, and many people became his disciples He died in A.H. 654, A.D. 1256, or according to some in A.H. 656, A.D. 1258. For details, see Nafahāt, p. 659; Safīnat al-Awliyā', p. 180; Brockelmann, Gesch. d. Arab. Litter., Vol. I., p. 449 and Z.D.M.G., Vol. VII., p. 13.

Beginning:—

اذا جاءك الذين يؤمنون الخ *

For copies see Berlin Cat. No. 3875; Leyden Cat. No. 2200; and Asiatic Society Cat., p. 31.

Lithographed in a Collection of Prayers called مجموع لطيف at Cairo, A.D. 1865.

Vocalised throughout.

Written in ordinary Naskh Not dated. C. 19th century.

foll. 9*a*–12 II.

حزب اللطف

HIZB AL-LUTF.

Another prayer by the same author.

Beginning:—

يقرء الفاتحة الى آخرها و بعد الفاتحة اللهم اجعل افضل الصلوات و انمى البركات الخ *

For copy see Berlin Cat. No. 3896, 2.

Vocalised throughout.

Written in the same hand and in the same year as those of the preceding one.

foll. 17b–145 III.

كتاب الفوائد و الصلواة و العوائد

KITĀB AL-FAWĀ'ID WA'Ṣ ṢALĀT WA'L 'AWĀ'ID.

A work on prayers by شهاب الدين احمد بن احمد بن عبد اللطيف الشرجي الزبيدي الحنفي Shihāb ad-Dīn Aḥmad bin Aḥmad bin 'Abd al-Laṭīf ash-Sharjī az-Zabīdī al-Ḥanafī. He was born on the 22nd Ramaḍān, A.H. 812, 29th January, A.D. 1410 in Zabīd, studied in Mecca, A.H. 834, A.D. 1431, and died at Zabīd in A.H. 893, A.D. 1488. See Brockelmann, Gesch. d. Arab. Litter. Vol. II., p. 190; and Br. Mus. Suppl. No. 672.

Beginning :—

الحمد لله رب العالمين بجميع محامده على اسبغ من جميع عوائده الخ *

This work contains altogether 100 الفوائد or chapters. See Ḥājī Khalīfa, Vol. IV., p. 482.

For copies see Gotha Cat. No. 1271; Derenbourg, No. 779; Cairo Cat. Vol. II., p. 207, Vol. V., p. 349; and Rampur List, p. 154. In Paris Cat. Nos. 765, 955, 2, Abū'l Ḥasan 'Alī al-'Alavī is mentioned as its author.

Printed Cairo, A.H. 1297, A.D. 1880.

An incomplete list of contents is given in foll. 13 and 14a. Foll. 14b, 15, 16 and 17a are left blank, evidently for writing the contents of the book. The word الفائده and the numbers of the chapters are written in red ink.

Written in ordinary Nasta'līḳ. Not dated. C. 19th century.

No. 56.

foll. 160; lines 18; size $8 \times 5\frac{1}{2}$; $6 \times 3\frac{3}{4}$.

THE SAME.

Another copy of the work noticed in No. 55, III. It begins on fol. 17b and ends also on fol. 151a as the previous one. Foll. 1–12a contain some Persian letters, Persian verses and several figures of amulets. Foll 12b–14b contain a prayer in the form of a poem called دعاء الجلجلوتيه.

Beginning :—

بدأت باسم الله روحى به اهتدت الى كشف اسرار بباطنها انطوت

In Rampur List, p. 157, this prayer is attributed to Hujjat al-Islām Zain ad-Dīn Abū Ḥāmid Muḥammad bin Muḥammad al-Ghazālī, died, A.H. 505, A.D. 1111 (for his life see No. 10). Lithographed, Cairo, 1865, and also in Bombay with a commentary. Foll. 15–17*a* contain figures of amulets and several prayers. Foll. 151*b*–160 contain miscellaneous matters, such as figures of amulets, Persian lines and prescriptions. There are corrections in the margin occasionally.

Written in Naskh. The colophon runs thus:—

كان الفراغ من كتابة هذا الكتاب المبارك يوم الخميس السادس و العشرون من شهر ربيع الآخر من سنة الف و مائتان و عشرون من هجرته صلى الله عليه و سلم بقلم الفقير الى ربه القدير رضاجى بن محمد بن عون غفر الله له و لوالديه و لجميع المسلمين و المسلمات انه قريب مجيب لدعوات و ذلك في بندر بمبي *

No. 57.

foll. 149; lines 13–17; size $4\frac{1}{2} \times 2\frac{3}{4}$; $3\frac{1}{8} \times 1\frac{3}{4}$.

foll. 1–101. I.

الحصن الحصين من كلام سيد المرسلين

AL-ḤIṢN AL-ḤAṢĪN MIN KALĀM SAIYID AL-MURSILĪN.

A famous book of prayers by شمس الدين ابو الخير محمد بن محمد بن الجزري القرشي الدمشقي Shams ad-Dīn Abū'l Khair Muḥammad bin Muḥammad bin al-Jazarī al-Ḳarashī al-Dimashḳī. He was born in Damascus on 25th Ramaḍān, A.H. 751, 27th November 1350. In A.H. 793, A.D. 1391 he became a Ḳāḍī there, and died on the 5th Rabī' I, A.H. 833, 3rd December 1429, in Shīrāz. For details see ash-Shaḳā'iḳ an-Nu'mānīya, Vol. I., p. 98, Ithāf ān-Nubalā', p. 391; Bustān al-Muḥaddithīn, p. 79; at-Ta'līkāt as-Sanīya, p. 57; Wüstenfeld, Gesch. No. 474; Brockelmann, Gesch. d. Arab. Litter., Vol. II., p. 201; and Huart, Arabic Literature, p. 356.

One fol. is missing from the beginning. Our copy begins:—

لفظه المعصوم المامون بذلت فيه النصيحة و اخرجته من الاحاديث الصحيحة الخ *

For copies see India Office Cat. Nos. 345–47; Paris Cat. Nos. 1169–71; Lithman, Princeton University Library List, p. 79; Cairo Cat. Vol. I., p. 336; Munich Cat. No. 130; Bankipur Cat. p. 171; Hyderabad List, Fann Ad'iya, No. 1; and Rampur List, p. 78.

For commentaries, etc., see Ḥājī Khalīfa Vol. III., pp. 71–74.

Lithographed, Lucknow, A.H. 1306. For other editions see Ellis, Cat. of the Printed Books, Br. Mus. Vol. II., pp. 228–229.

Foll. 2*b*–3*a* contain the names of the works (with their abbreviations) cited in this book. Coloured and gold lines are on each page. Abbreviations are written in red ink throughout the book. Here and there are corrections in the margin. In fol. 101*a*, the author gives the time and place of its composition, viz. in A.H. 791 at Damascus when it was beseiged by Tamarlane. It was composed in order that the author might be saved from the atrocities of Tamerlane by virtue of this work.

Written in fine Naskh. Dated A.H. 921. Scribe عماد بن جمال الافردی.

foll. 102–149. II.

مفتاح الحصن الحصين

MIFTĀḤ AL-ḤISN AL-ḤASĪN

A commentary by ابن الجزري Ibn al-Jazarī on his own work noticed above. See No. 57—I.

Beginning :—

يقول الفقير الى رحمة الله تعالى محمد بن محمد بن محمد بن الجزري وفقه الله تعالى لما فيه رشده الحمد لله على ما علّم و صلى الله على سيد خلقه الخ *

This commentary was composed in A.H. 831, A.D., 1427, after the lapse of forty years at Shirāz. See Ḥajī Khalīfa, Vol. III., p. 73.

For a copy see Rampur List, p. 117.

Quotations from the text are headed with the word قوله in red ink. Coloured and gold lines are round each page. Fol. 102*b* has a beautiful 'Unwān. On the last fol. there are names of two previous owners of the book.

Written in minute Naskh. The colophon runs thus :—

كتبه العبد الاقل عماد بن جمال الافردی تاب الله عليه و غفر له ولوالديه في اواسط شعبان المعظم سنه عشرين و تسعمائة حامدا مصليا مسلما *

No. 58.

foll. 63; lines 8; size 10¼ × 68; 5½ × 3½.

THE SAME.

Another imperfect copy of the work noticed in No. 57—I.

Beginning:—

لا اله الا الله عدّة للقائة اللهم صل علي سيد الخلق محمد و صحبه و آله سلم الخ *

It ends abruptly on fol. 40*b* as follows:—

اعوذ بک ان اَظلِم او اُظلَم او اَعتَدِی او اُعتَدَی علی او اَکسِبَ خطیئا او ذنبا لا تغفره *

The prayer containing this line comes under the heading, ان ابتلی بهم او دین فلیقل الخ. See lithographed copy, Lucknow, A.H. 1306, p. 51. Lacunae are numerous. Foll. 41–42 contain نیت, نماز—آدان etc. Fol. 43*a* contains some verses of the Ḳur'ān from the chapter الم تلک آیات الکتاب الآیه. Foll. 44–53*a* contain verses of the Ḳur'ānand some prayers, and foll. 54*b*–63 some other prayers with a Persian introduction. Foll. 43*b*, 53*b*–54*a*, 59*b*, 60*a*, and 61*a* are blank. Borders are replaced by modern paper.

Written in bad Nas<u>kh</u>. Not dated. C. 19th century.

No. 59.

foll. 98; lines 23; size 7¼ × 4½; 5 × 3.

شرح الحصن الحصین

<u>SH</u>ARḤ AL-ḤIṢN AL-ḤAṢĪN.

A commentary on al-Jazarī's prayer book called *al-Ḥiṣan al-Ḥaṣīn*, by ملا حنفي Mullā Ḥanafī. His full name, I think, was Mullā Muḥammad al-Ḥanafī at-Tabrīzī. He is the author of <u>Sh</u>arḥ ar-Risālat al-Aḍudīya, Risāla fī Ḥall As<u>h</u>kāl Ta'rīf al-Ḳadīya, <u>Sh</u>arḥ Risālat al-Wājib, and other works. According to Ḥājī <u>Kh</u>alīfa, Vol. I., p. 210, he died at Buk<u>h</u>ārā in about A.H. 900, A.D. 1494. But according to Brockelmann, Vol. II., p. 217, he flourished in A.H. 950, A.D. 1543. See also Berlin Cat. No. 5296.

Our author should not be confounded with another scholar called Muḥammad al-Hanafī. His full name was Muḥammad bin Ḥamzat al-Ḥanafī al-'Aintābī. He was the author of a commentary on Tafsīr al-Baiḍāvī and Glosses on al-Khayālī. He died in A.H. 1111, A.D. 1699. See Silk ad-Durar, Vol. IV., p. 38.

One or two foll. are missing from the beginning of the MS. It begins abruptly as follows :—

انما تلا الآية استشهادا لذلك الخ *

For other commentaries see Ḥājī Khalīfa, Vol. III., pp. 71-74.

The identity of the book has been established by comparing some of the passages of this commentary with the passages of Mullā Hanafī's commentary found in the margin of al-Ḥiṣn al-Ḥaṣīn, lithographed, Najm al-'Ulūm Press, Lucknow, A.H. 1306. Fol. 23b is blank with the remark صحيح البياض. Some foll. are missing after fol. 30. The three foll. at the beginning are alss misplaced. Foll. 18 and 47 as well as the last fol. bear the seal of حامد الله النقوي, dated A.H. 1208. The book is worm-eaten and pasted with thick paper. Passages of the text are sometimes marked with black lines, but not always. The space for writing the word قوله is blank throughout the book. Erroneously named شرح اسماء الله

Written in Nasta'līḳ. Not dated. C. 18th century.

No. 60.

foll. 99; lines 12; $7\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{4}$.

دلائل الخيرات

DALĀ'IL AL-KHAIRĀT.

A famous book of prayers by ابو عبد الله محمد بن سليمان بن ابي بكر الجزولي Abū 'Abdallāh Muḥammad bin Sulaimān bin Abī Bakr al-Jazūlī. He was an eminent Maghribī saint and was poisoned, from the effect of which he died on the 16th Rabī' I, A.H. 870, 7th November A.D. 1465. For details see Itḥāf an-Nubalā', p. 79; and Brockelmann, Gesch. d. Arab. Litter., Vol. II., p. 252.

Beginning :—

بسم الله الرحمن الرحيم و صلى الله على سيدنا محمد و على آله و صحبه و سلم الحمد لله الذي هدانا للايمان و الاسلام و الصلوة على محمد نبيه الذي استنقذنا به من عبادة الاوثان و الاصنام الخ *

Hājī Khalīfa, Vol. III., p. 235, regarding this work, says :—

هذا الكتاب آية من آيات الله فی الصلوة على النبي صلى الله عليه
و سلم يواظب بقرائته في المشارق و المغارب لاسيما في بلادنا الروم *

For copies see Berlin Cat. Nos. 3919–20; Br. Mus. Cat. pp. 94–101; Br. Mus. Suppl. Cat No. 251; India Office Cat. No. 350; Gotha Cat. No. 807; Cambridge Hand List, p. 72; Cairo Cat. Vol. II., pp. 4–8, 235, Vol. VII., p. 339; Munich Cat. No. 172; Vienna Cat. No. 1706; Paris Cat. Nos. 1180–90; Upsal Cat. Nos. 400–1; Rampur List, p. 150; Bankipur Cat. p. 273; and Asiatic Society Cat. p. 33.

Printed, St. Petersburgh, 1842; Cairo, 1287, 1291, 1304, 1305, 1307, 1308. Lithographed, Dehli, 1289; Cawnpur, 1298. For other editions see Ellis, Cat. of the Printed Books, Br. Mus. Vol. II., p. 363.

The headings of foll. 1*b*, 16*b*, 26*b*, 36*b*, 47*b*, 58*b*, 71*b*, and 83*b*, are very beautifully decorated. There are marginal notes in Persian. On foll. 14*b* and 15*a* are beautiful drawings, representing the Ka'ba and the sacred shrine of the Prophet. All headings are in white ink on gold surface. The word اللهم throughout the book is written in red ink. Each line of the text is separated from the other by a line in gold. Gold and coloured lines are in the margin.

Written in very fine Naskh. Not dated. Circa 17th century.

No. 61.

foll. 96; lines 10; size 8×5; 6×3½.

THE SAME.

Another copy of the book noticed above. Headings of foll. 1*b*, 16*b*, 25*a*, 34*b*, 44*a*, 55*b*, 67*a* and 78 are decorated. On foll. 13*b* and 14*a* are coloured drawings, representing the sacred tomb of the Prophet and the Ka'ba. Coloured lines are round each page. Each line of writing is separated from the next one by four parallel lines. The words محمد and اللهم are written in red ink. Double coloured and gold lines are round each page.

Written in Naskh. The colophon runs thus :—

حروف الكتاب دلائل الخيرات عن يد الضعيف عبد الله بن كرم الله غفر
الله ذنوبه و ستر عيوبه يا الله يا رحمن يا رحيم بتاريخ بست و ششم ماه ذيقعده
يوم شنبه باتمام رسيد سنه ۱۲۷۱ ه *

No. 62.

foll. 106; lines 9; size $10 \times 6\frac{1}{2}$; $7\frac{3}{4} \times 4\frac{1}{2}$.

THE SAME.

Another copy of the work noticed above. It has an interlineary Persian translation in red ink. It ends in the middle of fol. 103*b*. Foll. 103*b*–106 contain another prayer, which is named as دعاء ختم الدلائل i.e. the prayer which one should read after finishing the Dalā'il al-Khairāt. This prayer begins on fol. 103*b*:—

اللهم اشرح بالصلوة على النبي صلى الله عليه وسلم صدورنا الخ *

Foll. 1*b*, 2*a*, 21*b*, have '*Unwāns*. Borders of foll. 1*b*, 2*a*, 21*b*, 22*a*, 31*b*, 32*a*, 52*b*, 53*a*, 62*b*, 63*a*, 83*b*, 84*a*, 97*b*, 98*a*, 105*b*, and 106*a* are decorated. Foll. 19*b* and 20*a* contain coloured drawings representing the sacred tomb of the Prophet and the Ka'ba. On the borders of several foll. and also on the last fol. the name غلام غوث is written as that of the owner of the book. Double coloured and gold lines are in each page.

Written in ordinary Naskh. Not dated. C. 18th century.

Shī'a Prayers.

No. 63.

foll. 54; lines 9; size $6\frac{3}{4} \times 4\frac{1}{2}$; $4\frac{3}{4} \times 2\frac{3}{4}$.

كتاب الدعاء

KITĀB AD-DU'Ā'.

A book of prayers attributed, on the title page, to علي بن ابي طالب 'Alī bin Abī Ṭālib, died, A.H. 40, A.D. 660.

Beginning:—

اللهم بذكرك استفتح مقالي و بشكرك استنجح سوالي الخ *

The title-page bears names of previous owners of the MS. Corrections in the book are made in red ink. Vocalized throughout. Gold and coloured lines are round each page.

Written in beautiful Naskh. Not dated. C. 17th century.

No. 64.

foll. 6; lines 9; size 7 × 3¾; 5½ × 2¼.

مناجات اميرالمومنين

MUNĀJĀT AMĪR AL-MU'MINĪN.

A prayer in five-lined stanzas, attributed to 'Alī bin Abī Ṭālib, d. A.H., 40. A.D. 660.

Beginning:—

يا سامع الدعاء و يا رافع السماء البيت *

For copies see India Office Cat. No. 371, IV; and Rampur List p. 158.

It has been lithographed together with other prayers in a book called الصحيفة العلوية, Bombay, A.H. 1305.

The 5th line of each stanza is written in bold characters. The first page has a beautiful *'Unwān*. It has minute decorative paintings of nature in gold. The name of the copyist is written as ياقوت المستعصمي by forgery. The title page has the seal of احمد شاه بادشاه غازي

Written in beautiful Naskh. Not dated. C. 18th century.

No. 65.

foll. 141; lines 12; size 8½ × 4½; 6 × 2¾.

الصحيفة الكاملة

AṢ-ṢAḤĪFAT AL-KĀMILA.

A book of prayers by ابو الحسن علي بن الحسين بن علي بن ابي طالب المعروف بزين العابدين Abū'l Ḥasan 'Alī bin al-Ḥusain bin 'Alī bin Abī Ṭālib, known as Zain al-'Ābidīn. He was born in A.H. 38, A.D. 658, and died in A.H. 94, A.D. 712 or A.H. 99, A.D. 717, or A.H. 92, A.D. 710 at Madīna. He is considered by the Shī'a sect the *fourth* Imām. For details see Ibn Khalikān, Vol. I., p. 347; Mir'at al-Janān (library copy) fol. 62*b*; Tārīkh Guzīda, p. 204 and Safīnat al-Awlyā', p. 24.

Beginning:—

حدثنا السيد الاجل نجم الدين بهاء الشرف ابوالحسن محمد بن الحسن ابن احمد بن علي بن محمد بن عمر بن يحيي العلوى الحسيني ....

قال لقيت يحيى بن زيد بن علي عليه السلام بعد قتل ابيه و هو متوجه الى خراسان الخ *

Scholars differ as regards the name of the transmitter of this book to posterity. Some say that 'Umair bin al-Mutawakkil bin Hārūn ath-Thakafī was the narrator of this book while others think that 'Umair's father al-Mutawakkil bin Hārūn narrated it. For a full discussion, see Muntaha'l Maķāl, p. 251. See also Ṭūsī's al-Fihrist, p. 262, and Kashf al-Ḥujub, p. 367. This work is also designated aṣ-Ṣaḥīfat as-Sajjādīya, because as-Sajjād was one of the names of the said Imām.

With regard to the source, origin and number of prayers which the book contains, see India Office Cat. No. 334. There is a supplement or الملحقات which begins on fol. 126*b* and is divided into two parts. The first part contains seven general prayers. The second part contains seven other prayers for each day of the week.

For copies see Berlin Cat. No. 3769; India Office Cat. No. 334; Paris Cat. Nos. 1174–75; Cairo Cat. Vol. II, p. 219; Br. Mus. Suppl. No. 247; Rampur List, p. 154; Hyderabad List, Fann ad'iya, No. 13; and Bankipur Cat. pp. 455, 458.

Printed, Calcutta, A.H. 1248; lithographed, Bombay, A.H. 1300. See also Ellis, Cat. of Arabic Books, Br. Mus. Vol. I., pp. 265–266.

The first two foll. are splendidly gilded with a beautiful *'Unwān* at the beginning. The headings of all the prayers are also gilded. Vowel-points are to be found throughout. On foll. 8-9, a list of prayers is given. One prayer of the supplement, named دعائه في ذكر آل محمد عليهم السلام has been omitted by mistake in the body of the book and consequently it has been copied in the margin of fol. 129*a*. An interlineary Persian translation is written in red ink. It is noted in the margin of fol. 139*a* that the Persian translation was completed in A.H. 1101. Many useful notes in Persian are also in the margin. Gold and coloured lines are round each page. Two foll. are also added at the end of the MS. which contain some more prayers, written in a different hand, but not with so much care and labour as the work itself. One fol. is added at the beginning which also contains two prayers.

Written in fine Naskh. Dated A.H. 1094.

No. 66.

foll. 137; lines 13; size $8\frac{1}{4} \times 4\frac{3}{4}$; 6×3.

THE SAME.

Another copy of the preceding work. It begins and ends as the above one. It is a very beautiful and elegant copy. The heading of the first fol. is decorated. The heading of each prayer is written in white ink on a gold surface. In foll. 1, 2, 7 and 8 the words قال and دعاؤه are in gold ink. Prayers are written on coloured paper. The first, seventh and thirteenth lines are written in bold characters between gold lines in each page. Vowel-points are throughout.

Written in beautiful Naskh. Not dated. C. 16th century. Scribe خواجه محمد شريف هروي.

No. 67.

foll. 176; lines 11; size $4\frac{1}{4} \times 2\frac{1}{2}$; $3\frac{1}{4} \times 1\frac{3}{4}$.

THE SAME.

Another copy of the previous book. It begins and ends as the two previous MSS. The first two pages are ornamented with a beautiful *'Unwān* at the beginning. Gold and coloured lines are round each page. Headings of the prayers are in red ink. Slightly worm-eaten. Vocalised throughout.

Written in Naskh. The colophon runs thus:—

كتبه العبد محمد قاسم بن محمد حسين بتاريخ شهر ربيع الثاني سنه ١١٠٢ هـ *

No. 68.

foll. 103; lines 14; size $6 \times 3\frac{1}{4}$; $3\frac{3}{4} \times 2$.

THE SAME.

Another, but imperfect, copy of the same. It begins abruptly with the heading of the second prayer as follows:—

و كان من دعائه عليه السلام بعد هذا التحميد الصلوة على رسول الله صلى الله عليه و سلم و الحمد لله الذي منّ علينا بمحمد و نبيه الخ *

Fol. 87*a* contains a note on the utility of the prayer called دعائه في تمجيد الله.

Margins of foll. 88*a*, 98*a* and 100*b* contain three prayers. Foll. 100*b*–102 contain a poem with the following heading:—

من كلام امير المومنين و يعسوب الدين اسد الله الغالب علي بن ابي طالب عليه السلام في المناجات *

The first couplet of the poem is:—

لك الحمد ياذا الجود و المجد و العلى . تباركت تعطى من تشاء و تمنع

The poem altogether contains 27 lines and is given on p. 120 of the Ṣaḥīfa 'Alavīya, lithographed, Bombay, A.H. 1305.

For copies of the poem see Berlin Cat. No. 3900, and Rampur List p. 158.

Fol. 103 contains another prayer with the heading اعتصام دعاء الصباح.

Headings of prayers are in gold ink. There are marks of pause in gold or red ink. Gold rules and coloured margins throughout. The margins bear corrections. Foll. 2, 5, 10, 13, 17, 22, 26, 29, 42, 45, 49, 54, 58, 61, 64, 71, 74, 77, 82, 85, 88 and 95 are of coloured paper. All the folios of the book are sprinkled with gold. Vowel-points throughout. Fol. 103*b* has been pasted over with different paper, and hence the name of the copyist and date of transcription cannot be ascertained.

Written in very fine Naskh. C. 16th century.

No. 69.

foll. 12; lines 10; size $4 \times 2\frac{1}{2}$; $3 \times 1\frac{1}{2}$.

ادعيه ايام سبعه

AD'IYA AIYĀM SAB'A.

A treatise containing seven prayers, each of which is fixed for a special day of the week. These seven prayers have been copied from the 2nd part of the supplement of aṣ-Ṣaḥīfat al-Kāmila (see No. 65) by al-Imām Zain al-'Ābidīn d. A.H. 94, A.D. 712. See No. 65.

The prayer for Sunday begins as follows:—

fol. 2*a*. بسم الله الذي لا ارجو الا فضله الخ

For Monday:—

fol. 3*a*. الحمد لله الذي لم يشهد احدا حين فطر السموات الخ

For Tuesday:—

fol. 5*a*. الحمد لله و الحمد حقه كما يستحقه حمدا كثيرا الخ

For Wednesday :—
fol. 6*b*. الحمد لله الذي جعل الليل لباسا و النوم سباتا الخ
For Thursday :—
fol. 8*a*. الحمد لله الذي اذهب الليل مظلما بقدرته الخ
For Friday :—
fol. 9*b*. الحمد لله الذي الاول قبل الانشاء و الاحياء الخ
For Saturday :—
fol. 11*a*. بسم الله كلمة المعتصمين و مقالة المتحرزين الخ

On the last fol. there is another prayer for دفع وبا (driving off cholera). Double gold rules are in the margin. Vowel-points throughout. The heading of each prayer is gilded. Slightly worm-eaten. Fol. 9 should come before fol. 8. fol. 11 after fol. 8. Some foll are messing after fol. 7.

Written in beautiful Naskh. Not dated. C. 17th century.

No. 70.

foll. 193; lines 17; size 8¾ × 5½; 6½ × 3¼.

شرح الصحيفة الكامله

SHARH AS-SAHĪFAT AL-KĀMILA.

A commentary on al-Imām Zain al-ʻĀbidīn's work on prayers called aṣ-Ṣaḥīfat al-Kāmila (see No. 65), by محمد باقر بن محمد الحسيني الداماد Muḥammad Bāḳir bin Muḥammad al-Ḥusainī ad-Damād. He was a native of Astrābād but settled at Isphahan. He studied at Mashhad and became a great scholar in all branches of philosophy and theology. He received the surname of Dāmād from his father who was the Dāmād or son-in-law of the famous *mujtahid* ʻAli bin ʻAbd al-ʻĀlī, and was known as *Dāmād*. Our author is consequently well-known as Saiyid Bāḳir Dāmād. He died at Najaf in A.H. 1040, A.D. 1630 or A.H. 1041, A.D. 1631. For his life see Nujūm as-Samā' p. 46; Shudhūr al-ʻIḳyān, Vol. II., fol. 63; and Rieu, Persian Cat. Vol II., p. 825.

Beginning :—

الحمد لله الذي جعل لوح الامر و الخلق صحيفة لكتبه و كلماته ......
و بعد فافقر الخلق الى غني الاغنياء عبد الضئيل الذليل محمد بن محمد يدعي باقر بن داماد الحسيني الخ *

Passages of the original text are written in red ink. Foll. 176 to 182*a* (middle) contain the ملحقات or supplement of aṣ-Ṣaḥīfat al-Kāmila. One prayer called دعائه في التذلل لله عزوجل which in other copies occurs after the prayer named دعائه في تمجيد الله عزوجل has been omitted in this MS. From the middle of fol. 182*a* to the middle of fol. 190*b* are written fifteen other prayers. The remaining foll. up to the end of the MS. contain four different prayers named حرز. All prayers have vowel-points, and also the commentary up to fol. 5. Foll. 139*b* and 142*a* contain big lacunae. The title page bears an undecipherable seal with the date A.H. 1239. Much injured by insects.

Written in good Naskh. Not dated. C. 18th century.

No. 71.

foll. 47; lines 19; size 9 × 5; 6 × 2¾.

THE SAME.

Another incomplete copy of the above commentary. It begins as the previous copy, and ends with the commentary on the thirty-eighth prayer called دعائه في الاعتذار. The concluding words are:—

فيتوهم انه قوله عليه السلام فلم اوزره غير متثيب على كلام اهل اللغة و الله يهدي من يشاء الى صراط مستقيم *

Only a few words of the text, which are occasionally marked with red lines over them, are quoted in this copy with the word قوله in red ink. Seals of Sulaimān Jāh, Amjad ʻAlī and Wājid ʻAlī of Lucknow are on the title page and last fol. Slightly worm-eaten.

Written in Naskh. Not dated. C. 18th century.

No. 72.

foll. 502; lines 25; size 8½ × 4¾; 6¼ × 2¾.

رياض السالكين في شرح صحيفة سيد العابدين

RIYĀḌ AS-SĀLIKĪN FĪ SHARḤ ṢAḤĪFAT SAIYID AL-ʻĀBIDĪN.

A commentary on al-Imām Zain al-ʻĀbidīn's famous work on prayers called aṣ-Ṣaḥīfat al-Kāmila (see No. 65) by صدر الدين علي بن

احمد بن محمد معصوم الحسيني الشيرازي الشهير بالسيد علي خان المدني

Ṣadr ad-Dīn 'Alī bin Aḥmad bin Muḥammad Ma'ṣūm al-Ḥusainī ash-Shīrāzī, known as as-Saiyid 'Alī Khān al-Madanī. He was born on the 15th Jumāda I, A. H. 1052 (A.D. 1642) in Madīna. He received his early education from the learned men of Mecca and Madīna. In A.H. 1066, A.D. 1655, he left Mecca for Golconda, the Deccan (India) to meet his father, who having married the daughter of 'Abdallāh Kuṭub Shāh (A.H. 1020–1083 A.D. 1611–1672), the ruler of the Deccan, had settled there at that time. He arrived at Golconda on Friday the 22nd, Rabī' I, A.H. 1068, A.D. 1657. After the death of Kuṭub Shāh, when Sulṭān Abū'l Ḥasan (A.H. 1085–1098, A.D. 1672–1687) succeeded him the family of as-Saiyid 'Alī Khān was maltreated by the new Sulṭān. Accordingly he fled to Aurangzīb (A.H. 1069–1118, A.D. 1659–1707) who was then engaged in the conquest of the Deccan and was then at Burhānpūr. Aurangzīb received him with honour and conferred upon him the *manṣab* (i.e. rank) of the command of 1,500 men. When Aurangzīb proceeded to Aurangābād, he was accompanied by as-Sayid 'Alī Khan, and the latter was left in charge of the place when Aurangzīb went to Aḥmadnagar. Subsequently Aurangzīb placed him in charge of the famous Fort of Berar, named Mahūr, and he was made *dīwān* of Burhānpūr thereafter. After some time he took leave of Aurangzīb and proceeded with his whole family on pilgrimage to Mecca and Madīna, whence he also proceeded on a visit to the holy places of Baghdād, Karbalā, Najaf, Ṭūs, etc. Afterwards he went to Isphahan, and met Sulṭān Ḥusain Ṣafavī (A.H. 1105–1135, A.D. 1694–1722), but as he felt that he was not duly received and respected by the Sulṭān he went to Shīrāz, where he passed the remainder of his life in teaching pupils as a professor of the Madrasa Manṣūrīya. He died in A.H. 1117, A.D. 1705, or A.H. 1120, A.D. 1708, and not in A.H. 1104, A.D. 1692, as given by Brockelmann, Vol. II., p. 421, as the present work, according to Kashf al-Ḥujub, p. 300, was completed in A.H. 1106, A.D. 1694. He is the author of many works. Some of them are *Anwār ar-Rabī' fī Anwā' al-Badī'* (a work on Arabic rhetoric, composed in A.H. 1095), *Sulāfat al-'Aṣr* (a literary history of his contemporary writers), *Sharḥ al-Irshād* (a commentary on ad-Dawlatābādī's work on syntax called al-Irshād), *Ṭirāz al-Lughāt* (dictionary of Arabic), *Kitāb Aḥwāl aṣ-Ṣiḥāba wa'l Tābi'īn wa'l 'Ulamā'* (a biographical work about the Companions of the Prophet, Followers of those Companions and 'Ulamā'). See Aml al-Āmil, p. 51; Rawḍāt al-Jannāt, p. 421. Shudhūr-al-'Iḳyān, Vol. I., fol. 402; Subḥat al-Marjān, p. 85, and Nujūm as-Samā', p. 176.

Beginning :—

اللهم انا نحمدک حمدا توتینا به صحائف الحسنات صحیفة كاملة ...
.... و بعد فيقول العبد الفقير الى ربه الغني على صدر الدين المدني ابن
احمد نظام‌الدين الحسني الحسيني .... هذا شرح مفيد و صرح مشيد
علقته على الصحيفة الكاملة .... سميته برياض السالكين في شرح صحيفة
سيد العابدين الخ *

This is a very extensive commentary in fifty-four parts, each called a روضة. Each روضة has a new preface. Our copy only contains the commentary on twenty-six روضه The 7th and 8th *Rawḍas* have been included in the sixth Rawḍa, and likewise the 17th Rawḍa in the 16th Rawḍa without any separate preface. Most of the Rawḍas bear the date of their composition at the end.

Lithographed at Teheran, A.H. 1271.

Passages of the original text are in red ink. The first two pages are illuminated with an '*Unwān* at the beginning. Gold and coloured lines are in the margin. The inner edges of the pages have been supplied with a different kind of paper, and likewise the outer edge of foll. 481–502. Marginal notes are occasional. Each Rawḍa has a colophon. From the colophon of the commentary on the preface, fol. 49*a*, it appears that this portion was written by order of the author. It runs thus :—

تم على يد كاتبه احمد بامر مولفه ادام الله له النعمة التامة *

The earlier portion (foll. 1–295) of this copy is very correct. It bears corrections and signature of the commentator who revised it himself in A.H. 1098 as the following note on fol. 49*a* indicates :—

بلغ قراة و اقبالا بعون الله تعالى وكتب مولفه علي بن احمد الحسني
عفا الله عنهما و ذلك لخمس عشرة خلون من ذى القعدة الحرام سنه ١٠٩٨
ولله الحمد *

On fol. 295 the following remark, probably, in the handwriting of the author is found :—

يتلوه فى المجلد الثاني شرح دعائه عليه السلام اذا استقال من ذنوبه او
تضرع في طلب العفو من عيوبه و هو الدعاء السادس عشر من الصحيفة
الكاملة لسيد العابدين صلوات الله عليه *

From the colophon of the 26th Rawḍa, fol. 502*b*, it appears that it was composed in A.H. 1101.

Written in two different hands of Naskh. The earlier portion was copied by احمد بن الشيخ محمد بن عبدالسجاد and on fol. 168*a* the date of transcription is given A.H. 1098. The latter portion is not dated. C. 17th Century.

No. 73.

foll. 309; lines 16–20; size 8×6; 5¾×4.

مصباح المتهجد الكبير

MIṢBĀḤ AL-MUTAHAJJID AL-KABĪR.

A collection of prayers by ابو جعفر محمد بن الحسن بن علي الطوسي Abū Ja'far Muḥammad bin al-Ḥasan bin 'Alī aṭ-Ṭūsī, died, A.H. 458, A.D. 1065, or A.H. 460, A.D 1067. See No. 52.

Beginning :—

الحمد لله ولي الحمد و مستحقه .... سألتم ايدكم الله ان اجمع عبادات السنة ما يتكرر منها و ما لا يتكرر واضيف اليها الادعية المختارة عند كل عبادة على وجه الاختصار دون التطويل الخ *

The author has abridged this book in a concise form and named it مصباح المتهجد الصغير. See Kashf al-Ḥujub, p. 528.

For copies see Berlin Cat. No. 3513; and Asiatic Society Cat. p. 36; also see India Office Cat. No. 371–XI.

Our MS. is divided into two volumes bound together. The first vol. ends on fol. 175*b*, and the second vol. begins on fol. 176 as follows :—

دعاء ليلة السبت مروي عن علي بن ابي طالب عليه السلام تعلمه من جبرئيل حيث رآه الخ *

Foll. 1–2, 98–118, 170–176, 202–209 and 304–309 have been recently replaced. The rest of the foll. are in two old hands. From the beginning up to fol. 224*a*, with the exception of foll. recently added, it is in one hand, and the rest with the same exceptions is in another. Foll. 225–303 are much injured by insects. Marginal corrections are numerous.

Written in Naskh. The colophon runs thus :—

قد فرغ هذا الكتاب بعون الله الملك الوهاب على يد عبد الضعيف غلام محمد بن الشيخ عبد الحكيم بن الشيخ محمد صادق في يوم السبت الثاني

و العشرون من شهر رجب سنة سبع عشر و مائة بعد الألف من الهجرة النبوية
عليه افضل الصلوات و اكمل التحيات *

No. 74.

foll. 307; lines 21; size $11\frac{3}{4}\times 7\frac{1}{2}$; $8\times 4\frac{3}{4}$.

THE SAME

Another copy of the work noticed above. It begins in the same way as the other. A few lines are missing from the end. Headings are in red letters. Foll 303–304 are pasted over at the bottom with thick paper, and consequently the last lines of those foll. cannot be read. Foll. 295–307 are somewhat soiled on account of damp. Double coloured lines are round each page. A list of contents has been added in a different hand at the beginning. Among other seals and signatures, we notice the seal of Muḥammad Shāh.

Written in good Naskh. Not dated. C. 17th century.

No. 75.

foll. 524; lines 21; size $8\frac{1}{4}\times 4\frac{1}{8}$; $5\frac{1}{2}\times 3$.

الاقبال بصالح الاعمال

AL-IKBĀL BI ṢĀLIḤ AL-A'MĀL.

A book of pious rites and prayers for individual days throughout the year by ابو القاسم رضي الدين علي بن موسى بن جعفر بن محمد بن طاوس العلوي الحسني Abū'l Kāsim Raḍī ad-Dīn 'Alī bin Mūsā bin Ja'far bin Muḥammad bin Ṭā'ūs al-'Alavī al-Ḥasanī. He was born on Thursday, 15th Muḥarram, A.H. 589 (A.D. 1193), remained for about fifteen years in Baghdād, and then went to Ḥilla, and from there to Mashhad, after which he returned to Baghdād. He is the author of many books. He died on Monday, 5th Dhū'l Ka'ada A.H. 664 (A.D. 1265). See Aml al-Āmil, p. 55; Rawḍāt al-Jannāt, p. 392; and Shudhūr al-'Iḳyān, vol. I., fol. 513.

Beginning:—

احمد الله الذي جل جلاله بما وهب لي من القدرة و اثنى عليه بلسان
الاعتراف على توفيقي لتقديس مجده الخ *

The author, in this book, has given prayers الادعيه and ceremonies العبادات, each of which is to be uttered and observed on one parti-

cular day of the year only and not more than once in a year. The colophon indicates that at first the author divided the book into two parts. The first part contained the religious observances for the months of Dhū'l K'ada and Dhū'l Ḥijja, and the second part included the ceremonies from the month of Muḥarram up to the month of Sha'bān. Subsequently the author changed the order. In the first part (foll. 1–355) he wrote the observances for Muḥarram till Ramaḍān, and in the second part (fol. 356–524) from Shawwāl up to the end of Dhū'l Ḥijja. See Kashf al-Ḥujub, p. 55.

A list of all the chapters is given on foll. 2*b*–8*a*. The ink of the first page is much faded. Fol. 156 and a portion of fol. 356*a* are blank. The first two pages are decorated with a beautiful *'Unwān* at the beginning; gold-ruled margins are to be found throughout. Headings are in gold letters. Prayers are vocalised. The name of the book as given on the title page, viz. ثمر الفواد شرح كتاب الاقبال لابن مطهر الحلي, is erroneous. Names of different owners are found on the title page. The title page and the last page bear, among other seals, the seal of احمد شاه غازي. Foll. 355 and 524 indicate that the MS. was compared by مولانا المرحوم محمد باقر المجلسي.

Written in beautiful Naskh on gold-sprinkled paper. The colophon runs thus :—

قد وقع الفراغ من كتابة هذه النسخة المباركة في يوم حادي عشر من شهر شعبان المبارك سنه ١٠٧٨ على يد اقل العباد الى الله تعالى واحوجهم الى عفوربه كلب علي الكاظمي *

No. 76.

foll. 191 ; lines 21 ; size $12\frac{1}{4} \times 7$; $9 \times 4\frac{1}{4}$.

THE SAME.

Another but imperfect copy of the previous book. After quoting three lines from the beginning of the preface and after leaving a blank space, it begins abruptly on foll. 2*a* as follows :—

الملائكة و يستبشرون و تهنى بعضها بعضا لما يعطى الله هذه الامة اذا افطروا الخ *

This vol. deals only with the observances of the month of Ramaḍān. As the month of Ramaḍān is considered very sacred by Muhammadans, some one probably made this copy for his personal use. The first two pages are illuminated. It has a

beautiful '*Unwān* at the beginning. Prayers are vocalized. The MS. is somewhat stained with damp. Marginal notes are occasional. The inner edge of the pages is pasted over with thick paper. Headings of chapters are in red ink. On the title page the book is erroneously named بلد الامين شيخ الطائفه

Written beautiful Naskh. Not dated. C. 17th century.

No. 77.

foll. 388; lines 15; size $7\frac{1}{2} \times 4\frac{1}{2}$; $6 \times 2\frac{3}{4}$.

مهج الدعوات و منهج العنايات

MUHAJJ AD-DA'WĀT WA MANHAJ AL-'INĀYĀT.

A book of prayers by ابوالقاسم رضي الدين علي بن موسى بن جعفر بن محمد بن طاوس العلوي الحسني Abū'l Ḳāsim Raḍī ad-Dīn 'Alī bin Mūsā bin Ja'far bin Muḥammad bin Ṭā'ūs al-'Alawī al-Ḥasanī, died, A.H. 664, A.D. 1265. See for his life No. 75.

Beginning :—

الحمد لله الذي ابتدا بالاحسان و دعا عباده الى معرفته بلسان ذلک البرهان الخ *

In this work the author has collected all those prayers which are attributed to the Prophet and to the Imāms. Before each prayer, the name of the person, from whom that prayer emanated, is mentioned. See Kashaf al-Ḥujub, p. 572. Ḥājī Khalīfa, Vol. VI., p. 273, names this work as مهج الدعوات و نهج الغايات

All headings are in red ink. Double colourd margins are on the border with a beautiful '*Unwān* on the first page. On the margin there are various corrections, and occasionally some notes in Persian. From the colophon, it appears that the author completed this book on Friday, the 7th Jumādā I, A.H. 662, and that he died on Monday, the 5th Dhū'l Ḳa'ada, A.H. 664. The book is erroneously named on the title-page مهج الدعوات للشيخ البهائي

A lacuna occurs on fol. 19*a*.

Two foll. are added at the end, which also contain some prayers in a different hand.

Written in beautiful Naskh. The colophon runs thus :—

حرره اضعف عباد الله الغني محمد نقي غفر ذنوبه و تممه في آخر ربيع الاول من سنة عشرين بعد مائة و الف من الهجرة *

No. 78.

foll. 38; lines 9; size 6×3½; 5×2½.

كتاب الادعية

KITĀB AL-ADʻIYA.

A collection of different prayers.

foll. 1–14. I.

سورة الكهف

A chapter of the Ḳur'ān called al-Kahaf.

foll. 14b–15a. II.

مناجات امام زين العابدين

A prayer ascribed to al-Imām Zain al-ʻĀbidīn, died, A.H. 94, A.D. 712 (see for his life No. 65).

Beginning:—

الهي باخص صفاتك و بعز جلالك و باعظم اسمائك الخ *

foll. 15b–27b. III.

دعاء دوازده امام

Another prayer by an unknown author.

Beginning:—

اللهم صل على النبي الامي العربي الهاشمي القرشي المكي المدني الابطحي التهامي الخ *

The heading, in Persian, is in a modern hand. The name given to it is probably due to the fact that it contains the names of the twelve *Imams.*

For copies see India Office Cat. No. 371, XVII; and Munich Cat. No. 187.

foll. 27b–31b. IV.

الدعاء العديله

A prayer by احمد بن جشن علوية الاصفهاني Aḥmad bin Jashan ʻAlavīyat al-Iṣfihānī. An-Najjāshī (died, A.H. 405, A.D. 1014), in his work Kitāb ar-Rijāl, p. 64, has mentioned the author and this book, and has named it al-Iʻtiḳād الاعتقاد. See also Kashf al-Ḥujub, p. 214.

Beginning :—

شهد الله انه لا اله الا هو و الملائكة و اولوالعلم قائما بالقسط الخ *

foll. 31*b*–36*a* V.

دعاء الصباح و المساء

A prayer which ought be recited in the morning and evening by al-Imām Zain al-'Ābidīn. See No. 65, fol. 19a.

Beginning :—

الحمد لله الذي خلق الليل و النهار بقوته الخ *

foll. 36*b*–38*a* VI.

دعائه عليه السلام اذا نظر الى الهلال

A prayer by al-Imām Zain al-Ābidīn for recitation at the time of seeing a new moon. See No. 65, fol. 85a.

Beginning :—

ايها الخلق المطيع الدائب السريع الخ *

We find also this prayer on p. 157 of aṣ-Ṣaḥīfat al-'Alavīya lithographed, Bombay, A.H. 1305.

Foll. 1 and 6 are recently replaced. Gold and coloured lines are on each page with a beautiful *'Unwān* on fol. 15*b*. Marks of pause are in gold. The title page contains some of the names of God.

Written in Naskh. The colophon runs thus :—

كتبه ابن حاجي محمد شفيع محمد زمان الكاتب الشيرازي ١٠١٩ ء *

No. 79.

foll. 47; lines 11; size $6\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{4}$.

كتاب الادعيه

KITĀB AL-AD'IYA.

A treatise containing five different prayers.

foll 1–24*a*. I.

دعاء الجوشن الكبير

DU'Ā' AL-JAWSHAN AL-KABĪR.

A prayer by al-Imām Zain al-'Ābidīn, died, A.H. 9‥, A.D. 712. See for his life No. 65.

Beginning :—

اللهم اني اسالک باسمک یا الله یا رحمن یا رحیم یا کریم یا مقسم یا عظیم الخ *

For copies see Berlin Cat. No. 3649; Munich Cat. No. 191; India Office Cat. No. 371, III; and Rampur List, p. 144.

We notice this prayer in aṣ-Ṣaḥīfat al-Ḥusainīya, pp. 154–182, lithographed in Bombay without any date and in Lucknow with a Persian interlineary translation, A.H. 1288.

foll. 24a–35a. II.

دعاء الجوشن الصغير

DU'Ā' AL-JAWSHAN AṢ-ṢAGHĪR.

A prayer ascribed to ابو الحسن موسى الكاظم بن جعفر الصادق بن محمد باقر بن علي زين العابدين Abū'l Ḥasan Mūsā al-Kāẓim bin Ja'far aṣ-Ṣādiḳ bin Muḥammad Bāḳir bin 'Alī Zain al-'Ābidīn. He was born in A.H. 129, A.D. 746 or A.H. 128, A.D. 745, at Madīna and died in A.H. 183, A.D. 799 or A.H. 186, A.D. 802. He is the *seventh* Imām according to Imāmīya sect. See Ibn Khallikān, Vol. II., p. 256; Safīnat al Awliyā', p. 26; and Tārīkh Guzīda, p. 205.

Beginning :—

الهي كم من عدو انتضى على سيف عداوته الخ *

For other particulars see India Office Cat. No. 371, III.

For copies see India Office Cat. No. 371, III; and Rampur List, p. 144.

Lithographed, Lucknow, A.H. 1871. For other editions see Ellis, Cat. Vol. II., p. 489.

foll. 35a–39. III.

دعاء السمات

DU'Ā' AS-SAMĀT.

Another prayer.

Beginning :—

سبحانک یا لا اله الا انت یا حنان یا منان یا بدیع السموات و الارض الخ *

foll. 40–46a. IV.

A PRAYER.

Another prayer but without any title.

Beginning :—

اللهم صل و سلم وزد و بارک على النبي الامي العربي الهاشمي القرشي المكي المدني الخ *

This prayer is identical with the prayer noticed under the heading دعاء دوازده امام. See No. 78, III.

foll. 46*b*–47*a*. V.

دعاء المعراج

DU'Ā' AL-MI'RĀJ.

Another prayer with the above title.
Beginning :—

اللهم اني اسالک يا من اقرله بالعبودية كل معبود الخ *

Ṣix lines are written in Persian before the prayer commences, in which it is stated that the Prophet had taught this prayer to 'Alī bin Abī Ṭālib, d. A.H. 40, A.D. 660, and that its advantages are numerous.

foll. 47*a*-47*b*. VI.

دعاء قضاء الحوائج

DU'Ā' ḲAḌĀ' AL-ḤAWĀ'IJ.

Another prayer with the above title.
Beginning :—

يا سلام المومن المهيمن العزيز الجبار الخ *

This prayer was taught to 'Alī bin Abī Ṭālib by the Prophet and came from the former to Salmān al-Fārisī, d. A.H. 33, A.D. 653.

On the lower margin of fol. 47, a short prayer is written with the following remark :—

نقل من خط الشيخ الهمام ...... بهاء الملة والدين محمد العاملي ... مجرب لدفع الامراض و الاوجاع يربط على العضد الايمن الخ *

Gold and coloured lines are round each page. The first fol. has a beautiful '*Unwān*. Here and there are corrections in the margin. Slightly worm-eaten. On foll. 17–24, the upper edge of the pages is partially supplied with different paper, and wholly so from fol. 25 up to end of the MS.

Written in ordinary Naskh. Not dated. C. 17th century.

No. 80.

foll. 32; lines 11–14; size $8\frac{1}{4} \times 5\frac{1}{4}$; $5\frac{3}{4} \times 2\frac{3}{4}$.

كتاب الادعيه

KITĀB AL-AD'IYA.

A collection of prayers.
Fol. 1*b* contains a few verses of the Ḳur'ān.

foll. 2–6*a*. I.

A prayer without any name.

Beginning :—

سبحان الله العظيم و بحمده سبحانه من آله ما اقدره الخ *

Marks of pause are in gold. Foll. 2, 3*a*, 4*a*, and 6*a* have gold lines.

foll. 6–11*a*. II.

Another Prayer.

Beginning :—

الحمد لله الذي لا آله الا هو الملک الحق المبين الحي القيوم الخ *

In the margin of fol. 11*a* this prayer has been named دعاء سهم الليل. In Persian in a different hand some one has written the manner of its recitation. Foll. 10–15 are coloured paper. See India Office Cat. No. 372, II.

foll. 11–12. III.

Another Prayer.

Beginning :—

يا سلام المومن المهيمن العزيز الجبار المتكبر الطاهر المطهر الخ *

It is also on coloured paper. See No. 79, VI.

foll. 12*b*–15*a*. IV.

Another Prayer.

Beginning :—

رب من ذا الذي دعاک فلم تجبه و من ذا الذي سالک فلم تعط الخ *

For a copy see India Office Cat. No. 371, VII.
It is written on coloured paper. Fol. 15*b* is blank. Fol. 16*a* contains a few verses of the Ḳur'ān between golden embroidery

with a beautiful *'Unwān*. Fol. 17*b* also contains two verses from the Ḳur'ān and the rest is blank.

foll. 18–20*a*. V.

Another Prayer.

Beginning :—

بسم الله السميع البصير الذي ليس كمثله و هو بكل شي عليم الخ *

Fol. 20*b* contains a prayer with the following remark below it دعای نور برای دفع تپ.

foll. 21–23. VI.

دعاء الجوشن الكبير

DU'Ā' AL-JAWSHAN AL-KABĪR.

A prayer by Zain al-'Ābidīn, d. A.H. 94, A.D. 712. See for his life No. 65, and for this prayer No 79, I.

Beginning :—

اللهم اني اسالک باسمک يا الله يا رحمن يا رحيم الخ *

It is an incomplete copy. There is a blank space from the middle of fol. 23*a* to fol. 29*a*. Foll. 29*b*–30*a* contain a short prayer against pain in the eyes, with the history of the origin of this prayer in red ink. Fol. 30*b* is blank. Fol. 31*a*, again, contains another short prayer for removing the influence of charms together with an account of the origin of this prayer written in red ink. Fol. 31*b* is blank. Fol. 32 contains another prayer to undo the influence of incantations. All the prayers are vocalised.

Written in Naskh. Not dated. C. 19th century.

No. 81.

foll. 415; lines 8; 8½ × 5; 6½ × 3½.

كتاب الادعيه

KITĀB AL-AD'IYA.

A book containing a collection of prayers.

Foll. 1–73 contain the following *sūras* of the Ḳur'ān :—

(1) سورة يس foll. 1–10. (2) سورة الرحمن foll. 10*b*–15.
(3) سورة الصافات foll. 15*b*–26. (4) سورة الدخان foll. 27–30*a*.
(5) سورة الجمعة foll. 30*a*–33*a*. (6) سورة المنافقون foll. 33*b*–35*b*

(7) سورة الواقعة foll. 35b–40b. (8) سورة الملك foll. 40b–44a.
(9) سورة الروم foll. 44b–53. (10) سورة العنكبوت foll. 54–65a.
(11) سورة الحشر foll. 65b–70b. (12) سورة النوح foll. 70b–73b.

From fol. 73b, the several prayers begin as follows :—

foll. 73b–79. I.

دعاء صباح

DU'Ā' ṢABĀḤ.

A morning prayer, generally attributed to 'Alī bin Abī Ṭālib, d. A.H. 40, A.D. 660.

Beginning :—

اللهم يا من دلع لسان الصباح بنطق تبلجه الخ *

For copy see India Office Cat. No. 371, IV.

In the margin of foll. 73b and 74a remarks are quoted in Persian on the utility of this prayer, from Muḥammad Bāḳir bin Muḥammad Mu'min al-Khurāsānī's work called Mafātīḥ an-Najāt.

foll. 80–146b. II.

تعقيبات

TA'ḲĪBĀT.

A collection of several prayers. The first prayer begins as follows :—

الحمد لله الذي خلق السموات و الارض و جعل الظلمات و النور الخ *

These prayers are taken from Ṣādiḳ bin Aḥmad's prayer-book called an-Nukhba. In the margin of the MS. the use and merits of most of these prayers are written.

foll. 146b–166b. III.

Another prayer.

Beginning :—

سبحان الله و الحمد لله ولا اله الا الله الخ *

This prayer is taken from the prayer book of Muḥammad Bāḳir bin Muḥammad Taḳī al-Majlisī (d. A.H. 1110, A.H. 1698), named Miḳbās al-Maṣābīḥ.

foll. 166*b*–183. IV.

دعاء كميل

DU'Ā' KUMAIL.

Another prayer.
It begins on fol. 168*b* as follows:—

اللهم اني اسالک برحمتک التي وسعت كل شي الخ•

It has a Persian preface beginning on fol. 166*b*:—

و این دعای جامع کاملی است و متضمن جمیع مطالب دنیا و آخرت هست الخ •

It has also an interlineary Persian translation. Lithographed, Lucknow, A.H. 1288. See also Ellis, Cat. Vol. II., p. 489.

fol. 184*a*. V.

دعای خواب بد دیدن

Another prayer for escaping evil dreams.

Beginning:—

عوذ بما عاذت به ملائكة الله المقربون الخ •

Foll. 184*a*–184*b* are on متاع. Foll. 185–188 contain some other prayers with a Persian preface.

foll. 188*b*–266. VI.

This portion contains the following prayers, attributed to al-Imām Zain al-'Ābidīn. See No. 65:—

foll. 189–191.	دعائه عليه السلام اذا نظر الى الهلال
,, 191–196.	,, ,, ,, في وداع كيد الاعداء
,, 196*b*–198.	,, ,, ,, اذا عرضت له مهمة
,, 198*b*–209.	,, ,, ,, في مكارم الاخلاق
,, 209*b*–218.	,, ,, ,, في ذكر التوبة وطلبها
,, 218*b*–222.	,, ,, ,, في طلب الحوائج
,, 222*b*–223.	,, ,, ,, في الاستخارة
,, 223*b*–228.	,, ,, ,, عند الشدة والجهد
,, 228*b*–230*b*.	,, ,, ,, في الاشتياق الى طلب المغفرة من الله جل جلاله

foll. 230a–234.	دعائه عليه السلام من كيد الشيطان
,, 234a–236.	,, ,, ,, فی الاستعاذة من المكاره
,, 236a–239.	,, ,, ,, اذا سال الله تعالی العافية
,, 239b–240.	,, ,, ,, فی الرزق
,, 240b–242.	,, ,, ,, فی المعونة علی قضاء الدين
,, 242b–251.	,, ,, ,, بعد الفراغ من صلوة الليل
,, 251b–252.	,, ,, ,, فی الاعتذار من تبعات العباد
,, 252b–261.	,, ,, ,, عند ختم القران
,, 261b–234.	,, ,, ,, اذا اعتدی عليه او رأی من الظالمين ما لا يحب
,, 264b–266b.	,, ,, ,, اذا مرض او نزل به كرب او بلية

All these prayers are found in the work called الصحيفة السجاديه. See No. 65. The headings of prayers are mostly written in red ink on gold ground. Vocalised through out with an interlineary Persian translation in red ink.

foll. 266b–274a. VII.

Another Prayer.

It begins on fol. 268a as follows:—

اللهم اني اسالک بكتابک المنزل و ما فيه الخ *

This prayer has a Persian preface, and is named in the heading در بيان اعمال شب قدر. It has also an interlineary Persian translation written in red ink.

foll. 274a–311. VIII.

دعاء الجوشن الكبير

A prayer attributed to al-Imām Zain al-'Ābidīn, d. A.H. 94. A.D. 712. See for his life No. 65, and for the prayer No. 79, I. Beginning:—

اللهم اني اسالک باسمک يا الله الخ *

foll. 312–331. IX.

دعاء الجوشن الصغير

A prayer attributed to al-Imām Mūsā al-Kāẓim, d. A.H. 183, A.D. 799. See for his life and the prayer No. 79, II.

Beginning :—

آلهي كم من عدو انتضى على سيف عداوته الخ *

foll. 331*b*–333*a*. X.

Another prayer.

This prayer is without a title.
Beginning :—

استغفر الله ربي و اتوب اليه *

This prayer is to be recited on the 19th night of a month. It has also an interlineary Persian translation in red ink. At the end of this prayer, the manner of its recitation is indicated in Persian.

foll. 333*b*–375. XI.

دعاء سحر

Two prayers for removing the effect of enchantment.
The first prayer begins :—

اللهم اني اسالک من بهائک الخ *

The second prayer begins on fol. 338*a* as follows :—

آلهي لا تودبني بعقوبتک الخ *

It has a Persian preface and an interlineary Persian translation in red ink. Though from the title it would seem as if these foll. contain one prayer, yet there are two prayers as mentioned above.

foll. 375*b*–384. XII.

زيارة حضرت امير المومنين روز عاشوره

A prayer which should be recited on the 10th Muḥarram at the time of visiting the tomb of ʻAlī bin Abī Ṭālib.
Beginning :—

السلام عليک يا رسول الله السلام عليک يا صفوة الله الخ *

It has a Persian interlineary translation in red ink. The heading is in Persian.

foll. 384*b*–410*b* XIII.

زيارت حضرت امام حسين

A prayer to be recited when visiting Imām Ḥusain's shrine.

Beginning :—

السلام علیک یا ابا عبد الله السلام علیک یا ابن رسول الله الخ *

It has a Persian interlineary translation in red ink. The mode of its recitation has been written in Persian.

foll. 410b–415. XIV.

زیارت آخر روز عاشورہ

Another prayer which should be recited on the 10th day of Muḥarram.

Beginning :—

السلام علیک یا وارث آدم صفوة الله الخ *

There is a Persian interlineary translation in red ink. It has also a Persian preface. Foll. 1a and 2a are splendidly decorated. A list of contents has been added in the beginning Double coloured lines are in the margin.

Written in fine Naskh. Not dated. C. 18th century.

No. 82.

foll. 118; lines 8–13; size 6×4; 4½×2.

كتاب الادعيه

KITĀB AL-AD'IYA.

A collection of various prayers.

Foll. 1–7a Contain a Persian treatise, named at the beginning رسالۂ کرامت وجودیه, attributed to Farīd ad-Dīn Mas'ūd surnamed Ganjshakar. He was a disciple and Khalīfa of Ḳuṭb ad-Dīn Bakhtiyār, settled at Ajwadhan, now known as Pākpatan in the province of Multān, and died in A.H. 664, A.D. 1265. See Safīnat al-awliyā,' p. 96; Journal Asiatic Society, Vol. V., p. 635; Thornton's Indian Gazetteer under Pauk Putten; and Rieu, Persian Cat. Br. Mus. Vol. I., p. 41b.

Beginning :—

رسالۂ کرامت وجودیه من کلام حضرت سید فرید شکر گنج قدس الله سرہ لعزیز در بیان دم و قدم آفتاب و ماہ تعلق بسوراخ بیني دارند الخ *

At the end of fol. 7a it has been named رساله دم و قدم از حضرت شیخ فرید شکر گنج. Fol. 7b is blank. Foll. 8–13 contain an incom-

plete treatise on sexual intercourse, and at the end there are some prescriptions for امساک, increasing the sexual power. From fol. 14*a* different Arabic treatises commence as follows:—

foll. 14–17. I.

دعاء صبح

A morning prayer.
Beginning:—

اللهم يا واجب الوجود و يا واهب الخير والجود الخ *

The whole prayer is vocalised. Fol. 18*a* contains two Persian notes with the title (a) ختم حضرت پیر دستگیر (b) طریق ختم حضرت خواجه حبیب الله نوشهري قدس الله تعالی سره.

foll. 18*b*–42. II.

A collection of prayers without any name.
Beginning:—

استغفر الله العظيم الذي لا آله الا هو الحي القيوم الخ *

It has a Persian interlineary translation. The words الله - محمد - لا آله الا هو and الصلوة are written in red ink throughout the book. Fol. 42*b* contains another short prayer. Fol. 43 contains a prayer with the remark دعاء حضرت غوث الاعظم که هر روز مي خواند بعد هر نماز. Foll. 44–46*a* contain another prayer with the following heading مناجات بعد اوراد فتحیه. Fol. 46*a* has another prayer with instructions in Persian. Fol. 47 has a diagram with the remark طریق معرفت رجال الغیب. Fol. 48 has دعاء رجال الغیب with instructions in Persian. Fol. 49*a* contains دعاء قنوت.

foll. 49*b*–56. III.

دعاء امير المومنين

A prayer attributed to 'Alī bin 'Abī Ṭālib, d. A.H. 40, A.D. 660.
Beginning:—

يا سامع الدعاء و يا رافع السماء البيت *

See for this prayer No. 64. It has an interlineary Persian translation. In some places red ink is used, and in others black. The 5th line is in red ink. In the margins there are Persian lines in praise of 'Alī bin Abī Ṭālib. Many words on the borders of foll. 51–53 have been cut away at the time of binding.

foll. 57–67. IV.

دعاء سرياني

A mystic poem with the above title.
It begins on fol. 59*a* :—

انا الموجود فاطلبني تجدني فان تطلب سوائي لم تجدني

For a copy see India Office Cat. No. 372, IV.
Foil. 57–58 contain a Persian poem with the heading اسناد دعاء سرياني which begins :—

چنین گفتند ما را اهل اسناد بروح پاک ایشان نور حق باد

After each Arabic line, a Persian translation in poetry is given. In the margin opposite each line writing in red ink indicates the use of the line and also the number of times it should be recited On fol. 67*a* there is one couplet without translation. Some foll. are missing after fol. 67. Fol. 68*a* contains a poem and two figures of amulets.

foll. 68*b*–70. V.

مناجات

A prayer in verse called مناجات.
Beginning :—

خذ بلطفک یا آلهی من له زاد قلیل البیت *

It has a Persian translation in verse.

foll. 71–79*a*. VI

درون کبریت احمر

Another Prayer.

Beginning :—

اللهم اجعل انضل صلواتک عددا الخ *

Fol. 79*b* contains two verses. Fol. 80*a* has a note with the headings طریق حضرت نقشبند این است. Fol. 81*b* contains some lines and a prescription for gonorrhoea. Foll. 82–85 give some lines of the famous poem known as القصيدة الغوثية.

Beginning :-

و اطلعني على سر قديم و قلدني و اعطاني سوالي

These lines are on coloured paper.
For copies see Rampur List, p. 154.

foll. 86–99. VII.

اوراد اسبوع

Seven prayers, one for each day of the week, by محي الدين ابو محمد عبد القادر بن ابی صالح موسى الجيلى البغدادي, Muḥī ad-Dīn Abū Muḥammad ʻAbd al-Ḳādir bin Abī Ṣāliḥ Mūsā al-Jīlī al-Baghdādī, died, A.H. 561, A.D. 1166. See for his life No. 119.

Beginning :—

هو الذي لا اله الا هو الجميل الرحمن الرحيم الخ *

The prayers are as follows :—

fol. 86*a*.	ورد يوم الاحد
,, 88*a*.	,, ,, الاثنين
,, 89*b*.	,, ,, الثلثاء
,, 90*b*.	,, ,, الاربعاء
,, 91*b*.	,, ,, الخميس
,, 93*a*.	,, ,, الجمعة
,, 98*a*.	,, ,, السبت

For copies see Berlin Cat. No. 3771.

Foll. 100–101 quote verses from the Ḳur'ān.

Foll. 102–107 contain two شجرة in Persian, and the last one, which begins on fol. 104*a*, bears the title شجرة طيبة قادريه. Foll. 107*b*–109 contain another prayer with the following heading in Persian :—

دعا روايت است از حضرت ابن عباس رضى الله عنه *

Foll. 110–111 contains seven كلمة, and also mention an 8th one, named كلمة هشتم استغفار, which has been omitted in copying. Foll. 112–114*a* give some Urdu verses in praise of ʻAli bin Abī Ṭālib. Foll. 114*b*–115*a* are blank. Fol. 115*b* contains the dates of birth and death of the twelve *Imāms* and others. Fol. 116*a* contains the names of the *Sūras* which ought to be recited at the time of seeing a new moon. Fol. 116*b* contains two figures of

amulets. Fol. 117 contains the first four verses of a prayer which begins as follows:—

الهي عبدك العاصي اتاكا مقرا بالذنوب وقد دعاكا

Fol. 118 should go before fol. 44. Pages in the inner edge are pasted over with thick paper.

Written in different hands. Not dated. C. 18th century.

No. 83.

foll. 8; lines 15; size $9\frac{1}{2} \times 5\frac{1}{4}$; $5\frac{3}{4} \times 3$.

كتاب الزيارتين

KITĀB AZ-ZIYĀRATAIN.

foll. 1–4*b*.

I.

كتاب زيارة النبي

A collection of prayers to be recited at the time of visiting the sacred tomb of the Prophet. The author is unknown.

It begins abruptly without any preface as follows:—

اول ما يدخل من باب السلام يقدم رجله اليمنى و ياخر رجله الشمال الخ *

For a copy see Berlin Cat. No. 4078, I.

Gold and coloured lines are round each page. It has a beautiful *'Unwān* at the beginning. Headings of prayers are in red ink. Vocalised throughout.

Written in beautiful Naskh. Not dated. C. 16th century.

foll. 4*b*–8.

II.

كتاب زيارة اهل البقيع

A collection of prayers to be recited at the tombs of illustrious persons buried in the cemetary of Madīna, by an unknown author.

Beginning:—

السلام عليك يا سيدنا عثمان الخ *

The different prayers to be recited for different persons are as follows:—

fol. 4*b*. زيارة سيدنا عثمان بن عفان

" 5*a*. زيارة فاطمة بنت اسد

" 5*a*. زيارة حليمة مرضعة النبي صلعم

fol. 5a.	يارة سيدنا ابراهيم
,, 5b.	زيارة سيدنا نافع
,, 5b.	زيارة سيدنا مالك
,, 6a.	زيارة سيدنا عقيل
,, 6a.	زيارة ازواج النبي صلعم
,, 6b.	زيارة بنات النبي صلعم
,, 6b.	زيارة سيدنا عباس
,, 7a.	زيارة سيدنا حسن و زين العابدين و محمد الباقر وجعفر الصادق عليهم السلام
,, 7a.	زيارة عمات النبي صلعم
,, 7b.	زيارة سيدنا اسمعيل بن جعفر الصادق
,, 7b.	زيارة سيدنا حمزه عم النبي صلعم
,, 8a.	زيارة الشهداء

The headings are in red letters. Prayers are vocalised. Fol. 4b contains a beautiful *'Unwān*. Gold and coloured lines are round each page.

Written in the same manner as the above.

No. 84.

foll. 24; lines 18; size 9×6; 6½×4.

foll. 1–12a. I.

اربعين سورة

ARBA'ĪN SŪRA.

A collection of forty chapters or سورة from the Old Testament. Beginning:—

هذه فائدة جليله و موعظة بليغة و هي اربعون سورة منتخبة من التورية الخ •

At the end of these chapters there is another prayer with the heading دعاء موسى عليه السلام. All the headings are in red ink. Gold and coloured lines are round each page. The first fol. has a beautiful *'Unwān*.

Written in Naskh. Not dated. C. 17th century.

foll. 12b–24. II.

صحف ادريس

ṢUḤAF IDRĪS.

The Arabic version of the book of Enoch, the prophet. Beginning:—

الحمد لله على صلوته و نعمته الخ *

It contains 28 chapters each called صحيفه. The heading of each صحيفه is in red ink. It has a beautiful 'Unwān at the beginning and gold coloured lines are throughout the book. The fly-leaf bears the seal of Muẓaffar Ḥusain bin Masīḥ ad-Dawla, dated, A.H. 1277. Slightly worm-eaten.

Written in the same hand and same year as those of the above.

Scholastic Theology.

No. 85.

foll. 197; lines 17; size $7\frac{1}{4} \times 3\frac{3}{4}$; $5\frac{1}{4} \times 2\frac{1}{2}$.

كنوز الجواهر

KUNŪZ AL-JAWĀHIR.

A work on scholastic theology preceded by a discourse on medical science. The name of the author is not mentioned in the book itself or its preface. On the title-page, some one has named the book Kunūz al-Jawāhir and Kunūz aṣ-Ṣiḥḥa, and has given Fakhr ad-Dīn ar-Rāzī as the namc of the author. Fakhr ad-Dīn ar-Rāzī was a well-known author, whose full name was فخرالدين محمد بن عمرالرازي Fakhr ad-Dīn Muḥammad bin 'Umar ar-Rāzī, and who died, A.H. 606, A.D. 1209. See for his life No. 317.

But from the perusal of the following passages of fol. 192a, it appears that the author flourished during the reign of the Caliph Muktafībillāh (A.H. 530–555, A.D. 1136–1160):—

فيجب ان يكون الخليفة عاقلا عالما فاضلا كريما جوادا ...... و يكون من عنصر رسول الله صلى الله عليه و سلم كما اتفق في عصرنا لخليفتنا الامام المقتفي بالله استجماع الشرائط و الزوائد و اللواحق كلها في ذاته حتى سابق الخلفاء و سبقهم بكمال صفاته متع الله المسلمين بطول بقائه و نور حياته *

So, I think, ar-Rāzī cannnot have been the author.

The first fol. is defective, and begins as follows :—

الحمد لله ... و العصاة - العلى العظيم ... ... و بعد فان الله ذخر لكل قرن فضيلة اتخذها الى نيل مذالهم وسيلة ...... و قد سميت الكتاب كنوز الجواهر على سبيل الشرح والتوفيق الخ *

The chapters are as follows :—

Ḥājī Khalīfa, Vol. V., p. 259, mentions Kunūz al-Jawāhir, but without quoting the beginning or giving the author's name.

Headings of chapters are in red ink. Marginal corrections are occasional. Foll. 196 and 197 are pages from the *jadwal* which the author had written for this book. It has several seals and names of previous owners, among them is also a seal of Jahāngīr. Worm-eaten. The MS. ends with the following line:—

و جرت الخلافة فيهم بطنا بعد بطن طورا بعد طور الى انتهائها الى اكملهم و افضلهم مولانا الامام المقتفى بالله وقد ذكرنا اساميهم فى الجدول ليكون اخف و اقرب اسهل بعون الله تعالى وحده *

Writter in Naskh. Not dated. C. 17th century.

No. 86.

foll. 95; lines 7; size $6\frac{1}{4} \times 4\frac{3}{4}$; $4 \times 2\frac{1}{4}$.

اعلام الهدى و عقيدة ارباب التقى

I'LĀM AL-HUDĀ WA 'AKĪDAT ARBĀB AT-TUKĀ.

A treatise on the fundamental articles of the Muhammadan faith, called the *'Akā'id*, by شهاب الدين عمر بن محمد السهروردي Shihāb ad-Dīn 'Umar bin Muḥammad as-Suhrawardī. He was born, A.H. 539, A.D. 1144, studied under his uncle Abū'n Najīb Abū'l Khair who died in A.H. 563, A.D. 1168 (vide de Slane, Translation of Ibn Khallikān, Vol. II., p. 150), and also sat at the feet of as-Saiyid Muḥī ad-Dīn 'Abd al-Kādir al-Jīlānī al-Ḥasanī al-Ḥusainī died, A.H. 561, A.D. 1165 (see No. 119). He also met with other learned men of his time and acquired considerable proficiency in the sciences of jurisprudence and controversy. He was an eminent *ṣūfī* and died at Baghdād in Muḥarram, A.H. 632, September 1234. Brockelmann, Vol. I., p. 440, has erroneously named him 'Umar bin 'Abdallāh as-Suhrawardī. Suhrawardī means belonging to Suhraward which is a village near Zanjān in Persian 'Irāk. For details of his life see de Slane Translation of Ibn Khallikān, Vol. II., p. 382, Nafaḥāt al-Uns, p. 544; Safīnat al-awliyā', p. 112; and Brockelmann, Gesch. d. Arab. Litter. Vol. I., p. 440.

Beginning on fol. 13*b*:—

الحمد لله الذي رفع غشاوة الغمة عن بصائر اهل الوداد الخ *

For the chapters of the work, see Berlin Cat. No. 1742.

The book was composed in Mecca. See Ḥājī Khalīfa, Vol. I., p. 361.

For copies see Berlin Cat. No. 1742; and Cairo Cat. Vol. VII., p. 554.

Foll. 1–9 contain a short dissertation on the unity of God, without giving its author's name.

Beginning:—

الحمد لله بارى الامم والمعيد بعد العدم والصلوة على رسوله المبعوث الى الجن و الانس و العرب و العجم الخ *

For copy of this treatise see Berlin Cat. No. 2475.

Foll. 11–12 contain an account of the author of I'lām al-Hudā from Nafaḥāt al-Uns in the handwriting of Ṣadr ad-Dīn al-Buhārī, the donor of the Bohar Library. A list of the chapters of I'lām al-Hudā is also added at the end of the volume in his handwriting.

Written in ordinary Nasta'līḳ. Dated A.H. 1306. Scribe
حسیب الدین

No. 87.

foll. 242; lines 23; size $6\frac{1}{2} \times 3\frac{3}{4}$; $4\frac{1}{2} \times 2$.

شرح تجرید العقائد

SHARḤ TAJRĪD AL-'AḲĀ'ID.

A commentary upon the theological treatise of Naṣīr al-Dīn Abū Ja'far Muḥammad bin Muḥammad aṭ-Ṭūsī (d. A.H. 672, A.D. 1273), entitled Tajrīd al-Kalām, by جمال الدين حسن بن يوسف بن علي بن المطهر الحلي Jamāl ad-Dīn Ḥasan bin Yūsuf bin 'Alī bin al-Muṭahhar al-Ḥillī. He was born on the 20th Ramaḍān A.H. 648 (A.D. 1250), at Ḥilla. He studied religious subjects under his father, and philosophy, logic, etc., under Naṣīr ad-Dīn Abū Ja'far Muḥammad bin Muḥammad aṭ-Ṭūsī. He was the greatest Shī'a doctor of his time, and was commonly designated as *al-'Allāma.* His works chiefly dealing with religious subjects, are often referred to as authorities of undisputed merit. Muḥammad bin al-Ḥasan al-Ḥurr al-'Āmilī in his work Aml al-Āmil, p. 40 enumerated no less than 69 works of this learned author. He died on the 11th Muḥarram, A.H. 726, (A.D. 1325). See Ḥabīb as-Siyar, Vol. III., p. 112; Aml al-Āmil, p. 40; Muntaha'l Maḳāl, p. 105; Ḳiṣaṣ al-'Ulamā', p. 145; Rawḍāt al-Jannāt, p. 171; and Brockelmann, Gesch. der. Arab. Litter. Vol. II., p. 164.

Beginning:—

الحمد لله القاهر سلطانه العظيم شانه الواضح برهانه الخ •

The full name of this commentary is Kashf al-Murād fī Sharḥ Tajrīd al-I'tiḳād. The author completed it on the 16th Rabī, I, A.H. 694 (A.D. 1294). See Kashf al-Ḥujab wa'l Astār, p. 469; and Ḥājī Khalīfa, Vol. II., p. 194.

For copies see India Office Cat. No. 471, XIV; and Bankipur Cat. p. 402.

It has been lithographed, Teheran, A.H. 1310.

The text is introduced with the word قال, and the commentary begins with the word اقول, both written in red ink. Foll. 1–40, 44, 45 and 236–242 have been bordered with thick paper.

From foll. 2–9, 11–13 and 15, one side has been pasted over with thin paper. Much injured by insects.

Written in ordinary Naskh. Not dated. C. 18th century.

No. 88.

foll. 336; lines 21; size 8×5; 5¼×3¼.

الحاشية الجديدة الصدريه

AL-ḤĀSHIYAT AL-JADĪDAT AṢ-ṢADARĪYA.

A supercommentary on Ḳūshjī's commentary upon Naṣīr ad-Dīn aṭ-Ṭūsī's theological treatise entitled Tajrīd al-'Aḳā'id, by مير صدر الدين محمد بن مير غياث الدين منصور الشيرازي Mīr Ṣadr ad-Dīn Muḥammad bin Mīr Ghayāth ad-Dīn Manṣūr ash-Shīrāzī. He was born in Shīrāz, A.H. 828, A.D. 1424, and was an eminent philospher and theologian of his time. He was slain by the Bāyandārī Turkomans in A.H. 903, A.D. 1497, and not in A.H. 930 (A.D. 1523) as given by Ḥājī Khalīfa, Vol. II., p. 200. See at-Ta'līḳāt as-Sanīya, p. 39; Rawḍāt al-Jannāt p. 135; and Brockelmann, Gesch. d. Arab. Litter. Vol. II., p. 204. He is often confounded with Mullā Ṣadr ad-Dīn Muḥammad bin Ibrāhīm ash-Shīrāzī (a pupil of Mullā Bāḳir Dāmād) died in A.H. 1050, A.D. 1640.

Beginning:—

صدر كلام ارباب التجريد و ختم مقال اصحاب التوحيد الخ *

It was dedicated to the Ottoman Sulṭān Bayazīd Khān II, (A.H. 886–918, A.D. 1481–1512) and it is the second commentary by ash-Shīrazī on Ḳūshjī's commentary, and was written in reply to the second commentary (الحاشية الجديدة الجلاليه) of Jalāl ad-Dīn Muḥammad bin As'ad ad-Dawwānī, d. A.H. 908, A.D. 1502 (see for his life No. 98). See Ḥājī Khalīfa, Vol. II., p. 200.

For copies see Munich Cat. No. 295; India Office Cat. No. 424; and Rampur List, p. 494.

Foll. 1–38 have been supplied in a modern hand; also foll. 78–84 are written differently from the rest. The top borders of foll. 77–85 have been largely pasted over with modern papers. Foll. 39–40 have been bordered with different paper. On foll. 41–106 the lower borders have been pasted over with different paper. Blank spaces left in the MS. for the insertion of the word قوله in red ink have not been filled in.

Written in ordinary Naskh. Not dated. C. 17th century.

No. 89.

foll. 38; lines 28; size 7×4½; 5×3.

حاشية الخضري على شرح التجريد

HĀSHIYAT AL-KHIDRĪ 'ALĀ SHARH AT-TAJRĪD.

A supercommentary on the commentary of Kūshjī upon Naṣīr ad-Dīn aṭ-Ṭūsī's treatise on scholastic theology entitled Tajrīd al-Kalām, by شمس الدين محمد بن احمد الخضرى Shams ad-Dīn Muḥammad bin Aḥmad al-Khiḍri. He was a pupil of Ṣadr ad-Dīn Muḥammad bin Ghayāth ad-Dīn Manṣūr, died, A.H. 903, A.D. 1497 and not of Sa'd ad-Dīn as supposed by Ḥājī Khalīfa, Vol. II., p. 269. He flourished during the reign of Shāh Ismā'īl Safavide (A.H. 907–930, A.D. 1502–1524). He is the author of many works. The date of his death is not known. Brockelmann, Vol. I., p. 511 has wrongly named him Aḥmad bin Muhammad al-Ḥafarī. The word al-Khiḍrī has been spelt as al-Khafarī by Loth, in the India Office Cat. No. 416; and as al-Khuḍrī by Ahlward, Berlin Cat. No. 1762. I have followed Flügel transliteration in Ḥajī Khalīfa, Vol. II., p. 203. See Rawḍāl al-Jannāt, p. 135; and Kashf al-Ḥujub, p. 179.

Beginning:—

الحمد لله رب العالمين و الصلوة على سيد المرسلين و آله الطيبين الطاهرين فيقول الفقير الى الله الغني محمد بن احمد الخضري هذه تعليقات اتفقت مني الخ *

The author wrote the glosses only on the third part, المقصد الثالث of the commentary treating of metaphysics في اثبات الصانع و صفاته.

For copies see Berlin Cat. No. 1762; India Office Cat. No. 416; and Hyderabad List, Fann Kalām, No. 37.

Blank spaces left in the MS. for the insertion of the word قوله in red ink have not been filled in. Foll. 37–38 contain quotations from different authors on various problems connected with theology. On the top of the first fol. the MS. bears the seal of Ḥakīm Masīḥ ad-Dawla 'Alī Ḥasan Khān, with the date A.H. 1264. Slightly worm-eaten.

Written in Nasta'līḳ. Not dated, C. 17th century.

No. 90.

foll. 73; lines 17; size $7\frac{1}{4} \times 4\frac{1}{2}$; $5\frac{1}{8} \times 3$.

التعليقات على الحاشية الخضرية على شرح التجريد

AT-TA'LĪKĀT 'ALA'L-ḤĀSHIYAT AL-ĶIDRĪYA 'ALĀ SHARḤ AT-TAJRĪD.

Annotations by عبد الرزاق بن على بن الحسين اللاهجى 'Abd ar-Razzāķ bin 'Alī bin al-Ḥusain al-Lāhijī on al-Khiḍrī's supercommentary on Ķūshjī's commentary on the book of scholastic theology called Tajrīd al-Kalām. Al-Lāhijī was a pupil of Ṣadr ad-Dīn ash-Shīrāzī, and a professor in the College at Ķum. His poetical name was Faiyāḍ, and he was the author of a large *dīwān*. He died about A.H. 1050, A.D. 1640. See Rawḍāt al-Jannāt, p. 352; Ķiṣaṣ al-'Ulamā', p. 109; Nujūm as-Samā', p. 88; and Kashf al-Ḥujub wa'l Astār, p. 173.

Beginning:—

الحمد لصانع السموات العلى و خالق الارضين السفلى الخ *

In this work the author wrote glosses on the supercommentary of al-Khiḍrī which deals with the third chapter المقصد الثالث فى اثبات الصانع و صفاته relating to divinity of Sharḥ at-Tajrīd.

For copies see Hyderabad List, Fann Kalām, p. 6, Nos. 37 and 38, where the book is called *Shawāriķ al-Ilhām fi Sharḥ Tajrīd al-Kalām*.

The quotations from the commentary are marked with red ink up to fol. 17*a*. The rest are without any marks. Gaps of about ¼th of an inch in length occur between the passages of the glosses and the supercommentary. Foll. 59–68 are a little damaged by insects, and pasted over with thin paper. Fol. 62 should go before fol. 61; fol. 65 should come after fol. 58, and some foll. are missing after fol. 62. According to a note on fol. 1, the MS. belonged to Ḥakīm Muẓaffar Ḥusain, son of Masīḥ ad-Dawla. This note is dated 26th December 1869. The title page also contains the names and seals of previous owners.

Written in ordinary Naskh. Not dated. C. 18th century.

No. 91.

foll. 42; lines 20; size $6\frac{1}{4} \times 3\frac{1}{4}$; $4\frac{1}{2} \times 1\frac{3}{4}$.

التعليقات على الحاشية الخضريه على شرح التجريد

AT-TA'LĪKĀT AL'L ḤĀSHIYA AL-ḲIḌRĪYA 'ALĀ SHARḤ AT-TAJRĪD.

Annotations by ميرزا ابراهيم بن ملا صدر الدين محمد بن ابراهيم الشيرازي Mīrzā Ibrāhīm bin Mullā Ṣadr ad-Dīn Muḥammad bin Ibrāhīm ash-Shīrāzī on al-Ḳidrī's supercommentary on Ḳūshjī's commentary on aṭ-Ṭūsī's work on scholastic theology entitled Tajrīd al-Kalām. Mīrzā Ibrāhīm was a pupil of his father, the well-known philosopher of his time. His views in respect of Sufism were quite contrary to those of his father who was a great supporter of Sufī doctrines. He is also the author of a Persian commentary on the Ḳur'ān, called 'Urwat at-Wuthḳā. He died in the reign of Shāh 'Abbās II, A.H. 1052–1077, A.D. 1642–1667, in A.H. 1070, A.D. 1659. See Rawḍāt al-Jannāt, p. 331; Ḳiṣaṣ al-'Ulamā', p. 122; and Nujūm as-Samā', p. 88.

Beginning :—

يا هو يا لا اله الا هو يا من لا هو الا هو و لا يعلم ما هو الا هو الخ *

In this work the author annotates only the third chapter on divinity called المقصد الثالث في اثبات الصانع و صفاته The quotations from the supercommentary are marked with a gap of about $\frac{1}{4}$ inch in length, which, evidently, the copyist left blank in order to write the word قوله in red ink. Marginal notes are here and there. The inner edge of each fol. is supplied with a different paper. Worm-eaten in places, some of which have been pasted with thick paper.

Written in ordinary Naskh. Not dated. C. 18th century.

No. 92.

foll. 197; lines 24; size $9\frac{1}{2} \times 5\frac{3}{4}$; $6\frac{1}{2} \times 3$.

حاشيه ميرزاجان على الحاشية القديمه

ḤĀSHIYA MĪRZĀ JĀN ALA'L ḤĀSHIYAT AL-ḲADĪMA.

Glosses on ad-Dawwānī's supercommentary on Ḳūshjī's commentary on Naṣīr ad-Dīn aṭ-Ṭūsī's theological treatise entitled Tajrīd al-Kalām, by ميرزاجان حبيب الله الشيرازي Mīrzā Jān Ḥabīb-allāh ash-Shīrāzī. He was an eminent philosopher of his time. In

the later part of his life he went from Shīrāz to Bukhārā. He died in A.H. 994; A.D. 1586. See Rawdāt al-Jannāt, p. 205; and Brockelmann, Gesch. d. Arab. Litter. Vol. II., p. 144.

Beginning:—

قال المصنف اما بعد حمد واجب الوجود على نعمائه لا يبعد ان يقال في ترك الموصوف ههنا ايماء لطيف الخ *

This glossary is very popular among scholars. It deals only with the 2nd chapter, called المقصد الثاني فى الجواهر و الاعراض of ad-Dawwānī's work.

For copies see Berlin Cat., No. 1761; India Office Cat. No. 421; Bankipur Cat. p. 178; Rampūr List, p. 294; and Hyderabad List, Fann Kalām, No. 8.

The quotations from the text, Tajrīd al-'Aķā'id, commence with the word قال المصنف—those quotations which refer to Ķūshjī's commentary begin with قال الشارح, and those from الحاشية القديمه are headed by قوله. The words قال and قوله are in red ink. From the beginning up to fol. 88*b*, there are numerous marginal notes. Slightly worm-eaten.

Written in clear but coarse Nasta'līķ. Dated A.H. 1081.

No. 93.

foll. 59; lines 17; size $9\frac{1}{2} \times 6$; $7 \times 3\frac{3}{4}$.

منهيات على الحاشية القديمه

MINHIYĀT 'ALA'L ḤĀSHIYAT AL-ĶADĪMA.

Notes on the glosses of Mīrzā Jān to ad-Dawwānī's super-commentary on Ķūshjī's commentary on aṭ-Ṭūsī's theological treatise, called Tajrīd al-Kalām. The name of the author of the Notes is not mentioned, but as fol. 28*a* says that the writer of these notes was a pupil of ad-Dawwānī, and as the word *Minhiya* or *Minhiyāt* is a technical word in India used for the glosses and notes which an author writes upon his own work, I am of opinion that the author of these notes is ميرزاجان حبيب الله الشيرازى Mīrzā Jān Ḥabīb-allāh ash-Shīrāzī, died, A.H. 994, A.D. 1586. For his life, see No. 93.

The work begins abruptly :—

قوله و ذلک قد يتوهم ان المعتبر فى افعل التفضيل الزيادة الخ *

It contains a short explanation of some of the difficult passages of الحاشية على الحاشية القديمة by Mīrzā Jān.

Written in ordinary Nasta'līḳ. Dated A.H. 1312.

No. 94.

foll. 26; lines 18; size $8\frac{1}{2} \times 5\frac{3}{4}$; 6×3.

نهج المسترشدين

NAHJ AL-MUSTARSHIDĪN.

A short treatise on the Fundamental Principles of the Shī'a Creed by جمال الدين حسن بن يوسف بن على بن المطهر الحلى Jamāl ad-Dīn Ḥasan bin Yūsuf bin 'Alī bin al-Muṭahhar al-Ḥillī, died, A.H. 726, A.D. 1326. See for his life No. 87.

Beginning:—

الحمد لله المنقذ من الحيرة و الضلال المرشد الى سبيل الصواب فى المعاش والمآل الخ *

The author wrote this treatise at the request of his son. It is divided into the following chapters, called فصول :—

fol. 1a.	الفصل الاول فى تقسيم المعلومات
,, 2a.	الفصل الثانى فى اقسام الممكنات
,, 2a.	الفصل الثالث فى احكام المعلومات
,, 3a.	الفصل الرابع فى احكام الموجودات
,, 9b.	الفصل الخامس فى اثبات واجب الوجود
,, 12a.	الفصل السادس فى احكام الصفات
,, 13a.	الفصل السابع فى ما يستحيل عليه تعالى
,, 14b.	الفصل الثامن فى العدل
,, 16a.	الفصل التاسع فى فروع العدل
,, 17b.	الفصل العاشر فى النبوة
,, 19a.	الفصل الحادى عشر فى الامامة
,, 22a.	الفصل الثانى عشر فى الامر بالمعروف
,, 22b.	الفصل الثالث عشر فى المعاد

At the end of the work the author names his other three works on scholastic theology as follows :—

و ليكن هذا آخر ما نورده فى هذه المقدمة و من اراد التطويل فعليه بكتابنا المسمى بنهاية المرام فى علم الكلام و من اراد التوسط فعليه بكتابنا منتهى الاصول و المناهج وغيرهما من كتبنا *

See also Kashf al-Hujub, p. 597.

Headings of chapters are in red ink. Foll. 12 and 13 are in different hands. The title page contains some lines of as-Sayid Murtaḍā and others.

At the end it has a seal containing the following words :—

المتوسل بآل النبى على بن حسن بن حسين بن على

One side of the border has been changed with thick paper. Marginal notes are here and there. Slightly worm-eaten.

Written in fine Naskh. Not dated. C. 17th century.

Scribe غياث الدين على بن جلال الدين محمد بن غياث الدين على

No. 95.

foll. 144; lines 13–17; size $6\frac{1}{2} \times 5$; $4\frac{3}{4} \times 3\frac{1}{4}$.

انوار الملكوت فى شرح الياقوت

ANWĀR AL-MALAKŪT FĪ SHARḤ AL-YĀḲŪT.

A commentary on Abū Isḥāḳ Ibrāhīm Naw Bakht's treatise on scholastic theology, called al-Yāḳūt, by جمال الدين حسن بن يوسف بن على بن المطهر الحلى Jamāl ad-Dīn Hasan bin Yūsuf bin 'Alī bin al-Muṭahhar al-Ḥillī, died, A.H. 726, A.D. 1326. For details of his life, see No. 87.

Beginning :—

الحمد لله ذى القدرة القاهرة و العزة الباهرة الخ *

The book is divided into 15 sections called المقصد each of which is subdivided into several chapters. The sections are as follows :—

fol. 2b. المقصد الاول فى النظر و ما يتصل به

„ 12b. المقصد الثانى فى الجوهر و العرض

According to the Colophon the original text was composed in A.H. 684, A.D. 1285. It runs thus:—

و فرغ المصنف ادام الله ایامه من تصنیفه فی جمادی الآخر سنة اربع و ثمانین و ستمائة و الصلوة علی محمد و اهل بیته و سلم تسلیما کثیرا *

See Kashf al-Hujub wa'l Astār, p. 70.

The original text and the commentary begin with قال and اقول, respectively, in red ink. Foll. 1–118 and 142–144 have been recently replaced. Only foll. 119–141 are in an old hand. Lacunae are on foll. 37*b*, 42*a*, 46, 47*a*, 48*a*, 49–52, 55*a*, 56*b*, 57*a*, 70*b*, 72*b*, 92*a*, 109 and 113*b*. Headings of chapters are in red ink.

Written in Naskh. Not dated. C. 16th century.

No. 96.

foll. 306; lines 27; size $11\frac{1}{2} \times 6\frac{1}{4}$; $8\frac{1}{4} \times 4$.

المجلی مراة المنجی

AL-MUJLĪ MIR'AT AL-MUNJĪ.

A commentary by محمد بن علی بن ابی جمهور الاحسائی Muhammad bin 'Alī bin 'Abī Jamhūr al-Ihsā'ī on his own treatise

on scholastic theology called Masālik al-Afhām. al-Ihsā'ī was a pupil of 'Alī bin Hilāl al-Jazā'irī. He proceeded to Mashhad in A.H. 878, A.D. 1473, and remained there for some time. He is the author of many works. For his life, see Aml al-Āmil, p. 61; Rawḍāt al-Jannāt, p. 523; and Brockelmann, Gesch. d. Arab. Litter. Vol. II., p. 200.

Beginning:—

اللهم یاذا المنّ الجسیم و الطول العظیم و الشان القویم الخ *

The author had written another commentary on his treatise Masālik al-Afhām and named it النور المنجلی من الظلام حاشیة مسالک الافهام; but when in A.H. 894, A.D. 1488, he visited 'Irāḳ, many students read with him this commentary, in which he had treated many theological matters cursorily. On his explaining those theological matters, the students requested him to write those points in detail; and in compliance with their request he wrote the present work. Many points in this book have been explained according to the views of the Sufis. Consequently many *'Ulamā* of the Imamīya sect held that it was not a reliable book. See Kashf al-Ḥujub, p. 488 and Rawḍāt al-Jannāt, p. 525. This commentary was completed at Mashhad in the last part of Jumādā II, A.H. 895, A.D. 1489. See Kashf al-Ḥujub, p. 488.

Quotations from the original text are introduced with the word قوله, and those from the first commentary with the word قال, and the passages of the second commentary with اقول. The first page is illuminated. Gold and coloured lines are on each page. On foll. 1–23 and 273–306 the borders have been altogether changed with thick paper. Foll. 24–60, 245, 246 and 260–265 have been partially changed. Between foll. 221–222, 224 and 225 some foll. are missing, and four blank leaves have been inserted for this purpose. It is worm-eaten, and foll. 297–305 are much damaged whilst many words are unreadable on account of pasting.

Written in fine Nasta'liḳ. The colophon runs thus:—

و کان الفراغ من کتابة هذا الکتاب المستطاب فی اول الربیع من شهور سنة اربع و ستین و تسعمائة و قد نقلته من نسخة نقلت عن المصنف و قرأت علیه ... و قد کنت فی محروسة هند ... فی ظلال معدلة السلطان الاعظم ... ظل‌الله سمی خلیل الله المخاطب بقطب شاه ... و انا العبد المفتقر الی الفیض الاقدسی قاسم الطبسي في شهر رجب سنه ۱۰۲۳ *

No. 97.

foll. 351; lines 23; size 9½ × 6; 5¾ × 3½.

حاشية شرح المواقف

HĀSHIYA SHARḤ AL-MAWĀḲIF.

A supercommentary on al-Jurjānīs commentary on al Ījī's work on scholastic theology called al-Mawāḳif by حسن چلبی بن محمد شاه بن محمد الفناری Hasan Chalabī bin Muḥammad Shāh bin Muḥammad al-Fanārī. He was born in A.H. 840, A.D. 1436, studied with Mullā Khusrū and others, served for some time as a professor in Ḥalabīya College at Adrianople, and also as a professor in Iznīḳ College at Constantinople. He died in A.H. 886, A.D. 1481. Hasan Chalabī must not be confounded with Akhī Chalabī Yūsuf bin Junaid at-Tūḳātī, died, A.H. 905, A.D. 1499. For details see ash-Shaḳā'iḳ an-Nu'mānīya, Vol. I., p. 287; al-Fawā'id al-Bahīya, pp. 30, 94; and Brockelmann, Gesch. d. Arab. Litter. Vol. II., p. 229.

Beginning:—

الحمد لله الذی تولهت الافهام فی کبریاء ذاته و تحیرت الاوهام فی عظمة صفاته الخ *

For copies see Berlin Cat. Nos. 1807–9; India Office Cat. Nos. 446–7; Casiri, Nos. 1495; 1532; Yeni Cat. Nos. 738–40; Rampur List, p. 29; and List of Arabic and Persian MSS. Asiatic Society of Bengal, 1908, No. 321.

For other glosses and supercommentaries, see Ḥājī Khalīfa, Vol. VI., pp. 236–241; and Berlin Catalogue, No. 1812.

Printed at Cairo in A.H. 1272.

Quotations from Sharḥ al-Mawāḳif are headed with the word قوله in red ink. It is worm-eaten but mended with thin paper. The inner edges of all foll. are changed with a different paper. The first fol. has been supplied by a different hand.

Written in ordinary Nasta'līḳ. The colophon runs thus:—

اتفق الفراغ من تعليق تكملة هذه النسخة المباركة في يوم الاحد خامس عشرين شهر رجب المرجب عام ست و تسعين و تسعمائة الهجرة النبوية على ساكنها السلام على يد فقير رحمة ربه الباري محمد ابو السعود الجمال المصري الانصاري *

No. 98.

foll. 145; lines 17; size $9\frac{3}{4} \times 5$; $6\frac{3}{4} \times 2\frac{3}{4}$

حاشية شرح المواقف

ḤĀSHIYA SHARḤ AL-MAWĀḲIF.

A supercommentary on al-Jurjānī's commentary on al-Ījī's work on scholastic theology called al-Mawāḳif by میرمحمد زاهد بن محمد اسلم الحسني الهروى الكابلى Mīr Muḥammad Zāhid bin Muḥammad Aslam al-Ḥasanī al-Harawī al-Kābulī. He was born in India, and studied under his father and other scholars. He went to Shāh Jahān (A.H. 1037–1069, A.D. 1628–1659) who made him one of his officials and sent him to write the account of Kabul in A.H. 1064, A.D. 1653. After the death of that monarch, he also served Aurangzīb (A.H. 1069–1119, A.D. 1659–1670) and died in A.H. 1101, A.D. 1689. For details of his life see Subḥat al-Marjān, p. 67; Ma' āthir al-Kirām, p. 206; and Ḥādā'iḳ al-Ḥanafīya, p. 428.

Beginning:—

نحمدک یا من قصرت عن وصف کماله السنة العلماء الاعلام الخ *

This work deals with the supercommentary on the first part of the second chapter of Sharḥ al-Mawāḳif on Universal matters (الامور العامة). The author dedicated it to Emperor Aurangzīb.

For copies see India Office Cat. Nos. 451–2; Rampur List, pp. 292–3; Hyderabad List, Fann Kalām, No. 34; and Bankipur Cat. p. 726.

This supercommentary is very popular in India and several scholars wrote glosses on it. In the Rampur List, pp. 290–2, eighteen glosses are mentioned.

Foll. 142–5 are in different hands. Quotations from شرح المواقف are introduced with the word قوله, in red ink. Much injured by insects. Marginal glosses are numerous. It bears a seal, dated A.H. 1277.

Written in Nasta'līḳ. Not dated. C. 18th century.

No. 99.

foll. 231; lines 17–31; size $8\frac{1}{2} \times 5$; $5 \times 2\frac{1}{2}$.

Foll. 1–67. I.

شرح العقائد العضديه

SHARḤ AL-'AḲĀ'ID AL-'AḌUDĪYA.

A commentary on Aḍud ad-Dīn al-Ījī's treatise on theology, called al-'Aḳā'id al-'Aḍudīya, by جلال الدين محمد بن اسعد الصديقى الدوانى Jalāl ad-Dīn Muḥammad bin As'ad aṣ-Ṣiddīḳī ad-Dawwānī. He was born in A.H. 830, A.D. 1427 at Dawwān, in the district of Kāzarūn where his father was a ḳāḍī. He lived in Shīrāz as Ḳāḍī of Fārs and as a professor of the Madrasat al-Aitām. He died in A.H. 907 or 908, A.D. 1501 or 1502. See Habīb as-Siyar, Vol. III, Juz IV., p. 111; at-Ta'līḳāt as-Sanīya, p. 39; Rieu, Persian Cat. Vol. II., p. 442*b*; and Brockelmann, Gesch. d. Arab. Litter. Vol. II., p. 217.

Beginning:—

يا من وفقنا لتحقيق العقائد الاسلامية الخ *

According to Ḥājī Khalīfa, Vol. IV., p. 217, this commentary is the last work of ad-Dawwānī who completed it in Rabī' I, A.H. 905 (A.D. 1499).

For copies see Berlin Cat. No. 1999; Leyden Cat. No. 2026; India Office Cat. Nos. 455-8; Derenbourg, No. 706; Ramuūr List, p. 309; Bankipur Cat. p. 367; and Hyderabad List, Fann Kalām, No. 22.

For glosses and supercommentary see Ḥājī Khalīfa, Vol. IV., p. 217; and Berlin Cat. No. 1999.

It has been printed with a supercommentary in the margin at Constantinople, A.H. 1232, A.D. 1817, at Cairo, A.H. 1296, A.D. 1879; at St. Petersburg A.H. 1313 and at Dehli A.H. 1289. See Ellis, Cat. of Arabic books in the British Mus. Vol. I., p. 473.

The original text is written in red ink. It contains profuse notes in the margin, and many slips and leaves have been inserted, containing many notes from different works mostly specified where the note ends.

Written in fine Nasta'līḳ. The colophon runs thus:—

ثم تسويد هذه النسخة العجيبة الغريبة الرسالة البديعة المنيعة الموسومة
بشرح العقائد العضدية الجلالية فى الليلة الثامنة عشر من شهر ذى القعدة
المنتظم فى سلك شهور سنة الف و تسعين و اربع من السنين الهجرية فى

بلدة بلخ حميت عن الآفات من الغرة الى السلخ على يد العبد الجانی سافی ابن محمد امين السانی عفی الله تعالى عنهما سیاتهما الاول و الثوانی *

Foll. 67*b*–68 contain lives of the Prophet and his four immediate successors in Persian; some lines from the Mathnavī of Mawlānā Jalāl ad-Dīn ar-Rūmī, d. A.H. 672, A.D. 1273, and so on. Fol. 69 contains the meaning of the word نديم from Jāmī' Rashīdī in a few words and the rest of the fol. is blank.

Foll. 70–73. II.

الفوائد الخاقانيه

AL-FAWĀ'ID AL-KHĀKĀNĪYA.

A short treatise on divine existence by ابو نصر بن مولانا حسن Abū Nasr bin Mawlānā Hasan.

Beginning:—

سبحان الملک ذی المجد و الجود المتصف بکمال الخ *

This treatise was written at the request of Sayyid Subhān Kulī Muhammad Bahādur Khān. In the course of his discussion the author quotes the name of al-Karābāghī, who died about A.H. 1034, A.D. 1624 (see No. 99 IV), as his authority. This gives a rough idea of the time of the composition of the book. The lower part of fol. 72*b*, about one-third of it, is blank.

Written in Nasta'līk. Not dated. C. 17th century.

Foll. 74–75*a* contain Arabic and Persian quotations from different authors.

Foll. 75*b*–76. III.

العقائد العضديه

AL-'AKĀ'ID AL-'ADUDĪYA.

A short dissertation on theology by عضد الدين عبد الرحمن بن احمد بن عبد الغفار الايجی الشافعی 'Adud ad-Dīn 'Abd ar-Rahmān bin Ahmad bin 'Abd al-Ghaffār al-Ījī ash-Shāfi'ī. He was born after A.H. 680, A.D. 1281 at Īj, a dependency of Shīrāz, and studied with Tāj ad-Dīn al Hanakī, a pupil of al-Kādī Nāsir ad-Dīn al-Baidāvī (died A.H. 685, A.D. 1286). He was a great doctor of law and a Kādī. He died in A.H. 756, A.D. 1355, at the fort of Diraimiyān, where he was imprisoned by the ruler of Kirmān. See Tabakāt al-Kubrā, Vol. VI., p. 108; Habīb as-Siyar, Vol. III.,

Juz' I, p. 125; Wüstenfeld Gesch. No. 417; and Brockelmann, Gesch d. Arab. Litter. Vol. II., p. 208.

Beginning:—

الحمد لله على نواله و الصلوة على نبيه و آله الخ *

Ḥājī Khalīfa, Vol. IV., p. 217, says that it is a very useful treatise, and that it was the last composition of al-Kāḍī 'Aḍud ad-Dīn al-Ījī. For commentaries, etc., see the same Vol., pp. 217–219, and Berlin Cat. No. 1999. The margin of fol 75*b* contains a short note from the commentary of Mukhtaṣar al Wiḳāya on the six known creeds such as al-Khārijī, Rāfiḍī, etc. The margin of fol. 76 contains a short life of Ash'arī from Kitāb al-Ansāb of as-Sam'ānī, died, A.H. 562, A.D. 1167. Foll. 77–80*a* contain Arabic and Persian quotations from different authors.

Written in Naskh. Dated A.H. 1098.

Foll. 80–231. IV.

الحاشية الخانقاهية

AL-ḤĀSHIYAT AL-KHĀNḲĀHĪYA.

A supercommentary to ad-Dawwānī's commentary (see No. 99, I) on Aḍud ad-Dīn al-Ījī's treatise on theology called al 'Aḳā'id al-Aḍudīya (see No. 99, III) by يوسف بن محمد جان القراباغى المحمد الشاهى Yūsuf bin Muḥammad Jān al-Ḳarābāghī al-Muḥammad ash-Shāhī. He was born at Ḳarābāgh, a village of Hamadān, and he was one of the eminent scholars of his time. He died about A.H. 1034, A.D. 1624. See Khulāṣat al-Athar, Vol. IV., page 510. Ḥājī Khalīfa, Vol. IV., p. 217, says that Ḳarābāghī died about A.H. 1030, A.D. 1620.

Beginning:—

كيف لا احمد و كيف احمد لمن لم يخزنا بما عصينا الخ *

The author dedicated this work to the famous saint Abū Ḥāmid Khalīlallāh, whom he visited in his *Khanḳāh* or monastary at Samarḳand, and hence the book is called al-Ḥāshiyat al Khānḳāhīya. The following remark of the colophon هذا اول ماصنفه على آخر ما صنفه العلامة الدوانى shows that this supercommentary was the first work of al-Ḳarābāghī, while the commentary was the last composition of ad-Dawwānī. It was composed, according to the note on the last fol. in the beginning of Rabī' I, A.H. 999, A.D. 1590. al-Ḳarābāghī, besides this supercommentary mentioned above, wrote another supercommentary on the same work, in which he

answered various questions which al-Khalkhālī (d. A.H. 1014, A D. 1605) put about al-Ḳarābāghī's first supercommentary. The second supercommentary is called تتمة الحواشى فى ازالة الغواشى. See Ḥājī Khalīfa, Vol. IV., p. 217.

For copies see India Office Cat. No. 459; and Hyderabad List, Fann Kalām, No. 22.

It has been lithographed with marginal notes by Muḥammad Rāḳim Sahibzāda, Lucknow, A.D. 1875, and also at Dehli in A.H. 1289.

The quotations from the commentary are introduced with the word قوله. Profuse notes are in the margin. Many slips of paper, containing notes, are inserted in the book.

Written in good Nasta'līḳ. The colophon runs thus :—

قد اختتم تسويد هذه الحاشية الموسومة بالخانقاهية على يد اضعف عباد الله الباقى ابن مولا محمد امين الموسوم بالساقى فى اليوم العشرين من شهر شعبان المعظم المنتظم فى سلك شهور سنة الف و خمس و تسعين من السنين الهجرية على صاحبها افضل الصلوة و التحية *

No. 100.

foll. 62; lines 15; size $8\frac{1}{4} \times 5\frac{1}{2}$; $4\frac{3}{4} \times 2\frac{1}{2}$.

حاشية شرح العقائد الجلالية

ḤĀSHIYA SHARḤ AL-'AḲĀ'ID AL-JALĀLĪYA.

An incomplete copy of a supercommentary on ad-Dawwānī's commentary (see No. 99) on al-'Aḳā'id of Aḍud ad-Dīn al-Ījī (see No. 99, III). The name of the author of the supercommentary is not mentioned anywhere in the body of the text. On the title page, in an old hand, the name of the author is written as al-Khaṭīb (الخطيب). On fol. 50b the author refers to another work of himself, called حاشية شرح المواقف, a supercommentary to as-Saiyid ash-Sharīf al-Jurjānī's commentary on Aḍud ad-Dīn al-Ījī's al-Mawāḳif, a famous work on scholastic theology. As Mawlā Muḥī ad-Dīn Muḥammad bin al-Khatīb is the only supercommentator of شرح المواقف who bears the appellation al-Khaṭīb, I am inclined to think that the writer of this supercommentary may be the same scholar. He wrote several supercommentaries on famous works and died in A.H. 901, A.D. 1495. See Ḥājī Khalīfa, Vol. VI., p. 238.

Beginning :—

بسم الله الرحمن الرحيم و صلى الله على سيدنا محمد و آله وسلم قوله هو انسان بعثه الله الى الخلق فيه ان الضمير راجع الى النبي المذكور الخ *

ad-Dawwānī is quoted as الشارح العلامة. Quotations from the commentary are headed with the word قوله in red ink. The greater part of fol. 60*a* is blank. Marginal notes are in the earlier portion of the MS. It is incomplete at the end. Outer edges from fol. 15 up to the end of the MS. are changed with thick paper. The inner edges of all the foll. are also supplied with the same kind of paper. Slightly worm-eaten.

Written in Nasta'lik. Not dated. C. 17th century.

No. 101.

foll. 132; lines 15; size 10 × 6¾; 7¼ × 3¼.

التقويمات

AT-TAKVĪMĀT.

A work on scholastic theology by محمد باقر بن محمد الحسيني الداماد Muhammad Bākir bin Muhammad al-Husainī ad-Dāmād, died, A.H. 1040, A.D. 1630. See for his life No. 70.

Beginning :—

تقدست يا من الانوار ظلالک الخ *

In this work the author discusses the glorification and sanctity of God, and proves the origin of all existence to be in God. It is sometimes designated by the name Takvīm al-Īmān. The work is divided into five parts, each called a فصل, and subdivided into many chapters called تقويمات. Detached paragraphs are introduced with the word تصحيح.

For copies see India Office Cat. No. 581, III and IV.

Our copy is defective at the end, as the fifth part is absent from it. It contains the preface which is not found in the India Office copy. See India Office Cat. No. 581, III. Fol. 4*a* is blank. It has glosses here and there. Borders have been supplied with modern paper. Coloured lines in the margin. Foll. 111–132 are stained with damp. The title page contains some quotations from a book (not specified) about جعل بسيط and جعل مركب.

Written in Nasta'lik. Not dated. C. 18th century.

No. 102.

foll. 111; lines 15; size $10\frac{1}{4} \times 6\frac{3}{4}$; $7\frac{1}{4} \times 3\frac{1}{4}$.

التقديسات

AT-TAKDĪSĀT.

A work on scholastic theology, in which the unity and sanctity of God are proved by philosophical discussion, by محمد باقر بن محمد الحسيني الداماد Muhammad Bākir bin Muhammad al-Husainī ad-Dāmād, died, A.H. 1040, A.D. 1630. See for his life No. 70.

Beginning :—

يا هو يا من هو يا من لا هو الا هو الخ *

The author, in this work, in addition to philosophical discussion, gives in places appropriate quotations from the Kur'ān, marked with a red line. Borders have been supplied with modern paper. Coloured lines in the margin. The MS., as noted at the end, was from a copy which had been copied from the original.

Written in Nasta'līk. Not dated. C. 18th century.

No. 103.

foll. 24; lines 27; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{3}{4} \times 3$.

نبراس الضياء

NIBRĀS AD-DIYĀ'.

A treatise on the meaning of the word al-Badā' البداء by محمد باقر بن محمد الحسيني الداماد Muhammad Bākir bin Muhammad al-Husainī ad-Dāmād, died, A.H. 1040, A.D. 1630. See for his life No. 70.

Beginning :—

سبحانک اللهم و بحمدک تعالی جدک و تعاظم مجدک الخ *

For copies see Rampur List, p. 323.

At the end of the work one fol. is added which contains a philosophical discussion about the creation of the world. Foll. 1–9, 11–14 and 23–24 have been supplied in a different hand.

Written in Nasta'līk. Not dated. C. 18th century.

No. 104.

foll. 199; lines 15; size $10\frac{1}{4} \times 5$; $6\frac{3}{4} \times 3\frac{1}{4}$.

مظهر النور

MAẔHAR AN-NŪR.

A work on scholastic theology by قمر الدين بن منيب الله بن عنايت الله الحسينى الاورنگابادى Kamr ad-Dīn bin Munīballāh bin 'Ināyatallāh al-Ḥusainī al-Aurangābādī. He was born in A.H. 1123, A.D. 1711 at Aurangābād. He studied in India all branches of learning, and became a disciple of his father in the Nakshbandī order. On the 20th Jumāda I, A.H. 1174, A.D. 1760, he started for Madīna with his two sons, Nūr al-Hudā and Nūr 'Alī, and arrived there on the 17th Dhū'l Ka'da of the same year. From there he proceeded on pilgrimage to Mecca, and arrived there on the 4th of Dhū'l Ḥijja. He then returned to his native land. He died on the 2nd Rabī' I, A.H. 1193, A.D. 1779. For details see Ḥadā'ik al-Ḥanafīya, p. 452.

Beginning :—

الله نور السموات و الارض مثل نوره كمشكوة فيها مصباح المصباح فى زجاجة الخ *

The work is divided into 7 sections, each called المظهر, which are again subdivided into chapters, called النور and hence the book is named مظهر النور.

The chapters are as follows :—

المظهر الاول لانوار هى كالصبح الصادق يتقدم ظهورها على طلوع المقصود — fol. 22a.

المظهر الثاني لانوار تمشي فيها آراء المشائين — „ 34b.

المظهر الثالث لانوار يهتدي اليها المتكلمون — „ 75a.

المظهر الرابع في انوار اشرقت بها قلوب الاشراقيين — „ 99a.

المظهر الخامس لانوار حقة شرح الله بها صدور الصوفية الصافية — „ 111b.

المظهر السادس لانوار ثاقبة يرجم بها شياطين الشكوك و الاوهام حيث يلقون السمع و اكثرهم كاذبون — „ 147b.

المظهر السابع لانوار تكشف بها توحد الموجود عند القائلين بوحدة الوجود — „ 168b.

The author composed this work in A.H. 1164, A.D. 1750. Many marginal notes on foll. 1–6*a*. Slips of notes inserted between foll. 3–5. Headings of chapters in red ink. Many borders have been changed to thicker paper. Worm-eaten.

Written in ordinary Nasta'līḳ. Not dated. C. 18th century.

No. 105.

foll. 160; lines 15; size $12\frac{1}{4} \times 8\frac{3}{4}$; $8\frac{1}{2} \times 5\frac{1}{4}$.

بحر المذاهب

BAḤR AL-MAD͟HĀHIB.

A work on scholastic theology by عبد الوهاب القدوائی القنوجي 'Abd al-Wahhāb al-Ḳudwā'ī al-Kannaujī. He was an eminent scholar of his time and flourished during the reign of Farruk͟h Siyar (A.H. 1124–1131, A.D. 1713–1719). He is also the author of Kitāb aṣ-Ṣalāt (on jurisprudence) and Miftāḥ aṣ-Ṣarf (on grammar). He received the title of Nawwāb Mun'im K͟hān from the Mogul Court. See Ḥadā'iḳ al-Ḥanafīya, p. 454; and Brockelmann, Gesch. d. Arab. Litter. Vol. II., p. 417.

Our copy is incomplete, both at the beginning and at the end. It begins abruptly as follows :—

اساس الشرائع و الاحكام و مقياس قواعد عقائد الاسلام الخ *

The preface shows that the book was completed in A.H. 1125, A.D. 1713. The author dedicated this work to the Emperor Farruk͟h Siyar.

For copies see Berlin. Cat. No. 1851 and Rampur List, p. 284.

Fol. 1 contains the list of books which the author consulted in composing this work.

The work is divided into (1) a prologue المقدمه; (2) four sections الفنون, each subdivided into several chapters; and (3) an epilogue الخاتمه.

Rubrics of the prologue and of the first section run as follows :—

المقدمة في حد العلم و موضوعه و غايته و تعريفات

fol 2*a*. موضوعات مسائل هذ الفن

„ 34*a*. الفن الاول في مذهب اهل السنة و الجماعة

The rubrics of all the other sections and of the epilogue are omitted. Lacunae are numerous after fol. 114.

Written in ordinary Nasta'līḳ. Not dated. C. 18th century.

No. 106.

foll. 23; lines 22; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{4} \times 3\frac{1}{4}$.

رسالة القرا باغی

RISĀLAT AL-ḲARĀBĀGHĪ.

A short treatise on scholastic theology by يوسف بن محمد جان القراباغى المحمد الشاهى Yūsuf bin Muḥmmad Jān al-Ḳarābāghī al-Muḥammad ash-Shāhī, died, about A.H. 1034, A.D. 1624. See for his life No. 99, IV.

Beginning :—

كيف نحمدك يا من هو الحمد و الحامد و المحمود الخ *

Many foll. are missing. Fol. 21 should come before fol. 20, and fol. 11 should go after fol. 13. Occasional notes in the margin. Injured by insects.

Written in Nasta'līḳ. Not dated. C. 13th century.

No. 107.

foll. 210; lines 17-25; size $8\frac{3}{4} \times 4\frac{3}{4}$; $7 \times 3\frac{1}{2}$.

حاشية الخيالى

ḤĀSHIYAT AL-KHAYĀLĪ.

Glosses on al-Khayālī's supercommentary on at-Taftāzānī's commentary on Nasafī's treatise on theology, called al-'Aḳā'id an-Nasafīya, by ملا عبد الحكيم بن شمس الدين السيالكوتي Mullā 'Abd al-Ḥakīm bin Shams ad-Dīn as-Siyālkūtī, died, A.H. 1067, A.D. 1656. See No. 6.

A few foll. of the beginning are missing. It begins abruptly as follows :—

التحرير في الصحاح التحرير العالم المتقن و نقل عنه التحرير العالم البليغ فى العلم الخ *

The author dedicated this work to the Emperor Shāh Jahān, A.H. 1037-1068, A.D. 1628-1658. This gloss is called Zubdat al-Afkār.

For other glosses on al-Khayālī's supercommentary see Ḥāji Khalīfa, Vol. IV., p. 225; and Berlin Cat. No. 1972.

For copies see India Office Cat. Nos. 397–8; Gotha Cat. No. 675; Bankipur Cat. p. 170; Hyderabad List, Fann Kalām, No. 31; and Asiatic Society Cat. p. 25.

Printed in Constantinople, 1820 and 1841; Cairo, A.H. 1297, A.D. 1880; lithographed at Dehli, 1870, and at Lucknow, 1891.

Fol. 19*b* and the lower part of foll. 44*b*, 46*b*, 51*b*, 107*b*, 172*b* and 185*b* are blank, but without any break in the MS. About two lines at the bottom of foll. 153*b* and 154*b* are unreadable on account of pasted paper. Slightly worm-eaten.

Written in different hands of Nasta'līk. Not dated. C. 19th century.

No. 108.

foll. 144; lines 8; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3$.

كتاب العلو

KITĀB AL-'ULUV.

A treatise about the locality of God on 'Arsh. The name of the author is not mentioned in the text. On the title page, under the name of the work ('Arsh al-'Ulā), the author's name is given as adh-Dhahabī. But a careful reading of the book itself shows that it was not composed by adh-Dhahabī, as on fol. 127*a* the author of the treatise says:—

" اثنى عليه الخطيب في تاريخه و الذهبي و غيرهما *

al-Khaṭīb in his history and adh-Dhahabī and others have praised him—."

According to Ḥājī Khalifa, Vol. V., p. 115, three persons had written on the subject of the locality of God on 'Arsh. One of them was Ibn abī Shaiba Muḥammad bin 'Uthmān, died, *c.* A.H. 235, A.D. 849. The second was Ibn Taimīya, died, A.H. 728, A.D. 1328; and the third was adh Dhahabī, died, A.H. 748, A.D. 1348. As adh-Dhahabī, is quoted as an authority in the body of the text, as mentioned above, it is evident that the book under consideration is a composition of later date. The name of the author could not be traced, but the following passage on fol. 104*a*:—

و نحن بذلك معتصمون و بما كان عليه احمد بن حنبل نصر الله وجهه قائلون و لمن خالف قوله مجانبون لانه الامام الفاضل و الرئيس الكامل الذي ابان الله به الحق عند ظهور الضلال و اوضح به المنهاج و قمع به المبتدعين الخ *

shows that the writer of the book was a follower of al-Imām Aḥmad bin Muḥammad bin Ḥanbal, died, A.H. 241, A.D. 855.

Beginning:—

الحمد لله الذي ارتفع على عرشه في السماء و جلا باليقين قلوب صفوة لاصفياء الخ *

The MS. after praising God and invoking His blessings on the Prophet, his descendants and companions, abruptly passes to the subject matter, i.e. the Localisation of God on the 'Arsh, without a preliminary discourse.

The work is divided into two chapters. The first chapter or فصل begins on fol. 2*a* as follows :—

فصل فى الدليل على ان الله تعالى فوق العرش فوق المخلوقات مبائن لها ليس مداخل في شى منها و على ان علمه في كل مكان بالكتاب و السنة و اجماع الصحابة و التابعين الخ *

The second chapter, فصل, commences on fol. 48*a* and runs thus :—

فصل و هذه جملة من اقوال التابعين و هو اول وقت سمعت مقالة من انكر ان الله تعالى فوق العرش الخ *

The work ends with a quotation from the Ghunya of the most eminent saint, Muḥī ad-Dīn Abū Muḥammad 'Abd al-Ḳādir bin Abī Ṣāliḥ Mūsā al-Jīlī al-Baghdādī, died, A.H. 561, A.D. 1165 (see for his life No. 119) and the concluding words of the text are as follows :—

سمعت شيخنا ابوالحسن البويني يقول سمعت الشيخ عزالدين بن عبد السلام بمصر يقول ما نعرف احدا كراماته متواترة الا الشيخ عبد القادر رضى الله عنه قد صنف العلماء كتبا فى كراماته و فضائله و مكاشفاته المدهشة مات احدى و ستين و خمسمائة *

Written in ordinary modern Naskh. The colophon runs thus :—

بلغت مقابلة بالاصل فى يوم الخميس شهر محرم سنة ثمان و ثمانين و مائتين بعد الالف من الهجرة الحمد لله رب العالمين و الصلوة على محمد و آله اجمعين *

No. 109.

foll. 22; lines 21; size $7\frac{3}{4} \times 5$; $4\frac{1}{2} \times 2\frac{1}{2}$.

رسالة في اثبات الواجب

RISĀLA FĪ ITHBĀT AL-WĀJIB.

A treatise proving the existence of God by جلال الدين محمد بن اسعد الصديقى الدواني Jalāl ad-Dīn Muḥammad bin As'ad aṣ-

Ṣiddīkī ad-Dawwānī, died, A.H. 907, A.D. 151 or A.H. 908, A.D. 1502. See No. 99, I.

Beginning :—

سبحانک سبحانک ما اعظم شانک و اظهر برهانک انت الشاهد فی العین الخ •

The author wrote two treatises on this subject, one is called al-Ḳadīma, and the other is known as al-Jadīda. The former (i.e. al-Ḳadīma) constitutes the MS. under review. The author says in the preface that he composed this treatise "in the two shortest days of the summer." و قد کتبت فی یومین من اقصر ایام الصیف See Ḥājī Khalīfa, Vol. III., p. 360.

For copies see Berlin Cat. Nos. 2328–30; Leyden Cat No. 1575; Caiseri No. 1834; Aya Sofia Cat. No. 2275; Nur Usmānīya Cat. No. 2089; Cairo Cat. Vol. VII., p. 377; and Rampur List, p. 301.

For commentaries and supercommentaries on this treatise see Ḥājī Khalīfa, Vol III., p. 360.

Fol. 1 has been pasted over with thin paper. The outer margins of foll. 2, 21 and 22, and the inner margin of all the other foll. have been changed. It bears a forged seal of ʻĀlamgīr.

Written in fine Naskh. Not dated. C. 17th century.

No. 110.

foll. 36; lines 19; size $7\frac{1}{2}\times4\frac{3}{4}$; $5\times2\frac{1}{2}$.

شرح رسالة اثبات الواجب

SHARḤ RISĀLA ITHBĀT AL-WĀJIB.

A commentary on ad-Dawwānī's treatise on Divine Existence, called Risāla fī Ithbāt al-Wājib (see No. 109), by ملا محمد الحنفی Mullā Muḥammad al-Ḥanafī, died, about A.H. 900. A.D. 1494. (see No. 59). Our copy is without a preface, and begins abruptly as follows :—

و الاخر لیس کذلک منهم من زعم ان جمیع براهین هذا المطلب یتوقف علی ابطال الدور و التسلسل الخ •

According to Ḥājī Khalīfa, Vol. III., p. 360 and Berlin Cat. No. 2331, the work has a preface which begins thus :—

الحمد لمن تقدس حذابه عن ان یکون شریعة لکل وارد الخ •

For copies see Berlin Cat. Nos. 2331–2.

Quotations from the text are preceded by a gap of about ¼th of an inch, which the copyist intended to fill in with the word قوله in red ink. The inner edge of each fol. is bordered with thick paper. Fol. 36 contains notes from a work of as-Saiyid ash-Sharīf al-Jurjānī, died, A.H. 816, A.D. 1413 on cause and effects. See for his life No. 288.

Written in ordinary Naskh. Not dated. C. 18th century.

Polemical Works.

No. 111.

foll. 109; lines 22; size 9¼×6; 7×3½.

التوضيح الانور لدفع شبه الاعور

AT-TAWḌĪḤ AL-ANWAR LI DAF' SHUBH AL-A'WAR.

A polemical work, describing the doctrines of the Caliphateship, etc., according to the Shī'a sect, by نجم الدين خضر بن محمد بن على الرازى Najm ad-Dīn Khiḍr bin Muḥammad bin 'Alī ar-Rāzī. He was an eminent Shī'a scholar, and passed most of his life at Mashhad. He flourished in A.H. 840, A.D. 1436. See Kashf al-Ḥujub, p. 145; and Brockelmann, Gesch. d. Arab Litter. Vol. II., p. 199.

The first foll. is missing. Our copy begins as follows :—

اما بعد فيقول العبد المفتقر الى الله الغنى المتوكل بالكتاب المبين و الائمة المعصومين الخ *

The author says in the preface that in A.H. 839, A.D. 1435 when he arrived at the Zainīya Madrasa at Ḥilla, a friend (the space for writing his name is blank) showed him a treatise by Yūsuf bin al-Makhzūm al-Manṣūrī, in which the excellence and leadership of the descendants of the Prophet were refuted. The friend requested him to write a refutation of this work, and in compliance with his request the author wrote the present treatise. The quotations from the work of Yūsuf begin with the word قال, and the refutations commence with the word قلت—both these words are in red ink. The author addresses Yūsuf bin al-Makhzūm in very contemptuous terms, such as قال الاعور الشانى و الابترالجانى or قال الاعور. According to Kashf al-Ḥujub, p. 146, this work was composed in A.H. 840, A.D. 1436.

For copies see Berlin Cat. No. 9668; and Bankipore Cat. p. 115.

Our copy is defective and ends abruptly with quotations from the 5th chapter of Yūsuf's work.

Written in various hands of Naskh. Not dated. C. 18th century.

No. 112.

foll. 157; lines 21; size 8×5¾; 6×3¾.

الصوارم المهرقة فى دفع الصواعق المحرقة

AṢ-ṢAWĀRIM AL-MUHRIḲA FĪ DAF' AṢ-ṢAWĀ'IḲ AL-MUḤRIḲA.

A treatise in refutation of Ibn Ḥajar al-Haitamī's work on the Sunnī doctrines of the Caliphate, called aṣ-Ṣawā'iḳ al-Muḥriḳa, by القاضى نور الله بن السيد شريف الحسينى المرعشى الشوسترى al-Ḳāḍī Nūrallāh bin as-Saiyid Sharīf al-Ḥusainī al Mar'ashī ash-Shūstarī. He was born in A.H. 956, A.D. 1549. He left his native place for India, and settled at Lahore, where he attracted the notice of Ḥakīm Abū'l Fatḥ (d. A.H. 997, A.D. 1588), and through his presentation to the Emperor Akbar (A.H. 963–1014, 1556–1605) he was appointed Ḳāḍī of Lahore. He was flogged to death in A.H. 1019, A.D. 1610 by order of the Emperor Jahāngīr (A.H. 1014–1037, A.D. 1605–1628) for religious opinions which the Emperor considered heterodox. He is regarded as ash-Shahīd ath-Thālith by the Shī'a sect, to which he belonged, and is buried at Agra. For details of his life see Aml al-Āmil, p. 73; Rawḍāt al-Jannāt p. 222; Badā'ūnī, Muntakhab al-Tawārīkh, Vol. III., p. 137; and Shudhūr al-'Iḳyān, Vol. II., fol. 25b.

Beginning :—

الحمد لله على ما حجر عنا حجارة ابن حجر و صير نار صواعقه رمادا بلا اثر الخ *

Quotations from the original text are introduced with the word قوله, and the refutation commences with اقول. This work is mentioned in Aml al-Āmil, p. 73 and in Rawḍāt al-Jannāt, p. 223.

Written in ordinary Naskh. Dated A.H. 1237. Scribe محمد.

No. 113.

THE SAME.

foll. 66; lines 15; size 8×5¼; 5×2¾.

An incomplete copy of the work noticed above. It begins as the preceding copy. Ma y foll. are missing. T.ie words قوله and

اقول are in red ink. Borders are supplied with a different kind of paper. Coloured lines in the margin.

Written in Naskh. Not dated. C. 17th century.

No. 114.

foll. 155; lines 19; size $12\frac{3}{4} \times 8$; $9 \times 4\frac{1}{2}$.

مصائب النواصب

MAṢĀ'IB AN-NAWĀṢIB.

A work in refutation of Ashraf Mu'īn ad-Dīn Mīrzā Makhdūm al-Ḥasanī ash-Shīrāzī's book, called an-Nāwḳiḍ fī Radd ar-Rawāfiḍ, by القاضی نور الله بن السید شریف الحسینی المرعشی الشوستری al-Ḳāḍī Nūrallāh bin as-Sayid Sharīf al-Ḥusainī al-Mar'ashī ash-Shūstarī, died, A.H. 1019, A.D. 1610. For his life see No. 112.

Beginning :—

نحمدک یا من جعلنا من الفرقة الناجیة الامامیة الاثنی عشریة الخ *

In this work the author has refuted all the arguments of an-Nawāḳiḍ fī Radd ar-Rawāfiḍ by Makhdūm al-Ḥasanī ash-Shīrāzī against the Imamīya sect. See Kashf al-Ḥujub, p. 525.

The work is preceded by eight preliminary discourses, each called a المقدمة. They have the following headings :—

المقدمة الاولی فی شرح حال صاحب النواقض علی ماهي عایه — fol. 2*a*.

المقدمة الثانية فی تحقیق معنی الایمان — „ 5*b*.

المقدمة الثالثة فی تحقیق الفرقة الناجیة — „ 10*a*.

المقدمة الرابعة فی انه بمجرد الصحابة لا یتحتم الحکم بالایمان و العدالة — „ 16*a*.

المقدمة الخامسة فی بیان القدح الاجمالی علی احادیثهم — fol. 21*b*.

المقدمة السادسة فی وجه استدلالنا بالاحادیث الواردة من طریق الجمهـــور فی شان مولانا و سیـــدنا امیرالمومنین و اولاده و الطعن علی اغیارہ — „ 25*b*.

المقدمة السابعة فی ان مذهب الامامیة مذهب اهل البیت علیهم السلام — „ 62*a*.

المقدمة الثامنة فی جو از اللعن علی من یستحقه وترتب الثواب علیه — „ 31*b*.

From fol. 36*b*, the refutation of the work an-Nawāḳiḍ fī Radd ar-Rawāfiḍ commences. The chapters, each of which is termed al-Jund الجند , are arranged as follows :—

الجند الاول فی آلایات التی ذکرها صاحب النواقض
في الفصل الاول من كتابه و زعم دلالتها على فضل
الصحابة عموما — fol. 36*b*.

الجند الثاني في الاحاديث التي ذكرها صاحب النواقض
فی الفرع الثانی من کتابه مروية عن طريق
الجمهور فی فضل الصحابة عموما او خصوصا — ,, 46*b*.

الجند الثالث فی رد الادلة استدل بها صاحب النواقض
علی حقيقة خلافة الثلاثة على احكام دين الله بعد
وفات رسول الله — ,, 58*b*.

This chapter is subdivided into 15 sections, called aṣ-Ṣufūf (الصفوف).

الجند الرابع فی بيان تهافة ما نسبه صاحب النواقض
الی اصحابنا من الهفوات — fol. 93*a*.

This chapter is also subdivided into 33 sections, called aṭ-Ṭawā'if (الطوائف).

الجند الخامس فی دفع ما نسبه صاحب النواقض
الی اصحابنا من سوء العادت — fol. 144*a*.

This chapter is likewise subdivided into 7 sections, called Rāyāt (رايات).

الجند السادس فی بيان ما وعدنا ذكره من بعض
كفريات فقهائهم — fol. 151*a*.

For the life of the author of an-Nawāḳiḍ fī Radd ar-Rawāfiḍ (died, about A.H. 995, A.D. 1587) see Brockelmann, Gesch. d. Arab. Litter. Vol. II. p. 442.

Passages from an-Nawāḳiḍ are generally quoted with the words قال صاحب النواقض , and the refutation begins with the word اقول.

Written in ordinary Naskh. Not dated. C. 19th century.

No. 115.

foll. 407; lines 31; size 12¼ × 7; 9¼ × 4½.

احقاق الحق

IHKĀK AL-HAKK.

A polemical work directed against the Sunnī doctrines of the Caliphateship, Imāmat, etc., by القاضی نور الله بن السید الشریف الحسینی المرعشی الشوستری al-Kādī Nūrallāh bin as-Sayid ash-Sharīf al-Husainī al-Mar'ashī ash-Shūstarī, died, A.H. 1019, A.D. 1610. For his life see No. 112.

Beginning:—

الحمد لله الذی جعل مقام شیعة الحق علیا و صیرهم مع نبیه ابراهیم فی ذلک الاسم سمیا الخ *

The author says in the preface that he wrote the work in refutation of Fadl bin Rūzbahān's book, called Ibtāl Nahj al-Bātil, itself written in refutation of Kashf al-Hakk wa Nahj as-Sidk by Jamāl ad-Dīn bin Yūsuf bin 'Alī bin al Mutahhar al-Hillī, d. A.H. 726, A.D. 1326 (see for his life No. 87). The work was completed in Agra, A.H. 1014, A.D. 1605. See Kashf al-Hujub, p. 27.

For copies see Rampur List, p. 281; Asiatic Society Cat. p. 23; and Bānkīpūr Cat. p. 27.

Quotations from Kashf al-Hakk, and from Ibtāl Nahj al-Bātil, and the author's own remarks begin with the words قال المصنف, قال الناصب خفضه الله and اقول respectively. The words قال and اقول are in red ink. Passages quoted from Kashf al-Hakk and Ibtāl Nahj al-Bātil, are given in full.

The first fol. has a beautiful '*Unwān* at the beginning. Gold and coloured lines in the margin. There are marginal glosses here and there. The inner edge of each fol. has been supplied in modern paper. The MS. is stained with damp. The title page contains the names of several previous owners, which are obliterated.

Written in elegent Naskh. The Colophon runs thus:—

قد وقع الفراغ من تسوید هذا الکتاب المستطاب وقت الضحی من یوم الخمیس الثامن عشر من شهر محرم الحرام من تسع و سبعین و الف من الهجرة النبویة ... علی ید العبد الضعیف ... علی بن باقر البارہ مولی غفر الله ذنوبه لحکم الاشرف الاقدس خان بن خان نواب ابراهیم خان وفقه الله

تعالی لهذا و بهذا الی مثل هذا برحمتک یا ارحم الراحمین و صلی الله علی
محمد و آله الطاهرین *

No. 116.

foll. 239; lines 17; size $10\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{3}{4} \times 3\frac{1}{2}$.

جلاء جلاء النظر في دفع شبهات ابن حجر

JALĀ' JALĀ' AN-NAẒAR FĪ DAF' SHUBHĀT IBN ḤAJAR.

A work by an unknown author in refutation of those of the views of Ibn Ḥajar al-Ḥaitamī (see for his life No. 44), expressed in al-Fatāwā al-Ḥadīthīya, which are a refutation of the well-known pantheistic doctrines of the Sufis.

Biginning:—

الحمد لله الذي ابرز الحقائق الآلهية و الصور الكونية من وجوده
المحض المجرد الخ *

The refutation is preceded by four prologues, مقدمه, which run as follows:—

المقدمة الاولى قد قال النبي صلى الله عليه وسلم من
انعش حقا بلسانه جرى له اجره الحديث — fol. 4b.

المقدمة الثانية قد قال الله تعالی فی المتشابهات الخ — ,, 7a.

المقدمة الثالثة قد صح عن ابن عباس رض ان النبي
صلى الله عليه وسلم دعا له بقوله الحديث — ,, 12b.

المقدمة الرابعة اعلم ان قوله تعالی وما يعلم تاويله الا الله الآية — ,, 13a.

The work ends with an epilogue, خاتمة, which begins on fol. 227b. Fol. 124b is blank, with the remark صحيح البياض. Our copy is imperfect at the end, and the last line runs as follows:—

و كلام العارفين بالله کی توافق الامر المشروع فان كل علم لا يشهد له *

Slightly worm-eaten. There are lacunae in foll. 3b–5a.
Written in bad Nasta'līk. Not dated. C. 18th century

Asceticism and Sufism.

No. 117.

foll. 947; lines 25; size 11 × 6½; 7¼ × 4½.

احياء علوم الدين

IḤYĀ' 'ULŪM AD-DĪN.

A famous work on ethics by حجة الاسلام زين الدين ابو حامد محمد بن محمد الغزالي Ḥujjat al-Islām Zain ad-Dīn Abū Ḥāmid Muḥammad bin Muḥammad al-Ghazālī, born, A.H. 450, A.D. 1059 and died, A.H. 505, A.D. 1111. See for his life No. 10.

Beginning :—

احمد الله تعالى اولا حمدا كثيرا متواليا الخ *

The work is divided into four parts as follows :—

fol. 2b. ربع العبادات

,, 190b. ربع العادات

,, 403b. ربع المهلكات

,, 629b. ربع المنجيات

Each part or ربع, is divided into ten books or كتب, which are again subdivided into smaller chapters or ابواب.

For copies see Berlin Cat. Nos. 1679–1706; India Office Cat. Nos. 602–10; Br. Mus. Suppl. Cat. Nos. 173–4; Cairo Cat. Vol. II., p. 62; Vienna Cat. No. 1656; Leyden Cat No. 2146; Algiers Cat. Nos. 554–8; Yeni Cat. Nos. 693–5; Rampur List, p. 325; Bankipur Cat. pp. 13–4; Hyderabad List, Fann Taṣawwuf, Nos. 1–3; and Asiatic Society Cat. p. 61. Also see Z.D.M.G., Vol. VII, p. 172; Carra de Vaux, C.R. Congrés Sc Intern. des Catholiques, 1891; 2nd Sect., p. 209; Abhandlungen der Berliner Akademie, 1858, p. 253; and Ḥājī Khalīfa, Vol. I., p. 180.

It was printed at Bulāḳ, A.H. 1289; Cairo, A.H. 1306, lithographed, Lucknow, 1864. For other editions see Ellis, Cat. of Arabic Books, Br. Mus. Vol. II., p. 220.

Muḥammad bin Muḥammad bin al-Ḥusain al-Murtaḍa, died, A.H. 1205, A.D. 1790, wrote a commentary on the work in thirteen Vols. which were printed at Fez, A.H. 1302–4. For other commentaries and abridgements see Ḥājī Khalīfa, Vol. I., pp. 180–183.

Translated in Urdu under the title of Madhāk al-'Ārifīn, and the translation is lithographed, Lucknow, A.H. 1331.

The first two foll. are decorated with a beautiful *'Unwān* at the beginning. A few foll. are missing after fol. 2. The heading of each part or ربع is decorated, and the headings of books and chapters are in gold and coloured ink. Gold and coloured lines are round each page. The last fol. has been supplied in a modern hand, and also some parts of foll. 915–916. From fol. 915 to the end the MS. is slightly worm-eaten. Borders of many foll. have been partly or wholly supplied in modern pa_er.

Written in beautiful Naskh. Not dated. C. 17th century.

No. 118.

foll. 119; lines 9; size $8\frac{3}{4} \times 5\frac{1}{8}$; $6 \times 3\frac{1}{4}$

سر العالمين و كشف ما فى الدارين

SIRR AL-'ĀLAMAIN WA KASHF MĀ FĪ'D DĀRAIN.

A collection of precepts bearing on morals and religious duties, compiled chiefly for rulers and kings, by حجة الاسلام زين الدين ابو حامد محمد بن محمد الغزالي Hujjat al-Islām Zain ad-Dīn Abū Hāmid Muhammad bin Muhammad al-Ghazālī, died, A.H. 505, A.D. 1111. See for his life No. 10. Shāh 'Abd al-'Azīz ad-Dehlavī in his work Tuhfa-i Ithnā 'Asharīya, p. 87, says that it is not the work of Imām Ghazālī, but is a spurious work.

Beginning:—

و له الحول و القوة قال الشيخ الامام العالم العلامة حجة الاسلام زين الدين ابو حامد محمد بن محمد بن محمد الغزالي رضى الله عنه و ارضاه عفا لما رأيت اهل الزمان و همهم قاصرة عن نيل المقاصد الباطنة و الظاهرة سالغي جماعة من ملوك الارض الخ *

The chapters of the book are as follows:—

fol.	2*a*.	المقالة الاولى اعلم ان الملک عظيم و عقيم الخ
,,	6*b*.	المقالة الثانية في ترتيب قعود الملک و سياسة يومه و ليلته الخ
,,	8*b*.	المقالة الثالثة يستحب للملک سحر اول الليل الى نصفه الخ
,,	9*b*.	المقالة الرابعة في ترتيب الخلافة و المملكة
,,	13*b*.	المقالة الخامسة اذا اردت ترتيب ملک على الملک

مقالة فى الخواص و السحر	fol. 15*b*.
مقالة اخرى في عزائم التسخير	,, 24*b*.
مقالة فى المقال و لما كان حد الكلام ما افاد المستمع	,, 27*a*.
مقالة فى الاشربة	,, 32*b*.
مقالة اخرى فى المأكل و المشرب	,, 39*b*.
مقالة اخرى فى تهذيب النفوس	,, 43*b*.
مقالة فى السعادات و النبوات	,, 48*b*.
مقالة اخرى فى الاذكار	,, 53*b*.
مقالة فى الجهاد و جهاد النفس و التدبير	,, 57*a*.
مقالة اخرى فى المحبة و الشوق و المكاشفة و المشاهدة و المواعظ و الزواجر النقلية و العقلية	,, 64*a*.
المقالة فى العلم و العمل	,, 71*a*.
مقالة اخرى في الاعاجيب و الفنون و الاسفار	,, 76*a*.
مقالة اخرى فى علوالهمم و نيلها المقاصدها	,, 82*b*.
مقالة في رد علي ابن سينا	,, 85*b*.
مقالة اخرى فى الزهد	,, 88*b*.
مقالة اخرى فى الروح	,, 97*a*.
مقالة اخرى فى الموت	,, 101*b*.
مقالة اخرى فى القيمة الصغرى و الكبرى	,, 107*a*.
مقالة اخرى في اسرار النبوة	,, 111*a*.

Our copy after المقالة الخامسة (fol. 13b) differs altogether form that of the Berlin Catalogue, No. 5609; even the ending of our copy does not tally with that of the Berlin copy. Our MS. ends as follows :—

فالسر فيها هو صدقهم و دعاة الناس لهم و اتباعهم لآثار المرسلين جذبوا بعلو همتهم رشاشا من انوار القوم فاصابوا و حسن الظن مقناطيس القلوب تستجذب به صفاء و وفاء بدرجات السالفين *

For copies see Berlin Cat. No. 5609; Cairo Cat. Vol, VII., pp. 231, 683; and Hyderabad List, Farn Taṣawwuf, No. 25.

There are some additional foll. at the beginning. The first two contain a discussion in Persian about the authorship of the work in the handwriting of Munshī Ṣadr ad-Dīn; and the next three addi-

tional foll. contain the history of the transcription of the book by ابن محمد نصير محمود الجيلاني, who procured this copy from Egypt with the help of سيد احمد طباطبائي.

On fol. 1 we find also a short note in Arabic about the authorship of the book.

Written in Naskh. The colophon runs thus :—

هذا آخر ما وجدنا من كتاب سر العالمين و كشف ما فى الدارين من تصنيف الشيخ الامام محمد بن محمد بن محمد الغزالي و قد فرغت من استنساخه و تحريره يوم الخميس احدى عشرة من شهر ربيع الآخر من شهور سنة الف و ثلاث مائة و سبعة من الهجرة المقدسة النبوية على هاجرها الف الف الثناء و التحية *

Scribe غلام اكبر نارنجامي.

No. 119.

foll. 175; lines 21; size $11 \times 7\frac{1}{4}$; $8\frac{1}{2} \times 4\frac{1}{4}$.

الفتح الرباني و الفيض السبحاني

AL-FATḤ AR-RABBĀNĪ WA,L FAIḌ AS-SUBḤĀNĪ.

A collection of homilies by محي الدين ابو محمد عبد القادر بن ابي صالح موسى الجيلي البغدادي Muḥī ad-Dīn Abū Muḥammad 'Abd al-Ḳādir bin abī Ṣāliḥ Mūsā al-Jīlī al-Baghdādī. He was born in A.H. 470, A.D. 1077, or A.H. 471, A.D. 1078. Fawāt al-Wafayāt, Vol. II., p. 1, wrongly says that he was born in A.H. 491, A.D. 1097. He went to Baghdād in A.H. 488, A.D. 1095, and read with the eminent scholars of that city. He was a most eminent Sufi doctor, and was the founder of the Ḳādirī order. Ibn Rajab (No. 266), Vol. I., fol. 137*b*, on the authority of Ibn al-Jawzī says that he died on the 8th, but according to others he died on the 9th Jumādā II, A.H. 561, A.D. 1165. Several scholars have written independently on the life of this great saint. Amongst them the work of 'Alī bin Yūsuf ash-Shaṭṭanaufī, known as *Bahjat al-Asrār*, lithographed, Cairo, A.H. 1304, is famous. For details of his life see Mir'at al-Janān, Vol. II., foll. 188*b*–195*b*; Ṭabaḳāt al-Ḥanābila, Vol. I., foll. 132*b*–138; Safīnat al-Awliyā', pp. 43–58; Akhbār al-Akhyār, pp. 9–22; de Slane, Ibn Khallikān, Vol. II., p. 172; and Brockelmann, Vol. I., p. 435.

Our copy is defective.

It begins abruptly :—

يا قوم كونوا لله عز و جل كما كان الصالحون له الخ *

On fol. 3*a* another homily begins as follows :—

و قال رضى الله عنه بالمدرسة خامس شوال سنة خمس و اربعين
و خمس مائة عزتك بالله عز و جل الخ *

For copy see Berlin Cat. No. 3402. Printed at Bulāḳ, A.H. 1281.

The Heading of each homily is in red ink. There are occasional marginal corrections. It is designated ملفوظات قادريه. From foll. 157–175 lacunae are numerous.

Written in Nasta'līḳ. Dated A.H. 1284. Scribe رسول بخش

No. 120.

foll. 234 ; lines 17 ; size $12\frac{3}{4} \times 9\frac{1}{4}$; $7\frac{3}{4} \times 4\frac{1}{2}$.

تلبيس ابليس
TALBĪS IBLĪS.

A work of precepts and instruction for leading a religious life, and thus saving ourselves from the "Devil's wiles," by جمال الدين ابو الفرج عبد الرحمن بن علي بن محمد الجوزي Jamāl ad-Dīn Abū'l Faraj 'Abd ar-Raḥmān bin 'Alī bin Muḥammad al-Jawzī. He was born in Baghdād, A.H. 508, A.D. 1114, or A.H. 510, A.D. 1116, and belonged to a family (of Arabs) who traced their descent from Caliph Abū Bakr. He died in A.H. 597, A.D. 1200. He is the author of several works, and many writers place him next to as-Suyūṭī (see No. 12) with regard to the number of books written. For details of his life, see Ibn Khallikān, Vol. I., p. 301 ; Ithaf an-Nubalā', p. 288 ; Wüstenfeld, Gesch. No. 287 ; and Brockelmann, Gesch. d. Arab. Litter. Vol. I., p. 499.

Beginning :—

الحمد لله الذي سلم ميزان العدل الى اكف الالباب و ارسل الرسل
مبشرين و منذرين بالثواب و العقاب الخ *

Muslim scholars in general have a violent prejudice against this book, and have forbidden it to be read, because of the vindictive spirit in which Ibn al-Jawzī speaks of Muḥī ad-Dīn Abū Muḥammad 'Abd al-Ḳādir bin Abī Ṣāliḥ Mūsā al-Jīlī al-Baghdādī, died, A.H. 561, A.D. 1165 (see No. 119).

Lithographed with Urdu translation, Dehli, A.H. 1323

There are lacunae on foll. 1*b*, 2*a*, 3, 4, 5, 6, 7, 9*a*, 11*a*, 12*a*, 16*a*, 25*b*, 32*a*, 69*a*, 233*a*. Fol. 8 is blank. Fol. 61*b* contains a note in Persian by Ṣadr ad-Dīn on some passages of the work. A list of all the chapters is added at the beginning. Fol. 1*a* bears the name of Ṣadr ad-Dīn as the owner of the book. The last fol. also contains a note by Ṣadr ad-Dīn to the effect that the book was copied in A.H. 1307 at the cost of thirty rupees, and was compared with the original copy by Maulavīs Ḥasīb ad-Dīn and Khādim Ḥusain.

Written in ordinary Nasta'līḳ. Scribe سيد عبد الرحيم

No. 121.

foll. 415; lines 23; size $9\frac{3}{4} \times 5\frac{1}{2}$; 7×4.

روضة العلماء

RAUḌAT AL-'ULAMĀ'.

A collection of homilies and pious discourses, chiefly based on the Ḳur'ān and the Traditions. According to Ḥājī Khalīfa, Vol. III., p. 505, and Berlin Cat. No. 8860 ابو علي حسين بن يحيى البخاري الزنديستي المبتغي Abū 'Alī Ḥusain bin Yaḥya al-Bukhārī az-Zandavaisatī al-Mubtaghī is the author of the book; but al-Fawā'id al-Bahīya, p. 93, says that Yaḥyā bin 'Alī bin 'Abdallāh az-Zāhid az-Zandavaisatī, a renowned jurist and the author of Naẓam al-Fiḳh, is the author. But the following lines, giving the chain of the narrators of the book down to the author, indicate that Abū'l Ḥasan 'Alī bin Yaḥā bin Muḥammad az Zandavaisatī al Bukhārī is the real author of the book. They are written before the work commences, and are as follows:—

الحمد لله رب العالمين و الصلوة على خير خلقه محمد و آله و صحبه اجمعين يقول ابو اسمعيل احمد بن محمد بن نصر العلوى الحدادي البخاري عفى الله تعالى عنه اخبرني بجميع كتاب روضة العلماء جدى ... ابو المعالى ... الحسيني الحدادى رحمة الله عليه اجازه في سنة اربع و ستين ... سنة قال اخبرنا الشيخ القاضي الامام الزاهد شمس الاسلام ابو بكر بن محمد بن علي بن الفضل الزرنجرى رحمة الله عليه فيما كتب لى في سنة ثمان و خمسمائة قال الشيخ الزاهد الوالد قال اخبرنا الشيخ الفقيه الحاكم ابو نصر ابن احمد بن محمد بن عيسى البلودي رحمة الله تعالى عليه قال اخبرنا الشيخ

الفقيه الزاهد ابو الحسن علي بن يحيى بن محمد الزنديستي البخاري رحمة الله تعالى عليه قال اشكر الله تعالى كثيرا و اسبحه بكرة و اصيلا الخ *

From the above quotation it is evident that the author flourished before A.H. 508, A.D. 1114.

Beginning :—

اشكر الله تعالى كثيرا و اسبحه بكرة و اصيلا الخ *

For copies see Berlin Cat. No. 8860; and Rampur List, p. 344. The copy in the Rampur Library is an old one, dated A.H. 771.

The MS. is very defective. Some foll. are missing. The foll. 1–10 at the beginning of the MS. are very defective and have been bordered with thick paper. Fol. 58 is placed after fol. 64. Borders of foll. 408–415 have been changed for modern paper. From the beginning up to fol. 195 it is in one hand, and the rest of the MS. is in a different hand. Headings of chapters in red ink. The title page contains the list of some of the chapters of the work. It is erroneously stated on fol. 1*b* in a later hand that al-Ḳāḍī Abū Isḥāḳ is the author of the book.

Written in ordinary Naskh. Not dated. C. 18th century.

No. 122.

foll. 201; lines 27–31; size $10\frac{1}{2} \times 7$; $7\frac{1}{2} \times 4\frac{1}{2}$.

شرح مفتاح الغيب

SHARḤ MIFTĀḤ AL-GHAIB.

A commentary on Abū'l Ma'ālī Muḥammad bin Isḥāḳ bin Muḥammad al-Ḳūnawī's (d. A.H. 672, A.D. 1273) work on Sufism, called Miftāḥ al-Ghaib or Miftāḥ Ghaib al-Jāmī wa'l Wajūd, by شمس الدين محمد بن حمزة الفناري الحنفي Shams ad-Dīn Muḥammad bin Ḥamaza al-Fanārī al-Ḥanafī. He was born in Ṣafar A.H. 751, April A.D. 1350, studied in Asia Minor and Egypt, became a Ḳāḍī at Brussa, made a pilgrimage in A.H. 833, A.D. 1430, and died soon after his return in A.H. 834, A.D. 1431. See ash-Shaḳā'iḳ an-Nu'mānīya Vol. I., p. 84; al-Fawā'id al-Bahīya, p. 67; and Brockelmann Gesch. d. Arab. Litter. Vol. II., p. 233.

Beginning :—

سبحانك اللهم و نحمدك حمدا يرتضيه ذاتك الخ *

For the chapters of the book see Berlin Cat. No. 3214. The full title of the commentary is مصباح الانس بين المعقول و المشهود في شرح مفتاح غيب الجمع و الوجود. See Hājī Khalīfa, Vol. VI., p. 26.

For copies see Berlin Cat. Nos. 3214–5.

The headings of chapters and the beginning of important discussions are written in red ink. The last fol. is partly damaged by the pasting of paper over it. There are occasional marginal glosses. The inner edge of the pages is supplied in a different kind of paper. An additional fol. at the beginning contains the life of the commentator, but it is defective, the fol. having been pasted over with other paper. The title page also contains the lives of the commentator and the author of the text, and a story about al-Junaid.

Written in different hands of Naskh. The colophon runs thus:—

ثم كتاب شرح مفتاح الغيب الامام المحقق شمس الدين محمد بن حمزة الفناری ...... كمل رقمه بيده الفانية العبد الضعيف الفاني مصطفى ابو اليسر بن فتح الله الحموي الشافعي القادري عفى الله عنه و عن والديه و اشياخه و محبيه ليلة الاحد التاسع عشر من جمادى الثاني سنة اربع و ثمانين و الف من هجرته صلى الله عليه و سلم بثغر بلد الله الحرام زاده الله شرفا و تعظيما و الحمد لله وحده *

No. 123.

foll. 90; lines 17; size $8 \times 5\frac{1}{8}$; $5\frac{1}{2} \times 3$.

شرح هياكل النور

SHARḤ HAYĀKIL AN-NŪR.

A commentary on Shihāb ad-Dīn Yaḥyā (or Aḥmad) bin Habash as-Suhrawardī's treatise on Sufism, called Hayākil an-Nūr, by جلال الدين محمد بن اسعد الصديقي الدواني Jalāl ad-Dīn Muḥammad bin As'ad aṣ-Ṣiddīkī ad-Dawwānī, died, A.H. 907, A.D. 1501. For his life see No. 99.

Beginning:—

يا من نصب رايات قدرته على كواهل هياكل الممكنات الخ *

The name of the commentator occurs on fol. 90a. The work was composed in A.H. 872, A.D. 1467, at Tabrīz, and from the preface it appears that it was dedicated to Abū Sa'īd Gurgān (the

Timuride, d. A.H. 873, A.D. 1468). For chapters see Vienna Cat. No. 1895 (where the name of the commentator is wrongly given as Jalāl ad-Dīn Muḥammad bin Maḥmūd al 'Alawī).

For copies see Gotha Cat. No. 9710; India Office Cat. No. 485; Derenbourg, No. 70*b*; Cairo Cat. Vol. VI., p. 99; Leyden Cat. Nos. 1504–5; Vienna Cat. No. 1895; Rampur List, p. 396; Hyderabad List, Fann Ḥikmat, No. 62; and Asiatic Society Cat. p. 82.

There were three different Sufis with the epithet of Suhrawardī. One was Diyā' ad-Dīn 'Abd al-Ḳādir bin 'Abdallāh as-Suhrawardī, the author of *Ādāb al-Murīdīn*, who was born in A.H. 491, A.D. 1097, and died in A.H. 564, A.D. 1168. Another was Shihāb ad-Dīn Yaḥyā (or Aḥmad) bin Ḥabash bin Amīrak as-Suhrawardī, the author of *Ḥikmat al-Ishrāḳ*, and many other works, who flourished between A.H. 548–561, A.D. 1153–1165. He was suspected of heresy by the orthodox scholars, and was put to death; he is called *Shaikh Maḳtūl*. The third was Shihāb ad-Dīn Abū Ḥafṣ 'Umar bin 'Abdallāh as-Suhrawardī, the author of *'Awārif al-Ma'ārif*. He was born in A.H. 539, A.D. 1144, and died in A.H. 632, A.D. 1234. Suhraward is a little town near Zenjān in Ādharbaijān.

Passages of the original text are marked with red lines. Headings of chapters are also in red ink. Much injured by insects and many worm-eaten places are pasted over with thin paper. Borders are supplied in a different kind of paper. On the top of the first fol. is the name and seal of a previous owner of the book. Gold and coloured lines are round each page.

Written in Naskh. Not dated. C. 17th century.

No. 124.

foll. 123; lines 20–19; size $7\frac{1}{4} \times 5$; $5\frac{1}{4} \times 2\frac{3}{4}$.

الطريقة المحمدية

AṬ-ṬARĪḲAT AL-MUḤAMMADĪYA.

A work on Ethics and Asceticism by محمد بن پير علي البركوي Muḥammad bin Pīr 'Alī al-Birkavī (Birgilī). He was born in A.H. 929, A.D. 1523, and died in A.H. 981, A.D. 1573. For details see al-'Iḳd al-Manẓūm, p. 430; Journal Asiatique, Paris, 1828, II, p. 159; and Brockelmann, Gesch. d. Arab. Litter. Vol. II., p. 440.

Beginning:—

الحمد لله الذي جعلنا امة وسطا خير امم الخ •

The work is divided into three sections, called باب, each of which is subdivided into many chapters, called فصل. For details see Berlin Cat. No 8836.

For copies see Berlin Cat. Nos. 8836–7; Paris Cat. Nos. 1321–2; Cairo Cat. Vol. II., p. 94, Vol. VII., p. 399; Yeni Cat. No. 715; Aya Sofia Cat. Nos. 1950–6; Algeirs Cat. Nos. 2484–93; Ibrahim Pasha Cat. No. 772; Asiatic Society of Bengal Cat. p. 66; and Rampur List, p. 351.

Printed, with the commentary called *al-Ḥadīḳat an-Nadīya*, in Constantinople, A.H. 1290, A.D. 1873; and with the commentary called *al-Barīḳāt al-Muḥammadīya* at Bulāḳ, A.H. 1257, A.D. 1841.

Foll. 2–55 have been supplied in a modern hand. The title page contains a list of the abbreviations used in the book, and also their equivalents. It also bears the name of the previous owner of the book. Foll. 1 and 56–123 are stained by water. It bears profuse notes on the margin. Two additional foll. have been added, containing some quotations from the commentary on this work called المواهب الفتحية علي الطريقة المحمدية

Written in Nasta'līk. Dated A.H. 1050. Scribe مصطفى بن عبد الجبار.

No. 125.

foll. 105; lines 21; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{3}{4}$

روح الراح و راح الارواح

RŪḤ AR-RĀḤ WA RĀḤ AL ARWĀḤ.

A commentary on a poetical work on Sufism. Both the text and the commentary are by ابوبكر محي الدين عبد القادر بن شيخ بن عبد الله العيدروس اليمني الهندي Abū Bakr Muḥī ad-Dīn 'Abd al-Ḳādir bin Shaikh bin 'Abdallāh al-'Aidarūs al-Yamanī al-Hindī. He was born in A.H. 978, A.D. 1570, at Aḥmadābād, Gujarāt. He was an eminent *ṣūfī* and scholar of his time, and died, A.H. 1038, A.D. 1628. An autobiography of the author will be found in his work an-Nūr as-Sāfir (No. 173.) fol. 143*a*. See also at-Ta'līḳāt as-Sanīya, p. 36; Wüstenfeld, Gesch. No. 556; Khulāṣat al-Athar, Vol. II., p. 440; and Brockelmann, Gesch. d. Arab. Litter. Vol. II., p. 419.

Beginning:—

الحمد لله الذي شرح صدور اوليائه بنور معرفته ...... و بعد فقد من الله تعالى علي و له الحمد بان وفقني لنظم ابيات قلتها في السلوك الى ملك الملوك ثم خطر لي ابراز معانيها الدقيقة و اظهار رموزها المشيرة الى الطريقة

فوضعت هذه الوريقات لتقئيد تلك الرشحات فجاء بحمد الله تعالى شرحا فائقا في فنه بديعا في حسنه و سميته روح الراح و راح الارواح الخ *

The first line of the poem is :—

نوديت من السرادق ان كنت عاشق صادق البيت *

The commentary begins as follows :—

اى نوديت من وراء الحجاب و المراد به هذا العناية الازلية الخ *

See Berlin Cat. No. 9535.

The text is in red ink. Each verse commences with the word قوله. Foll. 73–87*b* contain the author's tables of spiritual guides. Fol. 94 is a leaf from a work called رسالة في مناقب البخاري (see No. 454) and should go after fol. 19 of that No. It is inserted in this MS. by mistake. On the margin are copied occasionally passages of the work omitted by the copyist at the time of transcription. Slightly worm-eaten. The inner edge of each fol. is supplied in modern paper.

Written in good Naskh. Not dated. C. 17th century.

No. 126.

foll. 346 ; lines 19 ; size $11\frac{1}{2} \times 6$; 9×4.

مجالس الابرار

MAJĀLIS AL-ABRĀR.

A work on pious discourse by احمد الرومي Aḥmad ar-Rūmī died, about A.H. 1040, A.D. 1631. See Brockelmann, Gesch. d Arab. Litter. Vol. II., p. 445.

Beginning :—

الحمد لله الذي رفع اقدار العلماء بمقدار معرفة كتابه المحكم الخ *

The work is divided into 100 chapters, each of which is called المجلس (assembly), whence the book is named *Majālis al-Abrār* or "assemblies of pious men." For the chapters see Berlin Cat. No. 8845.

Headings of chapters are in red ink. Foll. 339*b*, 340*a*, and a part of fol. 340*b* have been penned through with the remark غلط. The copyist omitted to write a passage of the text during the transcription of fol. 342*a*. The omitted passage in the same handwriting, is given on an interleaved fol. The reading is foll.

340*b*, 342*a* (to the 17th line), 341*b*, 341*a*, 342*a*, (from 18th line). There are occasional marginal corrections. Foll. 2–4 contain a list of the chapters.

Written in ordinary Nasta'lîḳ. The colophon runs thus :—

تمت بعون الملک الوهاب مسمی بمجالس الابرار بید عاجز حقیر فقیر الهی بخش ساکن ... رنپور بتاریخ بست هشتم جمادی الاول سنه ۱۲۶۲ هجری *

No. 127.

foll. 14; lines 19; size 9 × 6¼; 5½ × 3¼.

حجة الوداد

HUJJAT AL-WIDĀD.

A treatise on sufism by اوحد الدين عبد الاحد النوري Auhad ad-Din 'Abd al-Aḥad an-Nūrī. He was an *imām* in the Aya Sofia mosque in Constantinople, had many disciples, and died in A.H. 1061, A.D. 1651. For details of his life see Khulāṣat al-Athar, Vol. II., p. 269; and Brockelmann, Gesch. d. Arab. Litter. Vol. II., p. 445.

Beginning :—

الحمد لله المقوت طيور الارواح بحَبّ الحُبّ و كوثر الراح الخ *

The work is divided into three باب or sections, which are subdivided into the following فصل or chapters :—

fol. 2*b*.	الباب الاول في محبة العبد لربه
„ 2*b*.	الفصل الاول منه في الادلة الواردة فيه
„ 3*a*.	الفصل الثاني في تبئين اصل المحبة و تعريفها
„ 5*a*.	الفصل الثالث في انكار المتكلمين و جوابهم
„ 6*b*.	الفصل الرابع في جواب المحبين
„ 7*b*.	الفصل الخامس في جواب العارفين
„ 8*b*.	الباب الثاني في محبة الرب لعبده و فيه ثلاثة فصول
„ 8*b*.	الفصل الاول في الادلة الواردة في محبة العبد
„ 8*b*.	الفصل الثاني فيما قاله علماء الشريعة
„ 9*a*.	الفصل الثالث فيما قاله علماء الطريقة

The fourth فصل is wanting.

fol. 10*a*. الباب الثالث في انواع المحبة و هي على ثلاثة انواع

„ 10*a*. النوع الاول في محبة العوام

„ 10*b*. النوع الثاني في محبة الخواص

„ 11*a*. النوع الثالث في محبة اخص الخواص

For copies see Cairo Cat. Vol. VII., p. 583, and Yani Cat. No. 1624.

Headings of chapters are in red ink. Marginal notes here and there. Fol. 14 contains some theological questions and answers. From the Colophon it appears that it was composed in A.H. 1033, and was dedicated to الشيخ السيواسي, the spiritual guide of the author.

Written in good Naskh. Not dated. C. 18th century.

No. 128.

foll. 7; lines 19 to 28; size 8×5¾; 7×5¼.

مفتاح السرائر و كنز الذخائر

MIFTĀḤ AS-SARĀ'IR WA KANZ ADH-DHAKHĀ'IR.

A treatise on sufism by ابوبكر بن سالم بن احمد بن شيخان باعلوي Abū Bakr bin Sālim bin Aḥmad bin Shaikhān Bā'alavī. He was born in Mecca, A.H. 1016, A.D. 1607, and studied with his father and with other eminent scholars of that sacred city. He died in A.H. 1085, A.D. 1674. For details of his life see Khulāṣat al, Athar, Vol. I., p. 80. The author of Khulāṣat al-Athar, Vol. I.- p. 74, explains the word Bā'alavī as follows :—

باعلوى منسوبون الى علوى و هذه النسبة و ان لم تكن من وضع العربية لكنها معروفة لاهل الديار الحضرموتية فانهم يلزمون الكنية الالف بكل حال على لغة القصر فيقولون لبني علوي باعلوى و لبني حسن باحسن و لبني حسين باحسين و علوي هو ابن عبيد الله بن احمد بن عيسى انتهى و نسب عبيد الله ينتهى الى سيدنا علي بن ابي طالب كرم الله وجهه بهذه الطريقة عبيد الله بن احمد بن عيسى بن محمد بن علي العريضي بن جعفر الصادق ابن محمد الباقر بن علي زين العابدين بن الحسين بن علي بن ابي طالب رضي الله تعالى عنهم *

Beginning :—

الحمد لله الواحد القهار العزيز الغفار الستار ...... اعلم وفقنا الله و اياك توفيق الصالحين ان هذه نبذة شريفة نذكر فيها ما تيسر الخ *

For copy see Hyderabad List, Fann Taṣawwuf, No. 18. The following note on the title page about the date of the author's birth, the composition of the work, and the death of the author :—

مولد سيدنا و مولانا المصنف في حدود سنة تسع عشرة و تسعمائة و تاليف هذا الكتاب سنة خمس و اربعين و وفاته سنة اثنتين و تسعين الخ *

and a similar note in the colophon :—

قال مولفه نفعنا الله به و بسره فرغت منه ليلة السبت و سبع في شهر رجب سنة خمس و اربعين بعد تسعمائة من الهجرة النبوية الخ *

seem wrong, and written by some ignorant person. Because the father of the author, Sālim bin Aḥmad bin Shaikhān, according to the author's own statement (cited in Khulāṣat al-Athar, Vol. II., p. 200), was born on 27th Rabī' II, A.H. 995, A.D. 1587, and died on Sunday, the 9th Dhū'l Ḳa'da A.H. 1046, A.D. 1636 (and not in A.H. 1040 as given by Brockelmann, Vol. II., p. 407). Therefore the date of birth of the author, A.H. 919, and the date of his death, A.H. 992, as given in the notes, must be wrong. The first fol. is supplied in a different hand. The title page contains the names of two persons as owning the book.

Written in bad Naskh. Not dated. C. 19th century.

No. 129.

foll. 74; lines 16-19; size 8 × 5½; 6¼ × 4.

رسالة المعاونة و المظاهرة

RISĀLAT AL-MU'ĀWANAT WA'L MUẒĀHARA.

A treatise on sufism relating specially to the rules of religious life by السيد عبد الله بن علوي بن احمد الحداد باعلوي as-Saiyid 'Abdallāh bin 'Alavī bin Aḥmad al-Ḥaddād Bā'alavī. He was born in A.H. 1044, A.D. 1634, studied with al-Ḳāḍī Sahl bin Aḥmad Bāhasan and with others. He came to Mecca and Madīna in A.H. 1079, A.D. 1668. He is the author of many works, and died, A.H. 1132, A.D. 1719. For details of his life see Silk ad-Durar, Vol. III., p. 91., and Brockelmann, Gesch. d. Arab. Litter. Vol. II., p. 407.

Beginning :—

رب يسر و اعن يا كريم و افتح بالحق و انت الفتاح العليم ...... الحمد لله الواحد الماجد الجواد الوهاب الرزاق الحنان المنان الخ *

The work is divided into several chapters, each of which begins with عليك or عليك ايها الاخ or عليك يا اخي.

Printed in Egypt A.H. 1321.

The word فصل is written in red ink. On the title page the name of the grandfather of the author is given as Muḥammad; but the correct name of his grandfather was Aḥmad. See Silk ad-Durar, Vol. III., p. 91, and Berlin Cat. No. 10116. The title page also contains the names of two previous owners of the book. From the colophon it appears that the author wrote the work in A.H. 1069.

Written in bad Naskh. Not dated. C. 18th century.

No. 130.

foll. 25, lines 18-21; size $7\frac{3}{4} \times 5\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{3}{4}$

رسالة المذاكرة مع الاخوان و المحبين من اهل الآخرة و الدين

RISĀLAT AL-MUDHĀKARAT MA' AL-IKHWĀN WA'L MUḤIBBĪN MIN AHL AL-ĀKHIRAT WA'D DĪN.

A collection of homilies or pious discourses by السيد عبد الله بن علوي بن احمد الحداد باعلوي as-Saiyid 'Abdallāh bin 'Alavī bin Aḥmad al-Ḥaddād Bā'alavī, died, AH. 1132, A.D. 1719. See for his life No. 129.

Beginning :—

سبحانك لا علم لنا الا ما علمتنا انك انت العليم الحكيم - الحمد لله رب العالمين الذي خلق الانسان من طين الخ *

In the preface the author exhorts all men to adopt piety. This work seems to be an abridgement of Minhāj al-'Ābidīn by al-Ghazālī.

Printed in Egypt in A H. 1319.

From the colophon it appears that the author finished this book in A.H. 1068. The word فصل is in red ink. The title page bears the names of three previous owners of the book.

Written in bad Naskh. Dated A.H. 1117. Scribe عبد الله.

No. 131.

foll. 15; lines 23; size $7\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 4$.

الكبريت الاحمر

AL-KIBRĪT AL-AḤMAR.

A treatise on sufism by عبد الله بن ابي بكر بن وجيه الدين عبد الرحمن العلوي ʻAbdallāh bin Abī Bakr bin Wajīh ad-Dīn ʻAbd ar-Raḥmān al-ʻAlavī. On the title page ʻAbdallāh al-Ḥaddād is mentioned as the author; but in my opinion this is not correct. The full name of ʻAbdallāh al-Ḥaddād is ʻAbdallāh bin ʻAlavī bin Aḥmad al-Ḥaddād Bāʻalavī (See for his life No. 129), which is quite different from the name quoted above from the colophon.

Beginning :—

الحمد لله ابرز عن كينونية كن لطائف الارواح الكليات الخ *

The treatise is divided into very small chapters, called فصل as follows :—

fol. 1b.	فصل في سلوك الطريقة على الحقيقة بالعبادات
„ 1b.	فصل و هذا لا يمكن الا بقصد شيخ عالم عارف
„ 2a.	فصل و اجمعوا مشائخ الصوفية على ان اكثف الحجب بين العبد و بين الله النفس الامارة بالسوء
„ 2a.	فصل اتفق مشائخ الصوفية على ان بناء امرهم على قلة الطعام
„ 2a.	فصل اعتقاد اهل السنة ما نظمه عبد الله بن اسعد اليافعي
„ 2b.	فصل في التوحيد
„ 2b.	فصل اعلم ان التقوى هو الذي عليه مدار السعادات
„ 2b.	فصل و خلعات التقوى الظاهر و الباطن
„ 3a.	فصل الخاصة من الناس هم اهل الايمان
„ 3b.	فصل في معني الصوفي
„ 3b.	فصل و من طوائف الصوفية قوم يسمون الملامتية
„ 4a.	فصل فى الصوفي و المتشبه
„ 4a.	فصل سبب سلوكهم فى البدايات الطريق الموصلة الى الحضرة القدسية

Red coloured lines round each page. The title page contains the names of several previous owners of the book.

Written in ordinary Naskh. The colophon runs thus:—

كان الفراغ من هذه النسخة المباركة قبل الظهر نهار الربوع الثاني مستهل شهر ظفر الخير سنة اربعة و سبعين والف على يد الفقير المعترف بالذنب والتقصير الفقير الى الله الشيخ محمد بن الشيخ المرتضى القادر الشهير بالمتقي *

No. 132.

foll. 212 ; lines 19 ; size $11\frac{1}{2} \times 7\frac{1}{2}$; $7 \times 4\frac{1}{2}$

سنن الهدى في متابعة المصطفى

SUNAN AL-HUDĀ FĪ MUTĀBA'AT AL-MUṢṬAFĀ.

A work on religious duties and observances, laying special stress on following the customs and manners of the Prophet, by عبد النبي بن احمد بن عبد القدوس الحنفي النعماني الگنگوهي 'Abd an-Nabī bin Aḥmad bin 'Abd al-Ḳuddūs al-Ḥanafī an-Nu'mānī al-Gangūhī. He visited Mecca and Madīna several times, and there studied the Traditions of the Prophet. He held the Office of Ṣadr aṣ-Ṣudūr in the court of the Emperor Akbar (A.H. 963–1014; 1556–1605). He is said to have been arbitrary, but liberal. Blochmann in his translation of Ā'īn-i- Akbarī, p. 546, regarding the date of the death of this author, says "Badāonī places his death in A.H. 991, (A.D. 1583), the Mirāt in A.H. 992, (A.D. 1584)." For details see Badā'ūnī, Vol. III., p. 79; Mir'āt al-'Ālam, No. 11, fol. 262b; Ṭarb al-Amāthil, p. 245; and Darbār Akbarī, pp. 320–328.

Beginning :—

الحمد لله الذي بعث فينا رسولا من انفسنا يهدي الى الحق . . .
و بعد فهذه منتخب انتخب من كتب الاحاديث الصحيحة و ثمره اجتنى
من ثمار الاشجار النبوية في ذكر محبته صلى الله عليه و سلم و الاهتداء بهديه
و الاقتداء بعينيته و وظايفه في اصناف الطاعات و العبادات و ما ورد من الاذكار
و الدعوات و ما تعوذ به من المعوذات و نحو من السير والآداب و العادات الخ *

From the preface it appears that the book was divided into a مقدمة (prologue), three parts called اقسام, and a خاتمة (epilogue); and the three parts are subdivided into فصل as follows :—

المقدمة في الاخلاص و حسن النية في جميع الاعمال
الظاهرة والخفية fol. 2a.

القسم الاول فيما يجب علينا من حقوقه صلعم صلوة دائمة
طيبة مباركة و فيه ابواب „ 5a.

الباب الاول في المحبة و المناصحة و فيه فصول „ 5a.

فصل في تحقيق معنى المحبة له صلعم „ 5a.

With the last فصل the 2nd part القسم الثاني ends in the middle of fol. 212*b*. The rest of the fol. is pasted over with thick paper. The third part القسم الثالث and the خاتمة are not found in this copy.

For copies see Rampur List, p. 49; and Asiatic Society, Govt. Collection, No. 500.

Margins have been supplied in a different kind of thick paper. There are occasional marginal glosses. Headings of chapters in red nk. Sprinkled with vowel-points. The title page bears the name of a previous owner of the book.

Written in different hands of Naskh. Not dated. C. 19th century.

No. 133.

foll. 39; lines 15; size $10 \times 5\frac{1}{2}$; $7 \times 3\frac{3}{4}$.

ترجمة مجمع البحرين

TARJUMA MAJMA' AL-BAHRAIN.

An Arabic translation of the famous work of Dārā Shikūh, called Majma' al-Bahrain, which aimed at reconciling the Hindu doctrine of *jog* with that of the Ṣūfīs, by محمد صالح بن الشيخ احمد المصری Muhammad Ṣāliḥ bin ash-Shaikh Aḥmad al-Miṣrī. Taking in view the date of composition of the original work, which is A.H. 1065, A.D. 1654, and the date A.H. 1185, A.D. 1771, which is written in fol. 23*b* as the date of transcript of a prayer, it is evident that the work must have been composed between those dates.

Beginning :—

بدأت باسم الذي لا له اسم و باي اسم انادیه یجوب الخ *

The بیان or chapters are thus arranged :—

fol. 2*b*.	بیان عناصر
,, 3*b*.	بیان حواس
,, 5*a*.	بیان الشغل
,, 5*b*.	بیان الصفات
,, 6*b*.	بیان اقسام الریح
,, 7*a*.	بیان عوالم الاربعة
,, 8*a*.	بیان صوت النار
,, 9*a*.	بیان النور
,, 10*b*.	بیان رویة الله
,, 11*a*.	بیان اسماء الله تعالی
,, 11*b*.	بیان الولایة و النبوة
,, 13*b*.	بیان برمهاند
,, 13*b*.	بیان الجهات
,, 14*a*.	بیان السموات
,, 14*b*.	بیان الارضون
,, 14*b*.	بیان قسمة الارض
,, 15*b*.	بیان عالم البرزخ
,, 16*a*.	بیان قیامة الکبری
,, 16*b*.	بیان مکت
,, 20*a*.	بیان النهار و اللیل

From the colophon it appears that Dārā Shikūh wrote the original work in A.H. 1065, A.D. 1654 (as stated above), and that he was then forty-two years old. Many passages from the Ḳur'an are cited in the book. On the margin are written in red ink the equivalent terms of Hindu phraseology. The top of fol 20*a* bears the name of a previous owner of the book. The work concludes on fol. 22*b*. The remaining foll. 23-39 contain several prayers.

miscellaneous notes on different *shajrās* or lists of saints, in the form of genealogical tables, etc.

Written in bad Naskh. Not dated. C. 18th century.

No. 134.

foll. 165; lines 16; size $8\frac{3}{4} \times 4\frac{3}{4}$; $6\frac{1}{8} \times 3\frac{1}{8}$.

روضة الانوار في ايضاح المبدأ و المعاش و المعاد و الاسرار

RAWḌAT AL-ANWĀR FĪ ĪḌĀḤ AL-MABDA' WA'L MA'ĀSH WA'L MA'ĀD WA'L ASRĀR.

A work on religious duties and observances, together with some fundamental principles of sufism, by عبد الرسول بن محمد خان البيجاپوري 'Abd ar-Rasūl bin Muḥammad Khān al-Bījāpūrī.

Beginning :—

الحمد لآله افاض علينا الآلاء بمفاتيح خزائن الكرم الخ *

The work contains three parts, or الباب, each divided into several chapters called الفصل as follows :—

fol. 2b.	الباب الاول في بيان المبدأ و الوجود
,, 3b.	الفصل الاول في بيان العوالم
,, 5b.	الفصل الثاني في بيان فطرة الملكوت و الملك
,, 8a.	الفصل الثالث في بيان الدنيا و قبحها و درجاتها
,, 10b.	الفصل الرابع في بيان فطرة ابليس و حاله
,, 13a.	الفصل الخامس في بيان فطرة آدم و حاله عليه الصلوة و السلام
,, 16b.	الفصل السادس في بيان فطرة الانبياء عليهم السلام و احوالهم
,, 18b.	الفصل السابع في بيان فطرة العلماء و الفقراء الحقيقي و الصوري و احوالهم
,, 21a.	الفصل الثامن في بيان فطرة الامراء و احوالهم
,, 22b.	الفصل التاسع في بيان فطرة عوام الناس و النساء و احوالهم

The first page has a beautiful '*Unwān* at the beginning. Headings of chapter in red ink. Double gold lines and coloured margins throughout. Here and there the meanings of Arabic words are written in Persian.

Nine foll. have been annexed at the beginning of the MS. Of these the first two contain a شجرة, or a genealogical table of the spiritual guides of the author up to 'Alī bin Abī Ṭālib, d. A.H. 40, A.D. 660. The next three contain a list of the chapters of the MS.; the sixth is blank; the 7th and 8th contain a prayer, accompanied by the author's description in Persian of the way in which it should be recited and its after-affect. The last fol. contains another prayer.

Written in beautiful Naskh. Not dated. C. 19th century.

The Principle of Jurisprudence.

No. 135.

foll. 170; lines 13; size $8\frac{3}{4} \times 5\frac{1}{4}$; $5\frac{3}{4} \times 3$.

المنخول في الاصول

AL-MANKHŪL FI'L UṢŪL.

A work on the principles of jurisprudence according to the Shāfi'ī school This work, in Ibn Khallikān Vol. II., p. 37, has been attributed to حجة الاسلام زين الدين ابو حامد محمد بن محمد الغزالي Ḥujjat al-Islām Zain ad-Dīn Abū Ḥāmid Muḥammad bin Muḥammad al-Ghazālī, died, A.H. 505, A.D. 1111 (for his life see No. 10). But in my opinion the famous al-Ghazālī is not the author of it, for Ibn Ḥajar al-Haitamī, in his work al-Khairāt al-Ḥisān fī Manāḳib an-Nu'mān, p. 4, says :—

اعلم ان بعض المتعصبين ممن لم يمنح توفيقا جاءني بكتاب منسوب للامام الغزالي فيه من التعصب الفظيع و الحط الشنيع على امام المسلمين و اوحد الائمة المجتهدين ابي حنيفة رحمه الله ما تصم عنه الآذان (الى قوله) كل ذلك منه بناء على ان ذلك الغزالي هو الامام محمد حجة الاسلام و ليس هو هو لما ياتي من احيائه من مدح ابي حنيفة و ترجمته بما يليق بعلي كماله و ايضا فلان النسخة التي رايتها مكتوبا عليها ان هذا الكتاب تصنيف محمود الغزالي و محمود هذا ليس بحجة الاسلام و من ثمه كتب على حاشية تلك النسخة هذا شخص معتزلي اسمه محمود الغزالي و ليس هو حجة الاسلام *

From this it is evident that the work is not the composition of al-Ghazālī. A certain Maḥmūd al-Ghazālī, a Mu'tazalite, wrote it. The author of Muntaha'l Kalām supports this, for he says (p. 22) :—

و حجة الاسلام ابو حامد الغزالي رحمه الله در احياء العلوم كه بالاتفاق و بلاشبه از تصانيف اوست بخلاف منخول كه عند التحقيق از محمود غزالي معتزلي ست و خود امام غزالي چنانچه بر اهل استقراء پوشيده نيست ازان انكار مي فرمايد و مدائح و مناقب او زايد الوصف ذكر مي كند الخ *

The title-page contains the statement, cited from Ibn Khallikān, Mir'at al-Janān etc. that al-Mankhūl is the work of al-Ghazālī.

Beginning :-

و به نستعين فی التتميم — اما بعد لا يخفى عند ذوی الالباب ان الفقه علم شريف عظيم الخطر الخ *

For copies see Cairo Cat. Vol. III., p. 267; and Bankipur Cat. p. 708.

Foll. 1–7, 161b–168 and 170a contain big lacunae and foll. 140a, 146b, 149, 150, 152b, 153 and 154a have short ones A list of the contents is given at the beginning. Headings in red ink. Brockelmann, Gesch. d. Arab Litter. Vol. I., p. 424, No. 52, has named the book al-Manhūl. It ends abruptly as follows :—

و ان لم يعلم سبب نقيضه فليس من العقلاء و ان علمه قدرام جزم الذين *

. Written in a clear Nasta'līk. Not dated. C. 19th century.

No. 136.

foll. 316; lines 17–21; size $9\frac{3}{4} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{4}$.

شرح مختصر المنتهی

SHARH MUKHTASAR AL-MUNTAHĀ.

A commentary on Ibn Ḥājib's abridged work on the principles of jurisprudence according to the Mālikī school, entitled Mukhtaṣar al-Muntahā, by عضد الدين عبد الرحمن بن احمد بن عبد الغفار الايجي الشافعي 'Aḍud ad-Dīn 'Abd ar-Raḥmān bin Aḥmad bin 'Abd al-Ghaffār al-Ījī ash-Shāfi'ī, died in A.H. 756, A.D. 1355. See No. 99, III.

Beginning :—

الحمد لله الذي برأ الانام و عمهم بالاكرام الخ *

Ibn Ḥājib first wrote Muntaha's Su'āl wa'l Aml on the principles of jurisprudence, and then abridged it, and named it Mukhtaṣar al-Muntahā.

According to Ḥājī Khalīfa, Vol. VI., p. 172, al-Ījī composed this commentary in A.H. 734.

For copies see Berlin Cat. No. 4375; Paris Cat. No. 801; India Office Cat. Nos. 299–301, Br. Mus. Cat. p. 724; Algiers Cat. Nos. 966–7; Yeni Cat. Nos. 334–5; Rampur List, p. 276; and Hyderabad list, Fann Uṣūl, No. 11.

For other commentaries on the text and for glosses on our commentary see Ḥājī Khalīfa, Vol. VI., pp. 70–179; and Berlin Cat. No. 4378.

It has been printed, with two supercommentaries and a glossary, at Bulāķ, A.H. 1316.

In foll. 1–136, 155–183 and 294–295, the text and the commentary are introduced with the words قال and اقول respectively, and both these words are written in red ink. The rest of the foll. generally contain blank spaces for these words. The lower part of fol. 35b is blank and contains the remarks صحيح البياض. There are marginal corrections here and there. The inner edges of the last two foll. are supplied in a different paper.

Written in different hands of Nasta'līķ. C. 18th century.

No. 137.

foll. 421 ; lines 27 ; size 11 × 6¼ ; 8½ × 5.

شرح مختصر المنتهى

SHARḤ MUKHTAṢAR AL-MUNTAHĀ.

A commentary on Ibn Ḥājib's abridged work on the principles of jurisprudence, known as Mukhtaṣar al-Munthā, by محمد بن يوسف الكرماني Muḥammad bin Yūsuf al-Kirmānī. He was a pupil of al-Ījī, and died in A.H. 786, A.D. 1384. See Ḥājī Khalīfa, Vol. VI., p. 173.

Our copy begins with the chapter on امر as follows :—

الامر من السند اى الاخبار عن طريق المتن شرع فى المتن اى جوهر اللفظ لا طريقه الخ *

This commentary is in three volumes, and is called *an-Nuķūl wa'r Rudūd*, or according to some *an-Nuķūd wa'r Rudūd*. The commentator in compiling this work took assistance from ten other commentaries on the text, out of which the seven commentaries named below are said in the preface to be very famous ones :—

قد وقع الينا من الشروح عشرة اخرى اشهرها السبعة السيارة المنسوبات الى اكابر الفضلاء المولى قطب الدين الشيرازي و السيد ركن الدين الموصلي و الشيخ جمال الدين الحلبي و زين الدين الخنجي و شمس الدين الاصفهاني و بدر الدين التستري و شمس الدين الخطيبي *

See also Ḥājī Khalīfa, Vol. VI., p. 173 ; and Berlin Cat. No. 4378/16.

The middle portion of the work is much worm-eaten, and is pasted over with thin paper. The lower part of fol. 106b is blank.

Erroneously written on the title page حاشيه كرماني نقود الدرر . The space for writing the word قوله has not been filled in in many foll.

Written in Naskh. Not dated. C. 18th century.

No. 138.

foll. 137; lines 29–33; size $10\frac{1}{2} \times 6\frac{3}{4}$; $8\frac{1}{4} \times 5$.

حاشية على شرح مختصر المنتهى

HĀSHIYA ʻALĀ SHARH MUKHTAṢAR AL-MUNTAHĀ.

A supercommentary on al-Ījī's commentary (see No. 136) on Ibn Ḥājib's work on the principles of jurisprudence called Mukhtaṣar al-Muntahā, by سيف الدين احمد الابهري Saif ad-Dīn Aḥmad al-Abharī. He flourished in the 9th century Hijra, and also wrote a commentary on al-Ījī's work on scholastic theology, called al-Mawākif. See Berlin Cat. No. 1801; and Ḥājī Khalīfa, Vol. VI., p. 236.

Beginning :—

الحمد لله الذي شرع الاحكام الخ *

The passages of the commentary and the supercommentary are distinguished by a little space left blank for the word قوله. It has not been filled in, however. The last fol. is a part of some work on jurisprudence, bound in this MS. by mistake. The first fol. bears the names and seals of previous owners of the book. Marginal corrections occasionally.

Written in cursive Nastaʻlīk. The colophon runs thus :—

تم الكتاب بعون الملك الوهاب الحمد لله على التمام و للنبي افضل السلام وقع الفراغ من تتميمه في وقت العشاء من ليلة يوم الثلث في اول شهر المبارك المسمى بذى القعدة سنة خمسة و اربعين و ثمانمائة في مدينة لارند في مدرسة امير موسى في زمان ابراهيم بك خلد الله ملكه و ابد سلطنته *

No. 139.

foll. 155; lines 15; size $10\frac{1}{4} \times 6\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{4}$.

منهيات مسلم الثبوت

MINHIYĀT MUSALLAM ATH-THUBŪT.

Glosses by Muḥibballāh al-Bihārī on his own work on the principles of jurisprudence called Musallam ath-Thubūt. His full

name was القاضي محب الله بن عبد الشكور البهاري al-Ḳāḍī Muhib-ballāh bin 'Abd ash-Shukūr al-Bihārī. He was born in Karah, a village in Bihar, India. He sat at the feet of distinguished scholars of his time, such as Mawlānā Ḳuṭb ad-Dīn ash-Shamsābādī and others, and became one of the most eminent *'Ulamā'* of his age. He paid a visit to the Emperor 'Ālamg , when the latter was in the Deccan, which resulted in his being appointed Ḳāḍī of Lucknow. He is the author of several works, and died in A.H. 1119, A.D. 1707. For details of his life see Subhat al-Marjān, p. 76; Ḥadā'iḳ al-Ḥanafīya, p. 431; Ma'āthir al-Kirām, p. 211; the Ency. of Islam Vol. I., p. 717; and Journal of the Asiatic Society of Bengal, 1913, Vol. IX., p. 295.

Beginning :—

الحمد لله الذي جعل العلم حجة و دليلا ...... اما بعد فلما وقع الفراغ من تاليف المسلم سالني بعض الاصحاب ...... ان اعلق عليه حواشي يكون موضحة لحقائقه ...... فاجبت مسئوله الخ *

The author in the preface enumerates the following books that he consulted while composing the text :—

و اعلم انه قد جمع بفضله لدى حين تصنيفي لهذا الكتاب من كتب الحنفية كتاب البزدوي و اصول السرخسي و كشف البزدوي و كشف المنار والبديع و شرحه للسراج و التوضيح و التلويح و التحرير لابن همام و التقرير و التيسير من شروحه و من كتب الشافعية المحصول للامام و الاحكام للآمدي و شرح المختصر للقاضي و تعليقاته من حاشية السيد الشريف و الابهري و شرح الشرح للتفتازاني و حاشية الفاضل ميرزا جان و الردود و النقود و المنهاج للبيضاوي و شرحه للاسنوي و من كتب المالكية المختصر و المنتهى لابن حاجب و اما الحنبلية فلم يصل الى كتاب لهم في هذا العلم و انما نقلت مذهبهم من هذه الكتب المسطورة *

For copies see Rampur List, p. 279.

The text is preceded by the word قوله in red ink. Marginal corrections occasionally. The lower edge of first three foll is supplied in a different paper.

Written in Nasta'līḳ. Not dated. C. 19th century.

No. 140.

foll. 308; lines 19; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{4} \times 4\frac{1}{8}$.

شرح مسلم الثبوت

SHARḤ MUSALLAM ATH-THUBŪT.

Vol. I.

The first volume of the commentary on Muḥibballāh al-Bihārī's work on the principles of jurisprudence called Musallam ath-Thubūt, by ملا نظام الدين بن ملا قطب الدين السهالي Mullā Niẓām ad-Dīn bin Mullā Ḳuṭb ad-Dīn as-Sahālī. He was the third son of Mullā Ḳuṭb ad-Dīn as-Sahālī. He read with Ḥāfiẓ Amānallāh al-Banārasī, a distinguished pupil of his father, all branches of learning. He spent a considerable part of his life in teaching. At the end of his life he became a disciple of Shāh 'Abd ar-Razzāḳ Bānsavī. He is considered the greatest scholar of his time, and was given the title of *Ustādh al-Hind*. He died on the 9th Jumādā I, A.H. 1161, A.D. 1748. See Ḥadā'iḳ al-Ḥanafīya, p. 445; Subḥat al-Marjān, p. 94; Abjad al-Ulūm, p. 911; Ma'āthir al-Kirām, p. 220; and Aghṣān al-Arba'a, p. 5.

Our copy is defective both at the beginning and the end. It begins abruptly as follows :—

قلت و انت اصدق القائلين اجيب دعوة الداع اذا دعاني ....

بسم الله الرحمن الرحيم ابتدء الكلام بالتحميد فقال الحمد لله الذي نزل الآيات آثر التنزيل الخ *

This commentary was named فوائد عظمى Fawā'id Uẓmā.

For copies see India Office Cat. Nos. 332-33; and Rampur List, p. 274.

This part contains the commentary on the - مقدمة - مقالة اولى مقالة ثانية and a portion of مقالة ثالثة, and ends with the commentary on the chapter مسئلة خطاب الشارع لواحد من الامة لا يعم غيره لغة و عرفا. The concluding words are :—

و كذا لا يرد على استدلالهم بانه لو كان خاصا لما كان لتخصيصه صلى الله عليه و سلم حزيمة لقبول الشهادة *

Passages of the text are marked with red lines. Here and there there are marginal corrections. The inner and the lower edges of the first fol. are pasted over with thick paper.

Written in Nasta'līḳ. Not dated. C. 18th century.

No. 141.

foll. 245 ; lines 19 ; size $9\frac{1}{4} \times 5\frac{1}{2}$; 7×4.

The same.

Vol. II.

The second volume of the commentary noticed above.
Beginning :—

الذي عمم الاحسان و الصلوة على سيد انبيائه و آله و اصحابه ممن ذوي الايقان الخ *

This part contains in full the commentary on اصول المقاصد, concluding on fol. 244 with the commentary on the chapter called فصل في بيان حكم افعاله صلى الله عليه و سلم. The concluding words are :—

متبعا للمفترض الامام فانه لا يأتي بمثل ما فعله المتبع نقلا و وجوبا فان المتبعات بالفرض و المقتديات بالنقل *

Then follows, on fol. 295, an incomplete commentary on some portion of خاتمة. It ends abruptly with following words :—

فهي الى الاصول لكون النظر فيها اصعب *

Many foll. between 244 and 245 are missing. Passages of the text are marked with red lines. From the beginning up to fol. 40 the MS. is stained with damp. Foll. 31-39 are much damaged. The inner edge of the first and last foll. are bordered with thick paper. The contents of fol. 1 are defective on account of holes in the paper. Seven foll. are annexed The first two contain some Arabic verse, the names of owners, and three seals of محمد علي. The other foll. are pages of some work on Arabic Grammar in Persian verse, with copious marginal notes in Persian.

Written in ordinary Nasta'līk. Not dated. C 18th century.

No. 142.

foll. 300 ; lines 21 ; size $10\frac{3}{4} \times 7\frac{1}{2}$; $7\frac{3}{4} \times 3\frac{1}{2}$.

شرح مسلم الثبوت

SHARH MUSALLAM ATH-THUBŪT.

Vol. I.

The first volume of the commentary on Muhibballāh al-Bihāri's famous work on the principles of jurisprudence called Musall-

am ath-Thubūt by ابو العياش عبد العلي محمد بن نظام الدين المشهور ببحر العلوم Abū'l 'Aiyāsh 'Abd al-'Alī Muḥammad bin Niẓām ad-Dīn known as Baḥr al-'Ulūm. He was born at Lucknow and was educated by his father. At the age of seventeen he received from his father a *Sanad* of competency. He began to deliver lectures and compose books. Unfortunately an event happened which forced him to quit Lucknow. From there he went to Shāhjahānpūr. He next went to Rampur State, where he remained for nearly five years. But the rush of students to him was so great that, the Nawwāb was unable to meet their demands. Baḥr al-'Ulūm, being dissatisfied with the Nawwāb, left the place. At the request of Munshī Ṣadr ad-Dīn, the ancestor of the presenter of the Buhār Library to the Govt. of India, he came to Buhār, a village in Burdwan, Bengal, and not improbably the Buhār Library was founded by him. From Buhār he went to Madras, where he died on the 12th Rajab, A.H. 1235, A.D. 1819. In Southern India he is known as *Malik al-'Ulāmā'*, and in Northern India as *Baḥr al-'Ulūm*. See for his life Journal of Nadwa, April and June, 1907; Ency. of Islam Vol. I., p. 584; Journal Asiatic Society (New Series) Vol. II., No. 10, 1911, p 694; and Aghṣān al-Arba'a, pp. 121—127.

Beginning :—

الحمد لله الذي خلق الانسان بعد ان لم يكن شيئا مذكورا الخ *

For copies see Rampur List, p. 277; Hyderabad List, Fann Uṣūl Fiḳh, No. 36; and Bankipur Cat. p. 522.

Lithographed, Lucknow, 1878.

This volume contains the commentary on المقدمة and on three مقالات, treating of المبادي. Passages of the text are marked with red lines. A list of contents is added at the end. On the last fol. of the list is noted in another hand قوبل مع الاصل الذي كان بخط المصنف. Marginal glosses here and there. This commentary is called فواتح الرحموت Fawātiḥ ar-Raḥamūt, a name which gives the date of composition as A.H. 1180, A.D. 1766. In some catalogues it is wrongly named فوائح الرحموت, Fawā'iḥ ar-Raḥamūt.

Written in mixed Nasta'līḳ and Shikasta. Not dated. C. 19th century.

No. 143.

foll. 205; lines 27; size $10\frac{1}{2} \times 7\frac{1}{4}$; $7\frac{3}{4} \times 4\frac{3}{4}$.

THE SAME.

Vol. II.

The second part of the work noticed above.

Beginning :—

الحمد لله بني فروع الشريعة على الاصول القديمة الخ *

This part is the commentary on اصول المقاصد and the خاتمة.

Passages of the text are marked with red lines up to fol. 158b. The rest are overlined in black ink. Foll. 167-174 have been recently supplied. Marginal corrections numerous. The colophon gives the date of composition as follows :—

هذا آخر ما قصدت ترقيمه و سميته بعد الاختتام بفواتح الرحموت ......

و ان تاملت فيه وجدت تاريخ الاختتام الحمد لله الذي يسر على عبده ابي العياش عبد العلي محمد بن نظام الدين محمد الانصاري اختتامه الخ *

The last fol. contains the remark :—

قوبل مع النسخة الآخر مرة *

Written in ordinary Nasta'līḳ. Not dated. C. 19th century.

No. 144.

foll. 493; lines 7; size $8\frac{1}{2} \times 6\frac{1}{2}$; 6×4.

شرح مسلم الثبوت

SHARḤ MUSALLAM ATH-THUBŪT.

A commentary on Muḥibballāh al-Bihārī's work on the principles of jurisprudence. The name of the commentator is not mentioned in the preface; but according to Bankipur Cat. p. 438, its author is ملا برکت Mullā Barkat and from the colophon it appears that he composed the work in A.H. 1233, A.D. 1817.

Beginning :—

الحمد لله رب العالمين و الصلوة على نبيه و آله اجمعين - الحمد لله قال المصنف في الحاشية الخ *

For another copy see Bankipur Cat. p. 438.

Passages of the original text are marked with red lines. Foll. 3*b*, 10*b*, 13*b*, 20*a*, 29*b*, 32*a*, 35*a*, 38*b*, 48*b*, 54*b*, 61*a*, 64*a*, 67*b*, 73*a*, 76*b*, 79*b*, 168*a*, 170*a*, 180*b*, 215*a*, 262*a*, 266*a*, 270*a*, 276*b*, 280*a*, 284*a*, 287*b*, 293*b*, 295*a*, 302*a*, 306*a*, 309*b*, 336*a* and 492*a* contain lacunae. Here and there there are marginal corrections.

Written in Naskh. Not dated. C. 19th century.

The Principle of Jurisprudence according to Shi'a School.

No. 145.

foll. 26; lines 25; size 11×7; 8×4¼.

السبع الشداد

AS-SAB' ASH-SHIDĀD.

A work on the principles of jurisprudence according to the Shī'a school by محمد باقر بن محمد الحسيني الداماد Muḥammad Bāḳir bin Muḥammad al-Ḥusainī ad-Dāmād, died, A.H. 1040, A.D. 1630. See for his life No. 70.

Beginning :—

الاستيفاق من الله العزيز العليم و الاعتصام بحبل الله العلي العظيم الحمد لله الملك المهمين الحق المبين الخ *

It is divided into seven مقالة or sections, each of which is sub-divided into several chapters or فصول, and an epilogue تخاتمة, as follows :—

المقالة الاولى و فيها فصول ثلاثة	fol. 1*a*.
(١) فصل لقد اتفقت كلمة العوام على ادراج الفقه في جنس العلم و تحديده	,, 1*a*.
(٢) فصل في الحكم الشرعي المستنتج عن دليله الظني	,, 5*b*.
(٣) فصل في ان عقداما من الحدسيات و من الفطريات هل يصلح ان يجعل مسئلة في العلوم الاقتناصية اولا	,, 8*a*.
المقالة الثانية فيها فصلان	,, 8*a*.
(١) فصل ان من المشهور المحقق المقرر عند الفقهاء و الاصوليين تقسيم الحكم الشرعي بالقسمة المستوفاة الى الاحكام الخمسة المشهورة	,, 8*a*.
(٢) فصل اني لمستصح و مستصوب ما قاله الشارح العضدي في شرحه ان الحكم اذا نسب	

fol. 10*a*. الى الحاكم سمى اكبابا

,, 12*a*. المقالة الثالثة

(١) فصل قد وقع في كلام الاصحاب ... عدّ ترك
,, 12*a*. المندوبات باسرها من الكبائر

(٢) فصل ان المسنونات التي نحن بسبيلها الآن
,, 13*a*. انما هي المسنونات الصرفة

,, 14*a*. المقالة الرابعة

(١) فصل لعل الناظر في كلام الفقهاء يقول لقد
,, 14*a*. اتفقت كلمتهم قاطبة الخ

(٢) فصل ان للاصل التحصيل نظيرا فى العلوم
,, 15*b*. الحكمية الخ

,, 16*a*. المقالة الخامسة

(١) فصل في عدم صحة الصلواة فى المكان
,, 16*a*. المغصوب

(٢) فصل الاقوى و ما عليه الفتوى ... ان اباحة
,, 17*a*. المكان انما اشتراطها في صحة الصلوة الخ

(٣) فصل قال فى الذكرى و لو صلي المالك
,, 18*a*. في المغصوب صحت صلاته اجماعا

,, 18*b*. المقالة السادسة

(١) فصل لقد انعقد اجماع علماء الاسلام على
,, 18*b*. وجوب القيام الخ

(٢) فصل و اذا تحققت الحق فقد انكشف لك
,, 20*b*. الامر في مقامات تضاهي هذا المقام

,, 21*a*. المقالة السابعة ثلثة فصول و تختمة

(١) فصل ان فقهاء الاصحاب ...... اتفقوا على ان
العزم على المعاصي و نيتها مما لا يترتب عليه
,, 21*a*. عقاب

(٢) فصل المستفاد من قولة صلعم لا صغيرة مع

fol. 22*a*. الاصرار ولا كبيرة مع الاستغفار

(٣) فصل ان استحقار الذنب و استصغار المعصية

,, 22*b*. كبيرة كانت او صغيرة الخ

تختمة فى الحديث ... نية المومن خير من عمله و نية

,, 23*b* الكافر شر من عمله

From the colophon it appears that it was composed in A.H. 1023, A.D. 1614. See also Kashf al-Hujub, p. 306. The word فصل is written in red ink. Marginal glosses and corrections occasionally. Fol. 26*b* contains some quotations from Bahā' ad-Dīn al-'Āmilī's work called Miftāh al-Falāh.

Written in Nasta'līk. Not dated. C. 18th century. Scribe محمد رفيع خواهرزادهٔ ملا عبد الله سندبهاي.

No. 146.

foll. 168; lines 19; size $8\frac{3}{4} \times 5\frac{3}{4}$; $6 \times 3\frac{3}{4}$.

شرح زبدة الاصول

SHARH ZUBDAT AL-USŪL.

A commentary on Bahā' ad-Dīn al-'Āmilī's treatise on the principles of jurisprudence called *Zubdat al-Uṣūl* by حسام الدين محمد صالح بن احمد المازندراني Husām ad-Dīn Muhammad Ṣālih bin Ahmad al-Māzandarānī. He was one of the most eminent scholars of the Shī'a sect of the 11th century Hijra. He was the son-in-law of Mullā Muhammad Takī al-Majlisī, who died in A.H. 1070, A.D. 1659, and is the author of many works. See Nujūm as-Samā', p. 106; Shudhūr al-'Ikyān, Vol. II., fol. 211; and Aml al-Āmil, p. 64.

Beginning :—

الحمد لمن اصول نعمائه ظاهرة و فروع آلائه باهرة الخ *

See Berlin Cat., No. 4425; and also Kashf al-Hujub, pp. 303 and 336. Brockelmann, Gesch. d. Arab. Litter., Vol. II., p. 321 wrongly attributes *Zubdat al-Uṣūl* to Hasan bin Zain ad-Dīn al-'Āmilī ash-Shāmī ash-Shahīd, died, A.H. 1011, A.D. 1602.

For other commentaries see Kashf al-Hujub, pp 336 and 337.

The original text is quoted in full and is marked with red

lines. The last half of the book contains marginal glosses mostly written in Shikasta. The last fol: in another hand, has the date of composition of this commentary in the following chronogram تاریخ تالیف شرح تم الشرح بحمده, the numerical value of which is A.H. 1038. The first and last foll. bear the seals of Amjad 'Alī, Wājid 'Alī and Sulaimān Jāh.

Written in clear Naskh. Not dated. C. 18th century.

No. 147.

foll. 245; lines 15; size 8 × 6; $5\frac{1}{4} \times 3\frac{1}{2}$.

شرح زبدة الاصول

SHARḤ ZUBDAT AL-UṢŪL.

An incomplete commentary on Bahā'ad-Dīn al-Āmilī's treatise on the principles of jurisprudence. As the work is defective both at the beginning and the end, the name of the commentator could not be traced; but the passage on fol. 164*a*, نصها المصنف دام ظله في حاشيته على شرح العضدي الخ indicates that the commentator was a contemporary of the author, as the words دام ظله indicate.

It begins abruptly on fol. 4 as follows :—

الاصول من بينها بمنزلة العذب الفرات من ملح اجاج الخ *

This commentary is named on the title page خلاصة الاصول شرح زبدة الاصول. The first three foll. are misplaced. Fol. 1 should come after fol. 10, and foll. 2 and 3 should come after fol. 12. The text is distinguished from the commentary by red lines over it up to fol. 88 and partly in foll. 206–208. The rest of the book is without such differentiating line. In foll. 1 to 159 and foll. 184–245, the headings of chapters and the beginnings of new discussions are written in red ink, but in foll. 160–183 only a little space is usually left blank. The outer edge of foll. 1–32, 201–245 and the inner-edge of all the foll. are changed to thick paper. It ends abruptly with the unfinished commentary on the chapter called المنهج الرابع الى اكثار النظر في الاجتهاد و التقليد, the concluding words being و البحث و الى الجواب من سادسها ماتطمئن. Slightly worm-eaten.

Written in Nasta'līk. Not dated. C. 18th century.

No. 148.

foll. 285; lines 21; size $9\frac{3}{4} \times 7\frac{1}{2}$; $7 \times 4\frac{3}{4}$.

تنقيح المرام

TANḲĪH AL-MARĀM.

A supercommentary on al-Khalīl bin al-Ghāzī al-Ḳazvīnī's commentary on Muḥammad bin al-Ḥasan aṭ-Ṭūsī's treatise called '*Uddat al-Uṣūl* on the principles of jurisprudence according to the Shī'a school by علی اصغر بن محمد یوسف القزويني 'Alī Aṣghar bin Muḥammad Yūsuf al-Ḳazvīnī. He was a scholar of the Imāmiya sect. The introduction of the passages of the commentary, up to fol. 128, with the expression ايده الله, used for a living being, and subsequently with قدس الله سره or قدس سره, applied to a deceased person, indicates that 'Alī Aṣghar al-Ḳazvīnī wrote the beginning of his supercommentary during the lifetime of the commentator and the rest after the latter's death which took place in A.H. 1089, A.D. 1678, and not circa A.H. 1070, A.D. 1659, as given by Brockelmann, Gesch. d. Arab. Litter., Vol. I., p. 187. See Shudhūr al-'Iḳyān, Vol. I., fol. 260, and Nujūm as-Samā,' p. 101. The date of completion of the supercommentary, according to the colophon, is A.H. 1103, A.D. 1691. The supercommentator, then, certainly flourished between some date anterior to A.H. 1089, A.D. 1678, and A.H. 1103, A.D. 1691. He probably died in the first quarter of the 12th century Hijra.

Beginning:—

الحمد لله رب العالمين و الصلوة علی نبينا محمد سيد المرسلين ......
و بعد فيقول راجي رحمة ربه الغني المغني ابن محمد يوسف علی اصغر القزويني الخ •

Passages of the commentary are introduced with the word قوله in red ink. Marginal corrections occasionally.

Written in clear Naskh. Not dated. C. 19th century.

No. 149.

foll. 283; lines 25–23; size $9 \times 6\frac{1}{2}$; $6 \times 3\frac{1}{4}$.

القوانين المحكمة

AL-ḲAWĀNĪN AL-MUḤKAMA.

A work on the principles of jurisprudence according to the Shī'a school by ابو القاسم بن الحسن القمي الچاپلاقي الجيلاني Abū'l Ḳāsim

bin al-Ḥasan al-Ḳummī al-Chāplāḳī al-Jīlānī. He was born at Chāplāḳ, a dependency of Ḳumm. His father was an inhabitant of Gīlān or Jīlān. He studied under Āḳā Bāḳir Bahbahānī (d. A.H. 1205, A.D. 1790; vide Nujūm as Samā,' p. 307), and is the author of several useful works. He died soon after the death of Āḳā Saiyid 'Alī aṭ-Ṭabaṭabā'ī which occurred in A.H. 1231, A.D. 1815. See Nujūm as-Samā', p. 340.

Beginning :—

الحمد لله الذي هدانا الى اصول الفروع......اما بعد فهذة نبذة من مسائل الاصولية و جملة من بيان المسائل الفقهية جعلتها تذكرة لنفسي و الطالبين الخ *

The book is divided into a مقدمه, a few ابواب and a خاتمه. For details see Berlin Cat. No. 4424. According to Kashf al. Ḥujub, p. 417, the author completed this book in A.H. 1205, A.D. 1790.

For copies see Berlin Cat. No. 4424; and Hyderabad List, Fann Uṣūl, No. 41.

Foll. 110 and 111 are missing. Foll. 40, 41, 49–62, 282 and 283 have been recently replaced. The lower part of the last fol. is defective. The inner edge of each fol. has been replaced with a different kind of paper. The upper and lower edges of some foll. at the end have also been changed to a different kind of paper. Marginal corrections here and there. The first and last foll. bear the seals of خلاصة العلماء مولوي سيد مرتضى, dated A.H. 1274. Slightly worm eaten.

Written in Naskh. Not dated. C. 18th century.

Statutes of Law (al-Furū').

Ḥanafīs.

No. 150.

foll. 86; lines 19; size $8\frac{1}{4} \times 4\frac{1}{4}$; $6 \times 2\frac{3}{4}$.

خزانة الفقه

KHIZĀNAT AL-FIḲH.

A treatise on jurisprudence according to the Ḥanafī school by ابوالليث نصر بن محمد بن احمد الفقيه السمرقندي Abū'l Laith Naṣr bin Muḥammad bin Aḥmad al-Faḳīh as-Samarḳandī. He was a pupil of Abū Ja'far al-Hinduwānī, and was known as Imām al-Hudā. Biographers differ very much about the date of his

death. In Madīnat al-'Ulūm, fol. 151, the author says that he died on the 11th Jumāda II, A.H. 393, A.D. 1002. 'Ali Ḳārī in his Tabaḳāt, fol. 160*b* (No. 256), says that his death took place at Balkh in A.H. 376, A.D. 986; while in another of his books, the commentary on ash-Shifā fī Ḥuḳūḳ al-Muṣṭafā, he gives the date as A.H. 373, A.D. 983. Ḥājī Khalīfa, Vol. II., pp. 51, 428, gives the date as A.H. 375, A.D. 895, and in the same volume, p. 365, he gives it as A.H. 373, A.D. 983, while in Vol. III., p. 136 he gives it as A.H. 383, A.D. 993. The last mentioned date is also given by Flügel in Die Classen, p. 303. In Tāj at-Tarājim, edited by Flügel (*Leipzig*, 1862), the date of the death of our author is given as A.H. 393, A.D. 1002. Al-Kafavī, in his work, I'lām al-Akhyār (No. 255) fol. 146, gives A.H. 373, A.D. 983. See also Ḥadā'iḳ al-Ḥanafīya, p. 180, and Brockelmann, Vol. I., p. 195.

Our author should not be confounded with another scholar known as نصر ابوالليث الحافظ السمرقندي. The latter died in A.H. 294, A.D. 906, and is known as al-Ḥāfiẓ, while our author is known as al-Faḳīh.

Beginning —

الحمد لله رب العالمين ...... اعلم ان الفقه علم حسن و هو اجل من سائر العلوم ابنع *

For chapters see Berlin Cat. No. 4444.

For copies see Paris Cat. No. 826; Berlin Cat. Nos. 4444-5; Aya Sofia Cat. No. 1148; and Cairo Cat. Vol. III., p. 43.

It has an '*Unwān* on the first fol. Marginal notes occasionally. Headings of chapters in red ink. A list of contents is added at the beginning. The title-page bears the name of several previous owners. Four foll. are added at the beginning, containing some legal questions, words for amulets, and a few Arabic verses, etc. The last fol. as well as the title-page contain the name and seal of قاضي القضاة سيد حامد الله. The MS. is stained with damp. Worm-eaten places are generally patched with thin paper.

Written in good Naskh. Not dated. C. 17th century.

No. 151.

foll. 357; lines 29–33; size $11\frac{1}{2} \times 7\frac{3}{4}$; $8\frac{1}{2} \times 5$.

المبسوط

AL-MABSŪṬ.

A portion of a voluminous book on jurisprudence according to the Ḥanafī school by شمس الائمة ابوبكر محمد بن احمد بن ابي سهل

السرخسي Shams al-A'imma Abū Bakr Muhammad bin Ahmad bin Abī Sahl as-Sarakhsī. He was born at Sarakhs in Khurāsān; studied with Shams al-A'imma 'Abd al-'Azīz bin Ahmad al-Halwānī, and with the Shaikh al-Islām as-Sughdī. He dictated the present book, up to باب الشروط, to his students during his imprisonment in a well at Ūzjand. They used to assemble at the top of the well, and wrote to his dictation. After regaining his liberty he went to Farghāna, where he completed the work in fifteen volumes. Biographers differ very much with regard to the date of his death. 'Alī al-Kārī in his Tabakāt, fol. 132*a*, says that he died in A.H. 438, A.D. 1046. Hājī Khalīfa, Vol. V., p. 363, gives the date as A.H. 483, A.D. 1090, while Madīnat al-'Ulūm, fol. 123*a*, suggests about A.H 590, A.D. 1106. Flügel, in Die Classen, p. 304, says that he died in A.H. 490, A.D. 1096, or in A.H. 500, A.D. 1106. See Tāj at-Tarājim, pp. 38, 124; al-Fawā'id al-Bahīya, p. 64; Hadā'ik al-Hanafīya, p. 205; and Brockelmann, Vol. I., p. 373.

Our copy begins with كتاب النكاح as follows :—

كتاب النكاح قال الشيخ الامام الاجل الزاهد شمس الائمه و فخر الاسلام

ابوبكر محمد بن ابي سهل السرخسي رحمه الله تعالى رضي الله عنه املاء

اعلم ان النكاح في اللغة عبارة عن الوطي الخ *

For copies see Br. Mus. Suppl. Cat. No. 276–7; India Office Cat. No. 204; Gotha Cat. No. 997; Cairo Cat. Vol. III., p. 109; Asiatic Society, Cat. p. 18 (Vols. VI and VII); and Rampur List, p. 245 (Vol. IV).

Printed in thirty vols., Egypt, A.H. 1324.

Our copy ends with the chapter called باب اليمين فى العتق A table of contents is added at the beginning in a modern hand. Marginal corrections are numerous. The headings of chapters are in red ink. The lower part of the first two foll. and a few foll. at the end are somewhat damaged by damp. The lower part of the whole MS. is stained with damp. In the colophon the copyist mentions that he completed the transcription of the present volume on the 19th Sha'bān, but does not mention the year.

Written in different hands of Naskh. Not dated. C. 17th century.

No. 152.

foll. 53 ; lines 19 ; size 8½ × 4½ ; 5¾ × 2¾.

جمل الاحكام

JUMAL AL-AḤKĀM.

A treatise on jurisprudence according to the Ḥanafī school on legal ordinances applying to special cases, or to particular classes of persons, by ابو العباس احمد بن محمد الناطفي الطبري Abū'l 'Abbās Aḥmad bin Muḥammad an-Nāṭifī aṭ-Ṭabarī. He was one of the most eminent jurists of the Ḥanafī school, and died at Rai in A.H. 446, A.D. 1054. See Tāj at-Tarājim, p. 6; Madīnat al-'Ulūm, fol. 152*a*; al-Fawā'id al-Bahīya, p. 19; Ḥadā'iḳ al-Ḥanafīya, p. 194; Flügel, Die Classen, p. 302; and Brockelmann, Vol. I., p. 372.

Beginning :—

قال ابوالعباس سمعت الشيخ ابا الحسن بن سراقة يقول المرأة اذا رأت دم الحيض الخ *

This work has been referred to as al-Aḥkām by Ḥājī Khalīfa, Vol. I., p. 176, and as Jumlat al-Aḥkām by the same author in Vol. II., p. 622. In Cairo Cat Vol. III., p. 3, it is called Aḥkām an-Nāṭifī.

For copies see Br. Mus. Suppl. Cat. No. 275, II; and Cairo Cat. Vol. III., p. 3.

It contains altogether 28 chapters as follows :—

fol. 38*b*.	احكام اهل الجزية
,, 39*b*.	احكام المرتدين
,, 40*b*.	احكام الاوصياء
,, 41*b*.	احكام الجد
,, 41*b*.	احكام الزوجين
,, 42*b*.	الاحكام التي تتعلق بالاكثر
,, 44*a*.	احكام بين اثنين
,, 44*b*.	الاحكام التي تتعلق بالربع
,, 45*a*.	احكام البغاة
,, 46*a*.	الاحكام التي تتعلق بالسلطان
,, 47*a*.	الاحكام التي صاحبها بالخيار
,, 49*a*.	احكام المرضى
,, 50*a*.	الاحكام التي لا يجتمعان
,, 50*a*.	احكام الشيوع
,, 50*b*.	احكام الناسي
,, 50*b*.	احكام الجذب
,, 52*b*.	احكام الابوين

Foll. 47–50 should come after fol 43, and foll. 51–52 after fol. 40. It is stained with damp and much worm-eaten; the worm-eaten places are pasted over with paper. A list of contents is given on the title-page. The title-page and last fol. bear the names and seals of previous owners. The first fol. of some other MS. is bound up with this volume at the beginning by mistake.

Written in good Naskh. Not dated. C. 16th century.

No. 153.

foll. 60; lines 19; size $8\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{3}{4} \times 2\frac{3}{4}$.

عمدة الفتاوى

'UMDAT AL-FATĀWĀ.

A work on jurisprudence according to the Ḥanafī school by برهان الائمه حسام الدين ابو محمد عمر بن عبد العزيز الصدر الشهيد البخاري Burhān al-A'imma Ḥusām ad-Dīn Abū Muḥammad 'Umar bin

Abd al-'Azīz as-Ṣadr ash-Shahīd al-Bukhārī. He was born in A.H. 483, A.D. 1090; studied jurisprudence with his father, and surpassed all the scholars of his time at Khurāsān. From there he went to Transoxiana, and was much respected by the Sulṭān and others. He fell into the hands of the Turks, when they took Sulṭān Sanjar prisoner, and was killed at Samarkand in A.H. 536, A.D.1141. His dead body was removed to Bukhārā. He is recognised as one of the most reliable authorities on jurisprudence according to the Ḥanafī school. See Tāj al-Tarājim, p. 34; al-Fawā'id al-Bahīya, p. 60; al-Kāmil, Vol. XI., p. 57; Flügel, Die Classen, p. 311; and Brockelmann, Gesch d. Arab. Litter. Vol. I., p. 374.

Beginning :—

الحمد لله رب العالمين و العاقبة للمتقين ...... باب ما يجوز به الوضوء و ما لا يجوز - الماء الجاري يجوز الاغتسال فيه و الوضوء منه الخ *

It is divided into small chapters as follows :—

fol. 1b.	باب ما يجوز به الوضوء و ما لا يجوز
,, 2a.	فصل في الحوض
,, 2b.	فصل في مسائل البئر
,, 3b.	فصل فيما يفسد الماء
,, 4a.	فصل في الماء المستعمل
,, 4b.	فصل فيما لا يجوز الوضوء به
,, 5a.	فصل في النجاسة التي تصيب الثوب او البدن
,, 7a.	باب الوضوء
,, 7b.	فصل في الاستنجاء
,, 8a.	فصل فيما ينقض الوضوء
,, 9a.	فصل فيما يوجب الغسل
,, 9b.	باب المسح
,, 10a.	باب التيمم
,, 10b.	كتاب الصلوة
,, 10b.	باب الآذان
,, 11a.	فصل في مسائل المسجد
,, 11b.	فصل في شروط الصلوة

كتاب الرضاع	fol. 29*b*.
كتاب الطلاق	,, 30*a*.
باب النفقة	,, 32*b*.
مسائل شتى	,, 34*a*.
كتاب العتاق	,, 35*a*.
كتاب الايمان	,, 36*a*.
فصل فى النذر	,, 36*b*.
فصل فى الكفارة	,, 37*a*.
فصل رجل حلف لا يدخل هذه الدار الخ	,, 37*b*.
مسائل شتى	,, 39*a*.
كتاب الحدود	,, 40*a*.
كتاب السرقة	,, 41*a*.
كتاب اللقيط	,, 41*b*.
كتاب اللقطة	,, 41*b*.
كتاب جعل الآبق	,, 42*a*.
كتاب المفقود	,, 42*a*.
كتاب الكراهية	,, 42*b*.
كتاب الغصب	,, 46*b*.
كتاب الوديعة	,, 47*b*.
كتاب العارية	,, 47*b*.
كتاب الذبائح	,, 48*a*.
كتاب الشركة و المضاربة	,, 49*a*.
كتاب الوقف	,, 50*a*.
كتاب الهبة	,, 51*a*.
فصل فى الصدقة	,, 51*b*.
كتاب البيوع	,, 51*b*.
كتاب الاجارة	,, 53*b*.
كتاب ادب القاضي	,, 54*b*.

For copies see Berlin Cat. No. 4812; Gotha Cat. No. 1041, Br. Mus. Suppl. Cat. No. 278; and Cairo Cat. Vol. III., p. 81. In the last catalogue the work is named 'Umdat al-Muftī wa'l Mustaftī. Ḥājī Khalīfa, Vol. IV., p. 262, mentions this work, but gives a quite different beginning.

Marginal glosses, in Nasta'līḳ character, are numerous. A table of contents is given on the title-page. Names of previous owners, and seals of Ḥāmidallāh, are found on the title-page and on the last fol. Headings of chapters in red ink. Slightly worm-eaten, but mended with thin paper. On the last fol. are two distiches in Arabic, one of which is attributed to the Imām Abū Ḥanīfa. Stained with damp. Erroneously named on the title-page an-Nuḳāya.

Written in clear Naskh. Not dated. C. 16th century.

No. 154.

foll. 385; lines 25; size $11\frac{1}{4} \times 7\frac{1}{4}$; $7 \times 4\frac{1}{4}$.

خلاصة الفتاوي

KHULĀṢAT AL-FATĀWĀ.

A work on jurisprudence according to the Ḥanafī school by افتخار الدين طاهر بن احمد بن عبد الرشيد البخاري Iftikhār ad-Dīn

Ṭāhir bin Aḥmad bin 'Abd ar-Rashīd al-Bukhārī. He studied with his father and with other eminent jurists of his native town. He was the greatest jurist in Transoxiana of his time, and died in A.H. 542, A.D. 1147. See Tāj at-Tarājim, p. 22; al-Fawā'id al-Bahīya, p. 37; Ḥadā'iḳ al-Ḥanafīya, p. 221; and Brockelmann, Gesch. d. Arab. Litter. Vol. I., p. 374.

Beginning :—

الحمد لله خالق الارواح و الاجسام ...... قال الشيخ الامام الاجل ...
مفتي الشرق و الغرب طاهر بن احمد بن عبد الرشيد البخاري الخ *

This book is one of the most reliable works on jurisprudence according to the Ḥanafī school. Ḥājī Khalīfa, Vol. III., p. 165, says هو كتاب مشهور معتمد i.e. "It is a famous, reliable book" and al-Fawā'id al-Bahīya, p. 37, says هو كتاب معتبر عند العلماء و معتمد عند الفقهاء "it is a reliable work to scholars and a trustworthy one to jurists." The author first wrote two other books on jurisprudence, namely *Khizānat al-Wāḳi'āt* and *Niṣāb al-Faḳīh*. Then on the requests of his friends he wrote the present book in a concise form, and hence it was named *Khulāṣa*. The author at the beginning of each section has given a list of contents for the help of those engaged in giving *Fatwā*.

For copies see India Office Cat. No. 205; Yeni Cat. Nos. 610–2; Cairo Cat. Vol. III., p. 44; Rampur List, p. 191; and Hyderabad List, Fann Fiḳh No. 4.

Lithographed, Lucknow.

The beginning of our copy differs from that of India Office Cat. No. 205. A list of contents is annexed at the beginning. There is a beautiful *'Unwān*, and the first two pages are decorated. Gold and coloured lines are throughout on the margin. Up to fol. 18 glosses are found in the margin. The borders throughout are changed to different paper. The latter part of the MS. has been damaged by insects and by the pasting of paper over the worm-eaten places. Headings of chapters in red ink. Stained with damp. The last fol. contains a note, which indicates that the book was purchased on the 20th Dhū'l Ḥijja, A.H. 1192, from a merchant who had come to Calcutta from Dehli. There is a seal above this note, but it has been defaced.

Written in fine Naskh. The colophon runs thus :—

قد وقع الفراغ من الاستكتاب و المقابلة و التحشية من الاول الى الآخر
في الخامس و العشرين من ربيع الآخر سنة الف و تسعين و خمس من
النسخة التي كتبها و حشها و صححها ثلاث مرات قدوة المحققين مولانا
جلال الدين الامام الهمام مولانا حاجي البهشتي في سلخ جمادى الاول من

سنة ستين و ثمانمائة ...... بتحشية النصف الآخر من خلاصة الفقه من خط المحشي اعني مولانا جلال البهشتي رحمه الله بعد وقت الزوال في يوم السابع من شهر المحرم سنة خمس و تسعين بعد الف و الحمد لله رب العالمين *

No. 155.

foll. 660; lines 27–31; size 10×5¼; 7½×3¾.

الفتاوى التاتارخانية

AL-FATĀWAAT-TĀTĀRKHĀNĪYA.

A work on jurisprudence according to the Hanafī school. According to Shams Sirāj 'Afīf, Tārīkh Fīrūz Shāhī, p. 392, this work was composed by order of Khān A'ẓam Tātār Khān by a number of 'Ulamā' at Dehli in 30 volumes. The Khān was a Turk by origin, and was found in a cradle, when Ghiyāth ad-Dīn Tughlak (A.H. 720–725, A.D. 1320–1324) attacked Multān and Dībālpūr, and brought before the king, who named him Tātār Malik (the King's booty). During the reign of Muḥammad II bin Tughlak (A.H. 725–752, A.D. 1324–1351) he distinguished himself in several battles, and finally in the reign of Fīrūz Shāh (A.H. 752–790, A.D. 1351–1388) he was given the title of Tātār Khān and other very high honours. He made the pilgrimage, and died a few years after the accession of Fīrūz Shāh. The Khān also set the 'Ulamā' of Dehli to compile the extensive commentary on the Ḳur'ān, named Tafsīr Tātār Khānī after his name. See Shams Sirāj, pp. 388–394. Ḥājī Khalīfa, Vol. II., p. 90, says that the author of the work under notice is 'Ālīm bin 'Alā' al-Ḥanafī.

Our copy is without the earlier parts of the book, and begins with a portion of كتاب الاجارة; but the first fol. is too defective to quote. Consequently I give the beginning of the 2nd fol. as follows :—

يختص بتمليك الاعيان لا يلحق بلفظ الاجارة و البيع يختص بتمليك الاعيان الخ *

On fol. 8*a* a new chapter begins as follows :—

الفصل الثالث في الاوقات التي يقع عليها عقد الاجارة في المضمرات و يصح العقد على مدة معلومة اي مدة كانت يريد به قصرت المدة كاليوم و نحوه او طالت كالسنين الخ *

The classification and arrangement are on the lines of al-Marghīnānī's famous work called al-Hidāya. The names of the different works quoted as authorities are given in full, except that in the case of Muhmūd bin Aḥmad bin 'Abd al-'Azīz al-Bukhārī's famous work *al-Muḥīt*, the letter ميم is given as an abbreviation.

According to Ḥājī Khalīfa, Vol. II., p. 90, the first chapter of the complete book is on *Knowledge*. Sometimes the work is designated *Zād al-Musāfir*. Ibrāhīm bin Muḥammad al-Ḥalabī, died, A.H. 956, A.D. 1549, has abridged the work.

For copies see Br. Mus. Suppl. Cat. No. 1199; and Rampur List, p. 222.

The MS. is much worm eaten. The borders of several foll. have been changed. The upper part of fol. 84 is defective on account of paper pasted over it. The portion from beginning up to the middle of fol. 133*a* is in one hand, and the rest is in another. Headings of chapters in red ink. The last part of the book is named Kitāb al-Farā'iḍ. Coloured ruled margins throughout.

Written in Naskh. Not dated. C. 17th century.

No. 156.

foll. 241; lines 19; size 10×7; 7¼×4⅛.

خزانة الروايات

KHIZĀNAT AR-RAWĀYĀT.

A work on jurisprudence according to the Ḥanafī school by القاضي جكن الهندي al-Ḳāḍī Chakan al-Hindī. He was an inhabitant of Kiraw in Gujarāt, and died in A.H. 920, A.D. 1514. See Ḥājī Khalīfa, Vol. III., p. 135; and Brockelmann, Gesch. d. Arab. Litter. Vol II., p. 221.

Beginning:—

الحمد لله الذي خلق الانسان الخ *

For copies see Yeni Cat. No. 605; India Office Cat. No. 276; Rampur List, p. 190; and Hyderabad List, Fann Fiḳh, No. 93.

as-Saiyid 'Abd al-Laṭīf has abridged this book, and named it Muntakhab Khizānat ar-Rawāyāt. See Rampur List, p. 253.

Our copy is defective, and ends abruptly with the chapter called باب المهر. From the list of contents at the beginning of the book it appears that more than half the work is missing. Some portion of fol. 226 is also missing. The first fol. of the table of contents, annexed at the beginning, is placed upside down. One fol. is added before the MS. which contains some legal questions and lines in praise of the Imām Abū Ḥanīfa an-Nu'mān bin Thābit,

died, A.H. 150, A.D. 767. Worm-eaten, but the damaged places are mostly pasted over with paper.

Written in Naskh. Not dated. C. 17th century.

No. 157.

foll. 156; lines 19; size $5\frac{3}{4} \times 3\frac{1}{2}$; $4 \times 2\frac{1}{4}$.

ملتقى الابحر

MULTAKA'L ABHUR.

A well-known work on jurisprudence according to the Hanafī school by ابراهيم بن محمد بن ابراهيم الحلبي Ibrāhīm bin Muhammad bin Ibrāhīm al-Halabī. He studied at Halab and Cairo, became the Khatīb of the mosque of Sultān Muhammad at Constantinople, and died in A.H. 956, A.D. 1549. Brockelmann, Gesch. d. Arab Litter. Vol. II., p. 432, has wrongly named him Muhammad bin Ibrāhīm al-Halabī. See Hadā'ik al-Hanafīya, p. 376; and Hājī Khalīfa, Vol. VI., p. 102. Consult also Journal Asiatique, 1842, II, p. 225; Ibid., 1848, II., p. 1.

Beginning :—

الحمد لله الذى وفقنا للتفقه فى الدين الخ •

For copies see Berlin Cat. Nos. 4613–4; Gotha Cat. No. 1032; Munich Cat. Nos. 317–9; Paris Cat. Nos. 956–64; Algeirs Cat. No. 1021; Br. Mus. Suppl. Cat. No. 297; Cairo Cat. Vol. III., p. 135; Rampur List, p. 253; Bankipur Cat, p. 710; and Hyderabad List, Fann Fikh, No. 75.

For commentaries and glosses see Hājī Khalīfa, Vol. VI., p. 103; and Berlin Cat. No. 4615

Printed at Constantinople, A.H. 1264. For other editions see Ellis, Br. Mus. Cat. of printed Books, Vol. I., p. 731.

A French translation has been published by Sauvaire, Marseille, 1882.

From the colophon it appears that it was completed at Constantinople, A.H. 929. Further it shows that it was copied from the autograph copy of the author, dated A.H. 929. A table of contents has been added in a recent hand at the beginning. It is noted on the title-page that Sadr ad-Dīn Mūsavī obtained the MS. from London for £1 and included it in the Būhār Library, 22nd Ramadān, A.H. 1311. A gold line between two black lines throughout in the margin. Headings of chapters in red ink. On the top of fol. 1b there is a gold background for writing بسم الله الرحمن الرحيم, which has not been filled in, however.

Written in beautiful Nasta'līk. Not dated. C. 16th century

No. 158.

foll. 351; lines 25; size 11¾ × 7; 7¾ × 4.

جامع الرموز

JĀMI' AR-RUMŪZ.

A commentary on Ṣadr ash-Sharī'at al-Āṣghar 'Ubaidallāh bin Mas'ūd al-Ḥanafī's abridgement of the Wiḳāya, called an-Nuḳāya, by شمس الدين محمد الخراساني القهستاني Shams ad-Dīn Muḥammad al-Khurāsānī al-Kuhistānī. He came from Khurāsān to Ḳuhistān, where he remained for some time. From the latter place he went to Bukhārā, and settled there. There he attained reputation as a jurist of high order, and became a *Mufti* of that place and of the entire Transoxiana. He was a pupil of Shaikh al-Islām al-Haravī, and died, according to some, in A.H. 962, A.D. 1554, and according to others about A.H. 950, A.D. 1543. Mawlā 'Iṣām ad-Dīn had a very poor opinion of al-Ḳuhistānī, and did not consider him to be a jurist of rank. According to him al-Ḳuhistānī was a "broker" of books. See 'Abd al-Hai al-Lakhnavī, an-Nāfi' al-Kabīr, p. 119; Ḥājī Khalīfa Vol. IV., p. 374; and Brockelmann, Gescht. d. Arab. Litter. Vol. I., p. 377.

Beginning :—

الحمد لله الذي فضلنا بتعليم اصول مبسوط الجامع الكبير من الاحكام الخ *

The author completed the commentary in A.H. 941.

For copies see Munich Cat. No. 284; Leyden Cat. No. 1808; India Office Cat. No. 237; Berlin Cat. No. 4563; Algeirs Cat. No. 1007; Yeni Cat. No. 382; Rampur List, p. 181; Hyderabad List, Fann Fiḳh, No. 52; and Bankipur Cat. p. 155.

Printed, Calcutta, 1858, Constantinople, A.H. 1289, and Kazan, 1890.

For other commentaries on an-Nuḳāya, which is also sometimes designated Mukhtaṣar al-Wiḳāya, see Ḥājī Khalīfa, Vol. VI., p. 373, and Berlin Cat. No. 4563.

Ḥājī Khalīfa, has given two different dates for the death of Ṣadr ash-Sharī'at al-Aṣghar (or ath-Thānī) 'Ubaidallāh bin Mas ūd al-Ḥanafī. In Vol. II., p. 315, under the book *Ta'dīl al-'Ulūm*, and Vol. VI., p. 443, under the work *Wishāh fi'l Ma'ānī wa'l Bayān*, he says that Ṣadr ash Sharī'at al-Aṣghar died in A.H. 747; but in Vol. VI., p. 373, under the book *an-Nuḳāya*, and in the same Vol., p. 460, under *Wiḳāyat ar-Rawāya*, it is said that he died in A.H. 745, A.D. 1344. 'Alī al-Ḳārī in his work al-Athmār al-Janīya, fol. 108, says that he died in the eighties of the 7th

century A.H. مات في نيف و ثمانين و ستمائة. The correct date of his death is A.H. 747. See Flügel, Die Klassen pp. 277 and 324; Tāj at-Tarājim, p. 118 and Brockelmann, Vol. II., p. 214. The commentary under notice is not a very reliable book on jurisprudence. As Radd al-Muḥtār Vol. I., p. 72, says :—

قال شيخنا العلامة صالح الجينيني انه لا يجوز الافتاء من الكتب المختصرة (الى قوله) او لعدم الاطلاع على حال مولفيها كشرح الكنز لمنلا مسكين و شرح النقاية للقهستاني انتهي *

Passages of the original text are marked with red lines. Double red lines in the margin. Foll. 105, 112*b* and the lower part of fol. 112*a* are left blank.

Written in good Naskh. Dated A.H. 1105. Scribe عبد الواحد بن مير داد بن نهال.

No. 159.

foll. 401; lines 27; size $11\frac{1}{4} \times 5\frac{1}{2}$; $9\frac{1}{2} \times 4$.

فتاوى ابراهيم شاهي

FATĀWĀ IBRĀHĪM SHĀHĪ.

A work on jurisprudence according to the Ḥanafī school by شهاب الدين احمد بن محمد الملقب بنظام الجيلاني Shihāb ad-Dīn Aḥmad bin Muḥammad, known as Niẓām al-Jīlānī. He flourished in the reign of Ibrāhīm ʿĀdil Shāh of Bījāpūr, A.H. 941-965, A.D. 1535-1557.

Our copy is the last part of the work, and begins abruptly as follows :—

كتاب الغصب و الضمان في الزمنى الغصب في اللغة عبارة عن اخذ الشي من الغير الخ *

It was composed from 160 works on jurisprudence, and was dedicated to Ibrāhīm ʿĀdil Shāh. See Ḥājī Khalīfa, Vol. I., p. 144.

For copies see Rampur List, p. 221; and Hyderabad List, Fann Fatāwā, No. 27.

A table of contents is added at the beginning. The MS. is defective at the end, there being a few foll. missing. Some borders are supplied with a different kind of thick paper. Some portion of the upper part of foll. 7-70 is stained with damp. In foll. 95*a*, 238, 239*b* and 394*a*, the MS. is defective at the top on account of the pasting of some paper over the text. Foll. 387*b*-388 are also a

little damaged, and paper has been pasted over them. Foll. 148-160 and 176-189 are a little damaged by worms. The lower halves of foll. 208*b* and 268*a* and the whole of foll. 268*b* and 269 are blank. Lacunae are numerous. The ink of the last fol. (401*b*) is a little faded, and the fol., being defective, has had paper pasted over it. One fol. is added at the beginning, containing a *fatwā* in a modern hand.

Written in different ordinary hands of Nasta'līḳ. Not dated. C. 18th century.

No. 160.

foll. 441; lines 23; size $10\frac{1}{2} \times 5\frac{1}{2}$; $9\frac{1}{2} \times 3\frac{3}{4}$.

THE SAME.

The same part of the work noticed above. A few foll. are missing at the beginning It begins abruptly as follows :—

بان غصب حنطة فتعيب او دراهم او دنانير فانكسر فصاحبه بالخيار الخ *

This passage occurs in the previous copy on fol. 2, line 25. Borders are supplied in thick paper. Headings in red ink. Foll. 435*a*, 436*a*, 437*a*, 438*b*, 439*a*, 440*a* and 441, being defective, have had paper pasted over them. The latter half of the MS. is stained with damp. The ink has faded on fol. 440*b*. An incomplete index of chapters in a modern hand is attached at the end.

Written in different hands of Nasta'līḳ. Not dated. C. 17th century.

No. 161.

foll. 165; lines 21; size $11\frac{1}{2} \times 5$; $7\frac{1}{4} \times 4$.

الاشباه و النظائر

AL-ASHBĀH WA'N NAẒĀ'IR.

A work on jurisprudence according to the Ḥanafī school by زين العابدين بن ابراهيم المعروف بابن نجيم المصري Zain al-'Ābidīn bin Ibrāhīm, known as Ibn Nujaim al-Miṣrī. He studied with Sharf ad-Dīn al-Bulḳīnī, and with several other jurists of high order. He made the pilgrimage in A.H. 953, A.D. 1546. According to al-Kawākib as-Sā'ira he died in A.H. 969, A.D. 1561; but his son Aḥmed, in the preface to ar-Rasā'il az-Zainīya, p. 5, says that his father died on Wednesday the 8th Rajab in A.H. 970, A.D. 1562. The latter statement is corroborated by al-Ḥamavī in his commentary on al-Ashbāh (Calcutta edition), p. 741, where it is stated that he died on the 8th Rajab, A.H. 970, A.D. 1562. For further particulars see at-Ta'līḳāt as-Saniya, p. 55; and Brockelmann, Gesch. d. Arab. Litter. Vol. II., p. 310.

Beginning :—

الحمد لله على ما انعم و صلى الله على سيدنا محمد و سلم الخ ٭

The work is divided into seven sections, each called فن. For details see Berlin Cat. No. 4616.

For copies see Munich Cat. No. 323; Berlin Cat. Nos. 4616–7; Leyden Cat. No. 1878; Paris Cat. Nos. 967–8; India Office Cat. No. 272; Algeirs Cat. No. 1023; Aya sofi Cat. Nos. 1022–4; Rampur List, p. 165; and Hyderabad List, Fann Fikh, No. 76.

For commentaries see Ḥājī Khalīfa, Vol. I., p. 309; and Berlin Cat. No. 4619.

Printed, Calcutta, 1826. For other editions see Ellis, Vol. II, pp. 825–6.

It has a beautiful *'Unwān* at the beginning and the first two pages are illuminated. Marginal glosses are numerous. Gold and coloured lines in the margins. The title-page has several عرض ديده. From the following colophon of our copy it appears that it was composed in six months in A.H. 999, A.D. 1590 :—

كان الفراغ منه في السابع و العشرين من جمادى الاول سنة تسع و تسعين و تسعمائة و كانت مدة تاليفه سته اشهر ٭

But evidently this is wrong. The copyist by mistake wrote تسع و تسعين instead of تسع و ستين; as in other copies we find the words تسع و ستين.

Written in beautiful Naskh. Dated A.H. 1058. Scribe خليفه اسمعيل تقي.

No. 162.

foll. 153; lines 27; size $11\frac{3}{4} \times 5\frac{1}{4}$; 8×4.

الفتاوى الحمادية

AL-FATĀWĀ AL-ḤAMMĀDĪYA.

A work on jurisprudence according to the Ḥanafī school. From the preface in the lithographed copy of the work it appears that ابوالفتح ركن بن حسام المفتي الناگوري Abū'l Fatḥ Rukn bin Ḥusām al-Muftī an-Nāgūrī and his son مولانا داؤد, Mawlānā Dā'ūd, jointly compiled the work at Nahrwālā, a city in Gujarāt, where the duties of giving *fatwā* had been entrusted to them by the Chief Justice of the place, Ḥammād ad-Dīn Aḥmad bin al-Ḳādī Akram. Consequently it was named after him. In this preface a long list of books quoted by the authors as authorities is mentioned. One of them is Sharḥ al-Wiḳāya by 'Ubaidallāh bin Mas'ūd al-Ḥana-

fī, died, A.H. 747, A.D. 1346 (see No. 158) which fixes the date of composition of al-Fatāwā al-Ḥammādīya as later than that work.

Our copy is defective, and begins with كتاب البيوع as follows :-

كتاب البيوع من السراجية دار و ارض بين رجلين باع احدهما الخ *

For copies see Rampur List, p. 222; and Hyderabad List, Fann Fatāwā, Nos. 18–19. It was lithographed in 2 vols., Calcutta, A.H. 1241, A.D. 1825.

Erroneously written on the top of the first fol. منتخب الفتاوى. A list of all the chapters is annexed at the beginning in a modern hand. The headings of chapters are in red ink; names of books quoted as authorities, are marked with a red line. Here and there are marginal corrections. Fol 153, much damaged, has a good deal of paper pasted over it. Slightly worm-eaten.

Written in bad Nasta'līḳ. Not dated C. 18th century.

No. 163.

foll. 7; lines 19; size $7\frac{1}{2} \times 4\frac{3}{4}$; $5\frac{1}{2} \times 3\frac{1}{4}$.

نبذة توضيح في صلوة التسبيح

NABDHAT TAWḌĪḤ FĪ ṢALĀT AT-TASBĪḤ.

A treatise on Ṣalāt Tasbīḥ by محمد عبد العظيم المكي Muḥammad 'Abd al-'Aẓīm al-Makkī. His life and the date of his death are not known to me; but as he quotes Ibn Nujaim al-Miṣrī, died, A.H. 970, A.D. 1562, he must have flourished after the 10th century Hijra.

It begins abruptly as follows :—

قال مولانا العلامة ابن نجيم المصري في البحر الرائق شرح الكنز ثم صلوة التسبيح هذه ما رواه عكرمة عن ابن عباس الخ *

Worm-eaten.

Written in Naskh. Not dated. C. 19th century.

No. 164.

foll. 313; lines 19; size $12\frac{1}{4} \times 6\frac{1}{2}$; $8\frac{3}{4} \times 4\frac{1}{2}$.

حاشية على شرح الوقاية

HĀSHIYA 'ALĀ SHARḤ AL-WIḲĀYA.

A supercommentary on Ṣadr ash-Sharī'at al-Aṣghar 'Ubaidallāh bin Mas'ūd al-Ḥanafī's commentary on Muḥmūd bin Ṣadr ash-Sharī'at al-Akbar 'Aḥmad bin Ubaidallāh al-Maḥbūbī's famous work

on jurisprudence according to the Ḥanafī school called al-Wiḳāya, by وجيه الدين العلوي الكجراتي Wajīh ad-Dīn al-'Alavī al-Gujarātī. He was born in A.H. 921, A.D. 1515, at Jābānīr in Gujarāt; and studied with Mullā 'Imād at-Tarīmī, one of the most eminent scholars of his time in Gujarāt. He became a disciple of ash-Shaikh Ḳādan, and then of ash-Shaikh Muḥammad Ghawth Gūwālyārī (d. A.H. 970, A.D. 1562). He is the author of many books. According to the biographers he died on Sunday, the 29th Ṣafar, A.H. 998, A.D. 1589 (see Safīnat al-Awliyā', p. 193; Subḥat al-Marjān, p. 45, Abjad al-'Ulūm, p. 896; and Ḥadā'iḳ al-Ḥanafīya, p. 388). But I visited his tomb at Aḥmadābād in a village called Sarkhīs and found the following chronogram written on his grave:—

سید پاک ذات رفت از دهر   مرشد رهنمای اهل یقین
گفت تاریخ رحلتش هاتف   آخر الاولیاء وجیه الدین
(۱۰۰۰)

which gives the date of his demise as A.H. 1000, A.D. 1591.

Beginning:—

الحمد لله رب العالمين والصلوة و السلام على افضل رسله محمد و آله الخ *

For copies see Rampur List, p. 186; and Hyderabad List, Fann Fiḳh, No. 55, where it is named Ḥāshiya 'Alavī.

For other glosses see Berlin Cat. No. 4558; and Ḥājī Khalīfa, Vol. VI., p. 460.

Quotations from the commentary are introduced with the word قوله in red ink. Fol. 303b is left blank with the remark صحيح البياض. Foll. 283–286 and 289 to the end are coloured paper. Many foll. at the end have become brittle and defective. The title-page and the last fol. bear the seals of Ḥāmidallāh. The upper part of the borders are somewhat stained with damp. Slightly worm-eaten.

Written in ordinary Nasta'līḳ. Not dated. C. 18th century.

No. 165.

foll. 20; lines 15; size $7\frac{1}{2} \times 4\frac{3}{4}$; $5 \times 3\frac{1}{8}$.

رسالة الاهتداء في اقتداء الحنفية بالشافعية

RISĀLAT AL-IHTIDĀ' FĪ IḲTIDĀ' AL-ḤANAFĪYA BISH SHĀFI'ĪYA.

A treatise on the lawfulness of prayer of Ḥanafīs after an Imām of the Shāfi'ī sect by علي بن سلطان محمد القاري الهروي 'Alī

bin Sulṭān Muḥammad al-Ḳārī al-Haravī, died, A.H. 1014, A.D. 1605. See for his life, No. 36.

Beginning :—

الحمد لله الذي خلق الخلق ... اما بعد فيقول المفتقر الى جود ربه الباري علي بن سلطان محمد القاري الخ *

For copies see Berlin Cat. Nos. 2142–4; Munich Cat. No. 886; and Cairo Cat Vol. VII., pp. 26 and 129.

The treatise is divided into fourteen chapters, each called الفصل , as below :—

فصل قال تعالى و اركعوا مع الراكعين قد استدل كثير من ائمة الامة بهذه الآية على وجوب الجماعة — fol. 2a.

فصل اجمع علماء الائمة ان صلوة الجماعة مشروعة — „ 3b.

فصل و اعلم ان اختلاف الائمة و تعدد الجماعة من الامور الحادثة — „ 4a.

فصل ذهب عامة مشائخنا ... .. على انه يجوز فى المراعي بلا كراهة — „ 6a.

فصل ذهب انه يجوز الاقتداء به اذا لم يعلم منه هذه الاشياء بيقين و ان علم لا — „ 7a.

فصل قال ابو اليسر اقتداء الحنفي بالشافعي غير جائز — „ 7b.

فصل و ذهب بعضهم انه يجوز مطلقا — „ 8a.

فصل و ذهب بعض علمائنا الى انه اذا احتاط جميع مواضع الخلاف يكره الاقتداء به ايضا — „ 8b.

فصل و قد كره تكرار الجماعة عندنا — „ 9a.

فصل و اعلم انه لا توجد الصلوة بلا كراهة في مدة المدة — „ 11b.

فصل اغرب بعض علمائنا انه ذكر ههنا عن بعض ائمتنا انه اذا شرع فى الفرض و اقيمت الجماعة يقطع و يدخل معهم — „ 13a.

فصل خلاصة الكلام انه لا يرد عنه عليه السلام و لا عن احد من اصحابه الكرام و لا عن احد من الائمة الاعلام انه لا يجوز الاقتداء بالمخالف او يكره — „ 14a.

فصل و انا ابين لک تفصيلا حسنا في هذه المسالة مما
ينبغي ان يفعل الحنفي مع الشافعي في الصلوات
fol. 15a. الخمس واحدة بعد واحدة

فصل خلاصة الرسالة و زبدة المقالة انه يجوز الاقتداء
„ 19a. بالشافعي

The word الفصل is in red ink.

Written in Naskh. The colophon runs thus :—

قد وقع الفراغ من انتساخ هذه النسخة الشريفة على يد العبد المذنب الراجي الى الله عبد العزيز بن عبد الصمد بن الشيخ كريم الله عفي عنه في اليوم الثلاثاء السابع عشر من شهر رمضان المبارك عمت ميامنه احدى و سبعين و الف *

No. 166.

foll. 72; lines 7; size 6¼ × 4½; 4 × 2¼.

العقد الفريد لبيان الراجح من الخلاف في جواز التقليد

AL-'IKD AL-FARĪD LI BAYĀN AR-RĀJIH MIN AL-KHILĀF FĪ JAWĀZ AT-TAKLĪD.

A treatise on the extent to which private judgment may be lawfully used in religious matters by ابو الاخلاص حسن بن عمار الوفائي الشرنبلالي المصري Abū'l Ikhlāṣ Ḥasan bin 'Ammār al-Wafā'ī ash-Shurunbulālī al-Miṣrī. He was a professor at al-Azhar in Cairo, and died, A.H. 1069, A.D. 1658. See at-Ta'līkāt as-Sanīya, p. 27; Khulāṣat al-Athar, Vol. II., p. 28; al-Khiṭaṭ at-Tawfīkīya, Vol. XII., p. 117; Ḥadā'iḳ al-Ḥanafīya, p. 415; and Brockelmann, Vol. II., p. 313.

Beginning :—

الحمد لله الذي جعل هذه الامة خير امة الخ *

For copies see Cairo Cat. Vol. III., p. 80; and Berlin Cat. No. 5002.

From the colophon it appears to have been composed in A.H. 1064, A.D. 1653.

Written in Nasta'līk. Not dated. C. 19th century.

No. 167.

foll. 335; lines 21; size $9\frac{1}{2} \times 5\frac{3}{4}$; 7×4.

رسائل الارکان

RASĀ'IL AL-ARKĀN.

A collection of four treatises on the four fundamental doctrines of Islam, treated according to the Ḥanafī school, by عبد العلي محمد بن نظام الدين المشهور ببحر العلوم 'Abd al-'Alī Muḥammad bin Niẓām ad-Dīn known as Baḥr al-'Ulūm, died, A.H. 1235, A.D. 1819. For his life see No. 142.

Beginning :—

الحمد لله الذي خلق الانسان من اطوار مختلفة الخ *

This is the beginning of the general preface, but each treatise has also a separate preface. The first treatise (foll. 2*a*–187*a*) deals with صلوة or prayer, and is called الرسالة الاولى فى الصلوة. It begins on fol. 2*a* as follows :—

اللهم ربنا لک الحمد و المنة على ما اغرقتنا فى بحار افضالک الخ *

The second treatise (foll. 187*a*–228*a*) deals with زكوة or alms-giving. It begins on fol 187*a* as below :—

الحمد لله الذي خلق الانسان من طين ثم اصطفاه بالخطاب و التكليف الى اعلى عليين الخ *

The third treatise (foll. 228*a*–272*a*) deals with صوم or fasting. It begins on fol. 228*a* :—

الحمد لله الذي هدى الى اركان الدين بلسان سيد المرسلين صلوات الله عليه و على آله و اصحابه اجمعين الخ *

The fourth treatise (foll. 272*b*–335*a*) is on حج or pilgrimage. It begins on fol. 272*b* :—

الحمد لله رب العالمين و الصلوة على صفوة الكائنات و على آله و اصحابه الخ *

The book is also designated الارکان الاربعه. For copies see Rampur List, p. 196; and Hyderabad List, Fann Fikh, No 90.

Lithographed, Calcutta.

Foll 282*a*–301*b* contain a few instructive stories illustrating rites of pilgrimage. Headings of chapters in red ink. Marginal corrections numerous. Written in two different hands. Foll. 176–

186 are in one hand, and the rest in another. It was once compared with the autograph copy of the author, as the following note on the last page indicates :—

قوبل مع الاصل الذي كان بخط المصنف مرة *

Written in clear Naskh. Not dated. C. 19th century.

No. 168.

foll. 259; lines 18; size 9 × 6; 7 × 4½.

كتاب الفقه

KITĀB AL-FIĶH.

A work on jurisprudence according to the Ḥanafī school. The name of the author could not be traced; but in fol. 38*a*, al-Multaķaṭ written by Abū'l Ķāsim Muḥammad bin Yūsūf as-Samarķandī al-Madanī, who died, according to Ḥājī Khalīfa, Vol. VI, p. 107, in A.H. 556, A.D. 1160, is quoted as an authority. Consequently the book was not composed before the sixth century Hijra.

Beginning :—

قال العبد الضعيف تولاه الله تعالى بعصمته و خص اسلافه برحمته هذا اختصرته من كتاب سبق مني جمعه و تصنيفه و نظمه و تاليفه في نفايس اجناس الواقعات الملتقط من الجامعين و الزيادات الخ *

Foll. 4*a*, 5*a*, 10*a*, 11*a*, 12, 14*a*, contain lacunae. Much worm-eaten and stained with damp. The lower half of fol. 2*b*, the first half of fol. 3*b*, two thirds of fol. 13*a*, and one third of fol. 14*b* are blank. Headings of chapters in red ink. Marginal notes occasionally. On the title-page it has been designated منتخب المسائل in a modern hand. A few foll. at the beginning have become defective to some extent, and have paper pasted over them.

Written in different hands of bad Nasta'liķ. Not dated. C. 18th century.

No. 169.

foll. 361; lines 23; size 9 × 5; 6¾ × 3.

مجموعة الاصول

MAJMŪ'AT AL-UṢŪL.

A work on jurisprudence according to the Ḥanafī school. The name of the author could not be traced. It begins abruptly with كتاب النكاح as follows :—

باب النكاح و هو سنة عند التوقان واجب فالركن هو الايجاب و القبول الخ *

The chapters of the work are arranged according to the usual system in books on jurisprudence. The title given above is written on the title-page, with the remark that it is the second volume of the book. A list of contents is added at the beginning in a different hand. The word الاصل is written in red ink throughout the book. Fol. 355 is bound upside down. Borders of many foll. are partially pasted over with paper. The foll. 49*b* and 50 are defective. The MS. is also defective at the end. The four seals of Ḥāmidallāh and the name of his son, Maḥmūd, and the name of the latter's grandson, Amīn Aḥmad, are on the title-page.

Written in good Naskh. Not dated. C. 18th century.

No. 170.

foll. 238; lines 23; size 9 × 5; $6\frac{3}{4}$ × 3.

THE SAME.

Another volume of the book noticed above. This volume, as stated on the title-page, is the fourth volume.

Beginning:—

بسم الله الرحمن الرحيم و به نستعين الاصل ان حاجة الناس اصل في الشرع للعقود فشرعت الاجارة لترتفع حاجة الناس الخ *

A list of contents is added at the beginning. The word الاصل is written in red ink throughout the book. Foll. 121*b*, 122*b*, 126*b*-152*b* contain laounae Foll. 155-169 are in a different hand.

On the title-page the name and seal of Ḥāmidallāh and on the last fol. the name of his son, Maḥmūd, are found.

Written in Naskh. Not dated. C. 18th century.

Shāfi'īs.

No. 171.

foll. 257; lines 11; size $7\frac{3}{4}$ × 5; $4\frac{1}{2}$ × $2\frac{1}{2}$.

منهاج الطالبين و عدة المفتين

MINHĀJ AṬ-ṬĀLIBĪN WA 'UDDAT AL-MUFTĪN.

Vol. I.

The first volume of the well-known work on jurisprudence according to the Shāfi'ī school by محي الدين ابو زكريا يحيي بن شرف النووي Muḥī ad-Dīn Abū Zakarīya Yaḥyā bin Sharaf an-

Nawawī. He was born in Muḥarram A.H. 631, A.D. 1233, at Nawā, near Damascus. He came in A.H. 649, A.D. 1251, with his father to Damascus, where he studied Ḥadīth and other branches of learning. He made the pilgrimage with his father in A.H. 651, A.D. 1253. After the death of Abū Shāma he was appointed his successor at the Ashrafīya college of Ḥadīth. He died on the 24th Rajab, A.H. 676, 22nd December, A.D. 1278. For details see Subkī, Tabaḳāt al-Kubrā Vol. V., p. 165; at-Ta'līḳāt as-Sanīya, p. 11; Itḥāf an Nubalā', p. 439; Wüstenfeld, Gesch. No. 355; and Brockelmann, Gesch. d. Arab. Litter. Vol. I., p. 394.

Beginning :—

الحمد لله البر الجواد الذي جلت نعمه عن الاحصاء بالاعداد الخ *

It is an abridgement of Abū'l Ḳāsim 'Abd al-Karīm bin Muḥammad ar-Rāfi'ī's (d. A.H. 623, A.D. 1226) work on jurisprudence called *al-Muḥarrar*.

For copies see Berlin Cat. No. 4522; Gotha Cat. No. 955; Munich Cat. No. 361; Brown, Hand List of Cambridge MSS. p. 223; Bankipur Cat. p. 705, and Hyderabad List, Fann Fikh, No. 6.

For commentaries see Ḥāji Khalīla, Vol. VI., p. 204.

The text with a French translation has been published by L.W.C. Van den Berg in three volumes, Bataivia 1882–84, by order of the Netherlands Government. It has also been printed on the margin of Mughnī al-Muḥtāj in Egypt, A.H. 1308.

The volume ends with the chapter called كتاب قسم الفيء والغنيمة, and the concluding words are :—

فاما عقاره فالذهب (فالمذهب) انه يجعل وقفا وتقسم عليه (غلته) كذلك *

One or two foll. are missing after fol. I. It has a beautiful *'Unwān* at the beginning and the words كتاب المنهاج في الفقه are written in gold ink upon a blue ground in the middle of it. A gold line between two black lines in the margin throughout. There are copious marginal glosses up to fol. 147. The headings of chapters are in red ink. Stained with damp.

Written in beautiful Naskh. Not dated. C. 16th century.

No. 172.

foll. 238; lines 11; size $7\frac{3}{4} \times 5$; $4\frac{1}{2} \times 2\frac{1}{2}$.

THE SAME.

Vol. II.

The second volume of the work noticed above. It begins with the chapter on غنيمة as follows :—

فصل الغنيمة مال حصل من كفار بقتال الخ *

In foll. 17–40, 114–161 the upper and lower margins have been changed, and from fol. 162 to end of the MS. the entire margins have been supplied in a different kind of paper. Stained with damp. The ink of the foll. at the end of the MS. is somewhat faded. The colophon, which the copyist added after transcribing the MS., is incomplete.

Written in the same hand and year as the first volume.

No. 173.

foll. 163; lines 21; size $9\frac{1}{4} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

شرح المقدمة

SHARH AL-MUKADDAMA.

A commentary on 'Abdallāh bin Abd ar-Raḥmān Bā Faḍl al-Haḍramī's treatise on jurisprudence according to the Shāfi'ī school by احمد بن محمد بن علي بن حجر الهيتمي Aḥmad bin Muḥammad bin 'Alī bin Ḥajar al-Haitamī, died, A.H. 973, A.D. 1565. See for his life No. 44.

Beginning :—

الحمد لله رب العالمين حمدا يوافي نعمه......و بعد فقد سالني بعض الصلحاء ان اضع شرحا لطيفا على مقدمة الامام الفقيه عبد الله بن عبد الرحمن بافضل الحضرمي المعروف بالحاج الخ *

For chapters see Berlin Cat. No. 4635.

For copies see Berlin Cat. No. 4635; Rampur List, p. 211; and Hyderabad List, Fann Fikh, No. 38.

Printed in Egypt, A.H. 1301.

Passages of the text are marked with black lines. Marginal glosses and corrections occasionally. Fol. 163 is inverted. On the title-page, it is wrongly named مختصر نافع. It bears the superscription of a previous owner, dated A.H. 1201, but the name has been scratched out. There are also quotations from Tanbīh al-Ghāfilīn about the classification of *Kādīs*. Two foll., added at the beginning, contain some poems, etc. on the first additional fol. the work is named كتاب منهج القويم في مذهب الشافعي رح. The last fol. contains a prayer in the persian language for removing the effects of enchantment, and the name of a previous owner of the book, penned through. Slightly worm-eaten.

Written in Naskh. Not dated. C. 17th century.

No. 174.

foll. 263; lines 35; size $11\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{3}{4}$.

شرح الارشاد

SHARH AL-IRSHĀD.

A commentary on Ismā'īl bin Abī Bakr bin al-Muḳrī's (died, A.H. 837, A.D. 1433, but according to Ḥājī Khalīfa, Vol. I., p. 256, A.H. 836, A.D. 1432) work on jurisprudence according to the Shāfi'ī school by احمد بن محمد بن علي بن حجر الهيتمي المكي Aḥmad bin Muḥammd bin 'Alī bin Ḥajar al-Haitamī al-Makkī, died, A.H. 973, A.D. 1565. See for his life No. 44.

Beginning :—

بسم الله الرحمن الرحيم و به ثقتي قال الشيخ الامام العالم العلامة ...... ابو عبد الله شهاب الدين احمد بن حجر الشافعي الانصاري .. الحمد لله الذي اختص من لجا اليه بجزايا امداده الخ *

The full title of the text is Irshād al-Ghāvī ilā Masālik al-Ḥāvī, and it is an abridgement of 'Abd al-Ghaffār bin 'Abd al-Karīm al-Ḳazvīnī's (d. A.H. 665, A.D. 1266) work, called al-Ḥāvī aṣ-Ṣaghīr. Ibn Ḥajar al-Haitamī bases his commentary chiefly on the commentaries of Shams ad-Dīn Muḥammad bin 'Abd al-Mun'im al-Jaujarī (d. A.H. 889, A.D. 1484) and Muḥammad bin Abī Sharīf al-Muḳaddisī (d. A.H. 930, A.D. 1523). An autograph copy of the latter is mentioned in Hyderabad List, Fann Fiḳh, No. 89. al-Haitamī also drew many useful points in his commentary from the writings of Zakarīya bin Muḥammad al-Anṣārī (d. A.H. 926, A.D. 1520). It was composed in Mecca, which is called Umm al-Ḳurā in the book and was named Fatḥ al-Jawād. It is in three volumes, but the MS. under notice is only the first volume of the work, and ends with the commentary on the last chapter of كتاب الحج. The chapters are as follows :—

fol. 8*a*.	باب في مقدمات الطهارة
„ 62*a*.	باب في الصلوة
„ 167*b*.	باب في الزكوة
„ 195*a*.	باب في الصيام
„ 216*b*.	باب في الحج

For copies see Cairo Cat. Vol. I., p. 305.

For other commentaries see Hājī Khalīfa, Vol. I., p. 256, and Berlin Cat. Nos. 4514 and 4516.

Printed, Cairo, A.H. 1305.

Passages of the text are written in red ink. It is remarked at the end that up to باب الجنائز (fol. 149*a*), the MS. had been compared with a copy that had been compared with one corrected by the commentator. From باب الجنائز to the end it had been collated with a copy which had been compared at Mecca with one written during the life time of the author, and bearing many corrections in his handwriting :—

بلغ مقابلة من اول الشرح الى باب الجنائز على نسخة قوبلت على نسخة عليه خط المصنف و من باب الجنائز الى هذا قوبلت على نسخة قوبلت بمكة في حياة الشارح و عليه خطه في اماكن متعددة *

There are marginal corrections and glosses here and there.

Written in fine Naskh. The colophon runs thus :—

وقع الفراغ من نسخ هذا الجزء المبارك بعون الله و حسن توفيقه على يد افقر عباد الله و احوجهم الى رحمة ربه الاحد علي بن احمد بن ابي بكر ابن احمد القصيري الشافعي المذهب الاشعري المشرب القاطن يومئذ بمدينة حلب في يوم الاربعاء ثامن شهر الله المحرم الحرام سنة احدى و تسعين و تسعمائة من الهجرة النبوية على صاحبها افضل الصلوة و اتم التسليم *

No. 175.

foll. 37; lines 17; size $8 \times 5\frac{3}{4}$, $5\frac{1}{2} \times 3\frac{3}{4}$.

تيسير الوقوف على غوامض احكام الوقوف

TAISĪR AL-WUḲŪF ‘ALĀ GHAWĀMIḌ AḤKĀM AL-WUḲŪF.

A treatise on the intricate matters of bequest or legacy according to the Shāfi‘ī doctrines by عبد الرؤف بن محمد بن تاج العارفين الحدادي المناوي الشافعي ‘Abd ar-Ra’ūf bin Muḥammad bin Tāj al-Ārifīn al-Ḥaddadī al-Munāwī ash-Shāfi‘ī. He was born in Cairo A.H. 952, A.D. 1545. He studied with his father and with other eminent scholars of his time. He was a professor in the Madrasat aṣ-Ṣāliḥiya, and wrote many works. He died on 23rd Ṣafar, A.H. 1031, 8th January 1622. For details see Khulāṣat al-Athar, Vol.

II., p. 412; al-Khiṭaṭ al-Taufīkīya, Vol. XVI., p. 50; Wüstenfeld, Gescht. No. 553; and Brockelmann, Vol. II., p. 306.

Beginning :—

الحمد لله الذي ان تركت سواله عتب الخ *

For copies see Cairo Cat. Vol. III., p. 203. Ḥājī Khalīfa, Vol. II., p. 486, mentions the name of this book without giving the name of the author, and the beginning quoted there is quite different from the beginning of our MS. The preface in our copy shows that it is the third part of the work, and consequently the beginnings differ. The name of the author occurs on fol. 28b, which has also a lacuna.

Written in Naskh. Not dated. C. 18th century.

No. 176.

foll. 124; lines 29; size $9\frac{3}{4} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

كتاب الميزان

KITĀB AL-MĪZĀN.

A work on the reconciliation of the four orthodox schools of jurisprudence by ابو المواهب عبد الوهاب بن احمد الشعراني Abū'l Muwāhib ʿAbd al-Wahhāb bin Aḥmad ash-Shʿrānī. He was born about the beginning of the 10th century Hijra, and resided at Cairo. He was a *Ṣūfī* of high order. Ḥājī Khalīfa assigns three different dates to the death of as-Shaʿrānī. In Vol. I., p. 482, Vol. II., p. 22, he says that he died in A.H. 960, A.D. 1552; in Vol. IV., p. 37, he gives the date as A.H. 973, A.D. 1565, and in Vol. VI., p. 285, as A.H. 976, A.D. 1568. The correct date is A.H. 973, A.D. 1565. See al-Khiṭaṭ at-Tawfīkīya, Vol. XIV., pp. 109–112; Brockelmann Vol. II., p. 335; Huart, p. 380; Nicholson, p. 448; and Z.D.M.G Vols. XX., p. 1, XXI., p. 271. An autobiography of the author will be found in Laṭā'if al-Minan wa'l Akhlāk.

Beginning :—

الحمد لله الذي جعل الشريعة المطهرة بحرا الخ *

It is also designated al-Mīzān al-Khiḍrīya.

For chapters see Berlin Cat. No. 3045

For copies see Berlin Cat. No. 3045; Paris Cat. No. 814, Vienna Cat. No. 1793; Br. Mus. Suppl. Cat. No. 324; Algeirs Cat. No. 1357; Yeni Cat. No. 583; Cairo Cat. Vol. III., pp. 283, 383; and Bankipur Cat. p. 729.

Printed Cairo, A.H. 1272, 1279, 1300, 1302, 1306.

The MS. is very defective, and some foll. are missing after foll. 121 and 122 and many foll. after fol. 123. The first fol.

is defective, as the middle portion of the title-page, where the name of the MS. had been written in a big circle, has disappeared. The illuminated heading has also partly disappeared. Gold-ruled and coloured margins are found throughout. Foll. 27–30 contain some diagrams, etc. The headings are in red ink. Foll 114–122, are slightly worm-eaten under the text. Foll 36*b*–38 contain notes in the margin written by Ṣadr ad-Din. The inner edge of the MS. is supplied in modern paper. Fol. 1*b* bears the seal of Muẓaffar Husain, son of Masīḥ ad-Dawla, dated 1870. The last fol. bears the seals of Muẓaffar Ḥusain and Muḥammad S͟hāh.

Written in minute Nask͟h. Not dated. C. 18th century.

No. 177.

foll. 215; lines 15; size $11\frac{3}{4} \times 8$; $8 \times 5\frac{3}{4}$.

رحمة الامة في اختلاف الائمة

RAḤMAT AL-UMMA FĪ IK͟HTILĀF AL-A'IMMA.

A work on those points of jurisprudence about which the four orthodox Imāms differ. Regarding the author of this book, Ḥāji K͟halīfa, Vol. III., p. 351, says :—

"Ṣadr ad-Dīn Abū 'Abdallāh Muḥammad bin 'Abd ar-Raḥmān ad-Dimis͟hḳī al-Ut͟hmānī (died A.H. 870, A.D. 1456), the Chief Justice of the Province of Ṣafad, is the author of this book, and wrote it in A.H. 780 (A.D. 1378); but some people think that S͟haik͟h al-Islām Abū'l Ḥasan as-Sa'dī composed it." Brockelmann, Gesch. d. Arab. Litter, Vol. II., mentions this book in two places. On p. 91 he says that Muḥammad bin 'Abd ar-Raḥmān bin al-Ḥusain al-Ḳuras͟hī al-'Ut͟hmānī as͟h-S͟hāfi'ī Ṣadr ad-Dīn is the author of the book, and wrote it in A.H. 780, A.D. 1378, at Ṣafad. But on p. 97 he states that the book was composed by Ṣadr ad-Dīn Muḥammad bin 'Abd ar-Raḥmān ad-Dimis͟hḳī. For details see Z.D.M.G. Vol. XXXVIII., p. 669.

Beginning :—

بسم الله الرحمن الرحيم و صلى الله على سيدنا محمد و على آله و صحبه و سلم - الحمد لله الذي اجزل احسانه الخ *

For chapters see Berlin Cat. No. 4864.

For copies see Cairo Cat. Vol. III., p. 228; India Office Cat. No. 288; Berlin Cat. No. 4864; Asiatic Society Cat. p. 14; Rampur List, p. 194; and Hyderabad List, Fann Fiḳh, No. 25.

Printed, Bulaḳ, A.H. 1300, 1302, and also on the margin of al-Mīzān al-Kubrā, A.H. 1311, 1321.

The first page has a *'Unwān*. There are gold and coloured

lines in the margin throughout. The headings of chapters are in red ink.

Written in clear Naskh. The colophon runs thus :—

تمت هذا الكتاب بعون الملک الوهاب بخط احقر الناس سيد امداد حسن حسب الارشاد الجناب الفضيلة مآب فخر الدولة منشي الملوک حسين خان بهادر المعروف بمهاراجه رتن سنگهٔ هشيار جنگ بيوم الخميس من سبعة شهر رجب المرجب سنة اثنا عشر و ستون و اثنان من هجرة نبينا صلى الله عليه و آله و سلم *

No. 178.

foll. 142; lines 15; size $9\frac{1}{2} \times 5\frac{3}{4}$; 7×4.

foll. 1–27. I.

مواهب الفتاح في آداب النكاح

MAWĀHIB AL-FATTĀḤ FĪ ĀDĀB ĀN-NIKĀḤ.

A treatise on ceremonies of marriage based entirely on the Ḥadīth (Traditions) of the Prophet by جمال الدين محمد بن محمد البري المالكي Jamāl ad-Dīn Muḥammad bin Muḥammad al-Burrī al-Mālikī.

Beginning :—

الحمد لله الذي بكمال النعمة سنّ لعباده النكاح الخ *

Foll. 2*b*–8*a* are on the excellences and ceremonies of marriage. The chapters begin from fol. 8*a* as follows :—

fol. 8*a*. الفصل الاول في مقدمات النكاح

„ 9*a*. الفصل الثاني في آداب المباشرة

„ 13*b*. الفصل الثالث في محضوراتها

„ 14*b*. الفصل الرابع في حقوق الزوج

„ 15*b*. الفصل الخامس في حقوق المرأة

„ 21*b*. الخاتمة في ذكر احاديث وردت في حق النساء عموما

Slightly worm-eaten.

Written in bad Naskh. Dated A.H. 1200. Scribe مبارك سعيد الشعيب.

foll. 29–73 II.

كتاب الحجة بلا جدال في جواز الجمعة باربعة رجال

KITĀB AL-ḤUJJAT BILĀ JIDĀL FĪ JAWĀZ AL-JUMU'A BI ARBA'AT RIJĀL.

A treatise on the legality of a Friday prayer being held by only four persons by حسن بن عبد الله بن عمر باحميد الانصاري Ḥasan bin 'Abdallāh bin 'Umar Bāḥamīd al-Anṣārī. I could not find any account of him in any work; but from the perusal of his book (fol 111*b*) I gather that he lived in the vicinity of Aḥmadābād, and in A.H. 1279, A.D. 1862, went to the city to visit 'Abd ar-Raḥmān bin Muḥammad bin 'Īdrūs aẓ-Ẓāhir al-'Alavī al-Malībarī. From foll. 81*a* and 113*b* it appears that he began the book in A.H. 1274, and completed it in A.H. 1279. Further, from the preface it appears that he was a follower of al-Imām Shāfi'ī.

Beginning :—

نحمد ربنا الله العزيز الحميد الذي منّ علينا الخ *

It is divided into a prologue, several chapters and an epilogue as follows :—

fol. 31*b*	المقدمة قال الله تعالى يا ايها الذين آمنوا الآيه
„ 34*b*.	فصل في قولي ان تسبقكم جمعة في تلك البلد
„ 38*a*.	فصل و سنذكر شيئا من الادلة الصحيحة فيما يقع فيه الرخصة عند الضرورة في الدين
„ 40*a*.	فصل و الآن اشرع في اقوال المشائخ المجتهدين الذين افتوا بصحة الجمعة
„ 49*b*.	فصل و سنذكر شيئا من كتب اخواننا الحنفية فيما يويد ما نقلناه عن ائمتنا
„ 52*a*.	فصل في بيان ما قال صاحب المعين
„ 55*a*.	فصل و اعلم ايها الصدر فاذا عجزت عن اربعة من اهل مذهبك
„ 57*b*.	فصل في العمل بالتقليد
„ 60.	فصل معرفة الزوال
	فصل في جواز الآذان قبل الزوال ليوم الجمعة
62*b*.	خاتمة

fol. 63*a*. فصل في ذكرشي من شروطها
„ 65*b*. فصل فيما يكره حال الخطبة
„ 66*b*. فصل في الصلوة المكروهة حال الخطبة
„ 68*b*. خاتمة في شي من فضائل الجمعة

Slightly worm-eaten.
Written in bad Naskh. The colophon runs thus :—

انتهى النقل يوم الثلثون ۱۳ ربيع الاول سنه ۱۲۸۴ *

foll. 74–110. III.

الكشاف لبيان ما في عدد الجمعة من خلاف

AL-KASHSHĀF LI BAYĀN MĀ FĪ 'ADAD AL-JUMU'A MIN KHILĀF.

Another treatise by the same author, and in it he seeks to prove the legality of the Friday prayer being held even by only two men.
Beginning :—

ربنا لا علم لنا الا ما علمتنا انك انت العليم الحكيم - الحمد لله الذي هدانا للايمان و الاسلام الخ *

It is divided into chapters as follows :—

fol. 82*a*. فصل في بيان عدد الجماعة الذين تنعقد بهم الجمعة
فصل اعلم ان الذي نقلنا من العدد الذي تصح به
„ 94*a*. الجمعة كله صحيح
„ 96*b*. فصل و اما قوله لعدم تعددها اي الجمعة
„ 101*a*. فصل في شي من شروطها
„ 103*a*. فصل في صحة صلوة الجمعة مع خطبتها قبل الزوال
فصل في الاكتفاء بصلوة العيد عن صلوة الجمعة يوم
„ 103*b*. العيد اذا اجتمعا
باب ما جاء في من لا يعبأ بما بلغه من الحديث اذا
„ 105*a*. خالف قول امامه

Worm-eaten.

Written in bad Naskh. The colophon runs thus :—

انتهى النقل لهذه الرسالة المباركة يوم الثلثون (الثالث) و عشرين في شهر ربيع الاول سنه ۱۲۸۴ *

Foll. 110*b*–114*a* contain opinions of different scholars on this book. Foll. 114*b*–142 contain poems of the same author, composed on different occasions. The first piece begins :—

يا قرة العين يا طيب الانفاسي   يا افخرنا في عصرنا نور الاماسي

Som- of the poems have a short introduction which gives the date of composition. The last date mentioned is A.H. 1282. Worm-eaten.

Written in bad Naskh. The colophon runs thus :—

انتهى النقل من الكتاب و القصائد يوم الاحد خمس و عشرين شهر ربيع الاول سنة ۱۲۸۴ *

Shī'as.

No. 179.

foll. 39; lines 13; size 9¾ × 6; 6 × 3¾.

المسائل

AL-MASĀ'ĪL.

A work on jurisprudence according to the Imāmīya school by علي بن جعفر بن محمد بن علي بن الحسين بن علي بن ابي طالب 'Alī bin Ja'far bin Muhammad bin 'Alī bin al-Husain bin 'Alī bin Abī Tālib. He was the brother of Mūsā bin Ja'far, known as al-Imām Mūsā Kāẓim (died, A.H. 180, A.D. 796), the *seventh* Imām of the Shī'a sect. He resided in the vicinity of Madīna. The date of his death is not known. See Rijāl Najjāshī, p. 176; Muntaha'l Makāl, p. 209; and Kashf al-Hujub, p. 510.

Beginning :—

اخبرنا احمد بن موسى بن جعفر بن ابي الياس قال حدثنا ابو جعفر احمد بن يزيد بن نصر الخراساني من كتابه في جمادي الاخرى سنة احدى و ثمانين و مائتين ...... عن علي بن جعفر بن محمد عن اخيه موسى بن جعفر قال سالت ابا جعفر بن محمد عن رجل واقع امرأته قبل طواف النساء متعمدا ما عليه قال يطوف و عليه بدنة الخ *

It contains the questions put by 'Alī bin Ja'far to his brother Imām Kāẓim and the latter's answers to them. The word و سالته is written in red ink throughout the book. Saiyed Ṣadr ad-Dīn Ahmad al-Mūsavī has written about the author on an annexed fol.

Written in modern Naskh. Not dated. C. 19th century.

No. 180.

foll. 193; lines 29; size $9\frac{1}{2} \times 7$; $7\frac{1}{4} \times 5$.

تذكرة الفقهاء

TADHKIRAT AL-FUKAHĀ'.

A work on jurisprudence according to the Imāmīya school by جمال الدين حسن بن يوسف بن علی بن المطهر الحلی Jamāl ad-Dīn Ḥasan bin Yūsuf bin 'Alī bin al-Muṭahhar al-Ḥillī, died, A.H. 726, A.D. 1325. See for his life No. 87.

Beginning :—

الحمد لله ذي القدرة الازلية......قد عزمت في هذا الكتاب الموسوم بتذكرة الفقهاء على تلخيص فتاوى العلماء و ذكر قواعد الفقهاء الخ *

From the preface it appears that the work is divided into four parts called قواعد, each part containing several books, or كتب, which again are sub-divided each into many chapters. Our copy contains only two of the books of the first part, as follows :—

fol. 1b. كتاب الطهارة

„ 71b. كتاب الصلوة

The author wrote the work at the request of his son Muḥammad. See Kashf al-Ḥujub, p. 110.

For another copy see Asiatic Society List, Government Collection, 1903–1907, Nos. 174–76—a complete copy in three vols.

Very much worm-eaten. The headings of chapters and the word مسئلة are in red ink. Two-thirds of fol. 71a are blank, but without causing any break in the MS. The first and last foll. have seals of different owners. There are marginal corrections here and there.

Written in fine Naskh. The date of transcription is given in two places. In fol. 71a the copyist writes :—

و قد فرغ من تسويد هذا الجزء يوم الاربعاء من شهر جميدي الآخر سنة ثلاثة و ثمانين و تسعمائة *

In fol. 145 we find the date of composition of that portion, as well as the date of transcription and the name of the copyist, as follows :—

تم الجزء الثاني من كتاب تذكرة الفقهاء بحمد الله و منّه و يتلوه في الثالث بتوفيق الله تعالى المقصد الثالث في باقي الصلوات والحمد لله وحده

وصلى الله على سيدنا محمد و آله الطاهرين فرغت من تسويده ثامن عشر شعبان من سنة ثلاث و سبعمائة وكتب حسن بن يوسف بن مطهر الحلي مصنف الكتاب حامدا مصليا مستغفرا - هذا آخر ماكتبه المصنف قدس سره على يد الحقير الفقير الى الله الغني موسى بن يوسف بن ابراهيم نصر الله المازندراني غفر ذنوبهما و ستر عيوبهما بمنّه و كرمه آمين والحمد لله رب العالمين من شهور سنة ثلاث و ثمانين و تسعمائة هجرية *

No. 181.

foll. 209; lines 25; size $9\frac{1}{2} \times 5\frac{3}{4}$: $7\frac{1}{4} \times 4\frac{1}{4}$.

كنز الفوائد في حل مشكلات القواعد

KANZ AL-FAWĀ'ID FĪ ḤALL MUSHKILAT AL-ḲAWĀ'ID.

A commentary on Ḥasan bin Yūsuf bin 'Alī bin al-Muṭahhar al-Ḥillī's treaties on jurisprudence according to the Shī'a school called Ḳawā'id al-Aḥkām fī Ma'rifat al-Ḥalāl wa'l Ḥarām by عميد الدين بن عبد المطلب 'Amīd ad-Dīn bin 'Abd al-Muṭṭalib. He was the son of the sister of al-Ḥillī, died, A.H. 726, A.D. 1325. The date of his death is not known. It probably took place at the end of the 8th century Hijra. See Aml al-Āmil, p. 56.

Beginning :—

الحمد لله الذي اوضح لعباده سبيل الرشاد و هداهم الى طريق السداد ...... فان جماعة من طلّاب علم الفقه لما وقفوا على كتاب قواعد الاحكام في معرفة الحلال و الحرام ...... وجدوا فيها مسائل مشكلة و نكاة معضلة ...... فكرروا عليّ السوال مرة بعد اخرى في عمل كتاب يحتوي على شرح معضلاته ... فمنعني عن ذلك شواغل الدهر ...... ثم ارهفت جزمي الى عمل هذا الكتاب الموسوم بكنز الفوائد في حل مشكلات القواعد الخ *

Foll. 1, 2 and 209 are in a later hand. After fol. 208 some foll. are missing. Quotations from the text are introduced with the word قوله, and the commentary with اقول. Both these words are in red ink up to fol. 46 and after that only the word قوله. There are marginal corrections here and there. Foll. 152–156 are slightly worm-eaten. Six lines at the top of fol. 207 have been recently supplied. The title-page contains the seals of Aurangzīb, Amjad 'Alī, and Sulaimān Jāh. The last fol. bears the seals of the last two persons. The title-page also has a Persian note, which runs as follows :—

این کتاب از نفایس روزگار است فقیر محمد هادي حسین عفی عنه

در شاهجهان آباد در شهور سنه ۱۰۸۸ خریده بفرزند از عمر برخوردار قرةالعین محمد ابراهیم طال عمره و طاب دهره بخشید ان شاء الله بمطالعهٔ آن موفق گردد بالنبي و آله المعصومین علیه السلام *

The commentary ends abruptly with the following lines :—

فكان كالوكيل فى اخراج الزكوة و تفرقة الصدقات و الاخماس فيقبل قوله مع الابانة من غير افتقار الى نية او تصديق *

Written in Naskh. Not dated. C. 16th century.

No. 182.

foll. 290; lines 23; size $9\frac{1}{2} \times 6\frac{3}{4}$; $6\frac{1}{2} \times 4\frac{3}{4}$.

مجمع الفائدة و البرهان في شرح ارشاد الاذهان

MAJMA' AL-FĀ'IDAT WA'L BURHĀN FĪ SHARH IRSHĀD AL-ADHHĀN.

A commentary on Hasan bin Yūsuf al-Hillī's work on jurisprudence according to the Imāmīya school by احمد بن محمد الاردبيلي Ahmad bin Muhammad al-Ardabīlī. He was a great jurist of the Shī'a sect, and died, according to Aml al-Āmil (p. 33) in A.H. 992, A.D. 1584 and according to others in A.H. 993, A.D. 1585. See Muntaha'l Makāl, p. 4; Rawdāt al-Jannāt, p. 22; and Kisas al-'Ulamā', p. 132.

Beginning :—

فالوضوء يجب للصلوة و الطواف الواجبين الخ *

From Aml al-Āmil, p. 33, it appears that the commentator did not live to complete the book. See also Kashf al-Hujub, p. 489.

For other commentaries on Irshād al-Adhhān see Kashf al-Hujub, pp. 320–21.

Our copy is the first part of the commentary, and comprises the following parts :—

fol. 1b. كتاب الطهارة

,, 58b. كتاب الصلوة

Quotations from the text are preceded by a gap of about half an inch, left blank for the word قوله; but it has not been filled in. The lower half of fol. 57b and the whole of fol. 58a are blank, but

without a break in the MS. Foll. 1–56 are in a modern hand. The MS. bears two seals, one of Wājid 'Alī Shāh, and another overlaid with paper. I believe the latter to be the seal of Sulaimān Jāh.

Written in good Naskh. Not dated. C. 18th century

No. 183.

foll. 214; lines 27; size 12×6; 9×4.

مدارك الاحكام في شرح شرائع الاسلام

MADARIK AL-AHKĀM FĪ SHARH SHARĀ'I' AL-ISLĀM.

A commentary on Ja'far bin al-Hasan al-Hillī's famous work on jurisprudence according to the Imāmīya school by شمس الدين محمد بن علي بن الحسين بن ابي الحسن الموسوي الجبعي العاملي Shams ad-Dīn Muhammad bin 'Alī bin al-Husain bin Abī'l Hasan al-Mūsavī al-Jab'ī al-'Āmilī. He was born, A.H. 946, A.D. 1539, was a great jurist of the Shī'a sect, and wrote many works. He died in A.H. 1009, A.D. 1600. For details see Rawdāt al-Jannāt, p. 528; Aml al-Āmil, p. 28; and Nujūm as-Samā', p. 4.

Our copy is incomplete, and begins with كتاب التجارة as follows:—

الحمد لله رب العالمين و الصلوة على سيدنا محمد و آله الطاهرين القسم الثاني في العقود و فيه خمسة عشر كتابا - كتاب التجارة و قد سبق في كلام المصنف الخ *

From Kashf al-Hujub, p. 499, it appears that the whole commentary was an extensive one, since we are told there that the part of the commentary which dealt with العبادات alone extended to three volumes. It was composed in A.H. 998, A.D. 1589. For other commentaries see Kashf al-Hujub, pp. 338–39.

It contains the following chapters:—

fol. 1*a*.	كتاب التجارة
„ 73*a*.	كتاب الرهن
„ 98*b*.	كتاب الحجر
„ 104*a*.	كتاب الضمان
„ 123*a*.	كتاب الصلح
„ 132*a*.	كتاب الشركة
„ 140*a*.	كتاب المضاربة

fol. 153*a*.	كتاب المزارعة
„ 167*a*.	كتاب الوديعة
„ 179*a*.	كتاب العارية
„ 187*a*.	كتاب الاجارة
„ 201*a*.	كتاب الوكالة

The first vol. of the book is noticed in Berlin Cat. No. 464. On the title-page تدارك الاحكام is erroneously written. The text begins with the word قوله in red ink, and the quotations from the text are overlined with red ink. Slightly worm-eaten. There are double coloured lines in the margin.

Written in ordinary Naskh. Not dated. C. 17th century.

No. 184.

foll. 170; lines 15; size $8\frac{1}{4} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3$.

مفتاح الفلاح

MIFTAḤ AL-FALAḤ.

A work on the daily religious functions according to Imāmīya jurisprudence by بهاء الدين محمد بن الحسين بن عبد الصمد الحارثي العاملي Bahā' ad-Dīn Muḥammad bin al-Ḥusain bin 'Abd aṣ-Ṣamad al-Ḥārithī al-'Āmilī. He was born on the 17th Dhū'l Ḥijja, A.H. 953, 11th February, A.D. 1547. He studied with his father and other eminent scholars. After making the pilgrimage he travelled for about thirty years in different Islamic countries. He died, according to some in A.H. 1030, A.D. 1621, and according to others in A.H. 1031, A.D. 1622. For details see Nujūm as-Samā', p. 26; Aml al-Āmil, p. 26; Shudhūr al-'Ikyān, Vol. II., fol. 148; Rawḍāt al-Jannāt, p. 94; Brockelmann, Vol II., p. 414 and Rieu, Persian Cat. p. 25.

Beginning :—

الحمد لله الذي دلنا على جادة النجاة الخ *

The work is divided into the following chapters :—

fol. 2*b*.	الباب الاول فيما يعمل ما بين طلوع الفجر الى طلوع الشمس
„ 63*a*.	الباب الثاني فيما يعمل ما بين طلوع الشمس الى الزوال

الباب الثالث في ما يعمل ما بين زوال الشمس الى المغرب fol. 75*b*.

الباب الرابع في ما يعمل ما بين غروب الشمس الى وقت النوم „ 102*b*.

الباب الخامس في ما يعمل ما بين وقت النوم الى انتصاف الليل „ 117*a*.

الباب السادس في ما يعمل ما بين انتصاف الليل الى طلوع الفجر „ 124.

For copy see Berlin Cat. No. 3531. The headings of chapters are in red ink. Prayers are vocalised throughout. Gold and coloured lines in the margin. There are marginal notes here and there in very elegent Nasta'līk characters. Two foll. are added at the end, containing among other matters some quotations from another work of the author, called جامع عباسي. The date of composition of the work is given in the colophon, as follows :—

فرغت بعون الله من تاليفه ...... في اوايل العشر الثالث من شهر الثاني من السنة الخامسة من العشر الثاني بعد الالف ببلدة كنجه و انا اقل الانام المشتهر ببهاء الدين العاملي *

Slightly worm-eaten.
Written in Naskh. Not dated. C. 17th century.

No. 185.

foll. 164; lines 15–19; size $9\frac{1}{2} \times 6$; $6 \times 3\frac{1}{4}$.

THE SAME.

Another copy of the book noticed above. It begins as the former copy does. Marginal notes are given from the beginning to fol. 37*a*. The prayers quoted in the book are vocalised. Foll. 163*b* and 164 contain prayers from another work.

Written in Nasta'līk except the prayers quoted, which are in Naskh. The colophon runs thus :—

قد فرغت من تحرير هذه الرسالة الشريفة اقل اقدام تراب الزائرين المسمى بسيد حيدر بن السيد المصطفى المشهور بمعز الدين ...... في سنة خمس و سبعين بعد الالف و مائتين في منتصف ذى الحجة *

No. 186.

foll. 32; lines 10; size 8×6; 5×2¾.

رسالة اثنا عشرية

RISĀLA ITHNĀ 'ASHARĪYA.

A treatise on cleanliness according to the Imāmīya doctrines by بهاء الدين محمد بن الحسين بن عبد الصمد الحارثي العاملی Bahā' ad-Dīn Muḥammad bin al-Ḥusain bin 'Abd aṣ-Ṣamad al-Ḥārithī al-'Āmilī, d. A.H. 1030, A.D. 1620. See for his life No. 184.

Beginning :—

اما بعد حمد الله على آلائه و الصلوة على سيد انبيائه و اشرف اوليائه الخ *

The work is divided into 12 chapters as follows :—

fol. 2a.	المطلب الاول ما الطهارة
,, 5a.	المطلب الثاني في كم الطهارة
,, 6a.	المطلب الثالث لم الطهارة
,, 7b.	المطلب الرابع بم الطهارة
,, 9a.	المطلب الخامس مم الطهارة
,, 10b.	المطلب السادس على م الطهارة
,, 12a.	المطلب السابع متى الطهارة
,, 13a.	المطلب الثامن ممن الطهارة
,, 14a.	المطلب التاسع فيما الطهارة
,, 14b.	المطلب العاشر ما مقدمات الطهارة
,, 16a.	المطلب الحادي عشر ما كيفية الطهارة
,, 20a.	المطلب الثاني عشر ما الذي يتبع الطهارة

From Kashf al-Ḥujub, p. 5, it appears that in this treatise al-Bahā'ī wrote twelve chapters on each of five subjects, viz. Cleanliness, Prayer, Fasting, Alms-giving and Pilgrimage. Consequently our copy is only a part of the work

Two foll. added at the beginning and the title-page contain some traditions, prayers, drawings of amulets, etc. The headings of the chapters are in red ink. Marginal glosses occasionally. Fol. 2a contains the name of Muẓaffar Ḥusain a former owner and three seals. The title-page and the additional pages also bear seals.

Written in ordinary Naskh. Not dated. C. 18th century. Scribe نعمة بن حاجي كرم الله.

No. 187.

foll. 54; lines 15; size 9×5¾; 6×3⅛.

شرعة التسمية

SHAR'AT AT-TASMIYA.

A treatise on the belief of the Imāmīya sect that naming the *twelfth* Imām during the period of his concealment is not lawful by محمد باقر بن محمد الحسيني الداماد Muhammad Bākir bin Muhammad al-Husainī ad-Dāmād, died, A.H. 1040, A.D. 1630. See No. 70.

Beginning :—

الحمد لله رب العالمين حمدا لايبلغه جهد الجاهدين الخ *

The treatise contains a question that people asked the author about the legality of naming the 12th Imām, and his answer. The question begins on fol. 1*a* as follows :—

مسئله ما قول سيدنا وسندنا و مولانا ...... في تسمية مولانا القائم ...... ا يحل في زماننا هذا ذكره صلوات الله عليه باسمه الشريف و كنيته الشريفة في المحافل و المجامع ام لا يجوز ذلك لاحد من الناس بل انما السبيل ان يذكره الذاكرون في صلواتهم و دعوتهم و محافلهم و مجامعهم بالقابه السنية الخ *

The answer begins on fol. 2*a* as below :—

الجواب الثقة بالله ...... لا يحل لاحدنا في زماننا هذا و اعني به زمان الغيبة ...... ان يسميه بكنيته صلوات الله عليه في محفل و مجمع مجاهرا باسمه الكريم ...... انما الشريعة المشروعة المتلقاة عن ساداتنا الشارعين صلوات الله عليهم اجمعين في ذكرنا اياه مادامت غيبته عليه السلام الكناية عن ذاته القدسية بالقابه المقدسة كالخلف الصالح و الامام القائم و المهدي المنتظر و الحجة من آل محمد صلى الله عليه و سلم الخ *

See also Kashf al-Hujub, p. 360.

In foll. 1–4 a few lines at the bottom are defective on account of paper pasted over them. The colophon indicates that the author composed the treatise in A.H. 1025, A.D. 1616. Marginal corrections occasionally.

Written in ordinary Nasta'līk. Not dated. C. 19th century.

No. 188.

foll. 297 ; lines 25 ; size $11\frac{1}{4} \times 7\frac{3}{4}$; $8\frac{1}{3} \times 5$.

جامع المعاروف و الاحکام

JĀMI‘ AL-MA‘ĀRIF WA’L AḤKĀM.

A work on jurisprudence according to the Imāmīya school by عبد الله بن محمد رضا الحسيني ‘Abdallāh bin Muḥammed Riḍā al-Ḥusainī. He was an eminent jurist of his time. He is the author of several books on jurisprudence. His father, Muhammad Riḍā, was a contemporary of Muḥammad bin al-Ḥasan al-Ḥurr al-Āmilī, died, A.H. 1099, A.D. 1688. See Nujūm as-Samā’, p. 142 ; Aml al-Āmil, p. 64 ; and Kashf al-Ḥujub, p. 465.

Beginning :--

الحمد لله الذي جلّ عن ادراک العقول و الاوهام ...... اما بعد فيقول المذنب الجاني ... . عبد الله بن محمد رضا الحسيني الخ *

This work is a supplement to Tafṣīl Wasā’il ash-Shī‘a by Muḥammad bin al-Ḥasan al-Ḥurr al-Āmilī. For the latter work see Kashf al-Ḥujub, p. 136. Our copy is the first volume of the work, and contains the following chapters :—

fol. 2*b*.	کتاب الطهارة و فيه ابواب
,, 2*b*.	الباب الاول في المياه و فيه ابواب
,, 24*a*.	ابواب نواقض الوضوء
,, 27*b*.	ابواب ما لاينقض الوضوء
,, 35*a*.	ابواب الخلاء و احکامه
,, 48*a*.	ابواب الوضوء
,, 79*a*.	ابواب السواک
,, 83*a*.	ابواب الحمام و آدابه و التنظيف و الحلق و الخضاب و الاکتحال و التمشط و نحوها
,, 95*a*.	ابواب ما يتعلق بالشعر
,, 101*b*.	ابواب الطيب
,, 106*b*.	ابواب الرياحين
,, 107*a*.	ابواب الاغسال

fol. 127b.	ابواب الحيض و ما يتعلق به
„ 153b.	ابواب الجنائز و مقدماتها ولواحقها
„ 261a.	ابواب غسل المس
„ 262b.	ابواب الاغسال المسنونة
„ 266b.	ابواب التيمم و آدا و احكامه
„ 275a.	ابواب النجاسة و الاواني و الجلود

From fol. 54 to the eighth line of fol. 61a the text has been copied twice by mistake. Foll. 14b and 259b contain lacunae. In fol. 288b about two lines, and in fol. 289a several lines have been penned through. The headings of chapters are marked with red lines. The names of authors and books cited as authorities are in red ink. There are marginal corrections here and there. From the beginning to fol. 53b the book is in one hand, and the rest in another.

Written in ordinary Naskh. The colophon runs thus :—

تم المقصود من كتاب الطهارة و يتبعه انشاء الله كتاب الصلوة في ليلة الاربعاء تاسع عشر شهر جمادي الثاني سنه ١٢٣٢ من الهجرة النبوية على مهاجرها افضل الصلوة و السلام *

No. 189.

foll. 320 ; lines 14 ; size $10\frac{1}{4} \times 6\frac{1}{4}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

مفاتيح الشرائع

MAFĀTĪḤ ASH-SHARĀ'I'.

A work on jurisprudence according to the Shī'a school by محمد بن مرتضى المعروف بملا محسن الكاشاني Muḥammad bin Murtaḍā, known as Mullā Muḥsin al-Kāshānī. At the end of the treatise, while enumerating his own compositions, the author writes: "I wrote this treatise, when my age was 83, in A.H. 1090," A.D. 1679, which indicates that the author was born in A.H. 1007, A.D. 1598. He was a pupil of Mullā Ṣadra, died, A.H. 1050, A.D. 1640. His learning and piety induced his master to give his daughter in marriage to him. His poetical name, Faiḍ, was also selected by his master for him. Shāh 'Abbās II (A.H. 1052–1077, A.D. 1642–1667) had a special regard and respect for our author. He is the author of no less than two hundred books and treatises on theological subjects, besides a *dīwān*. Some biographers assert that he was much inclined to *sufism*, but others say that in the

last part of his life he gave up that belief, and became an orthodox Shī'a. Shudhūr al-'Ikyān, Vol. II., fol. 354, says that he died in about A.H. 1040, A.D. 1630; but this date must be wrong; for the author himself gives the date of the work under notice as A.H. 1090, A.D. 1679. Brockelmann has fallen into confusion about our author. In Vol. II., p. 200, he says that he died about A.H. 911, A.D. 1505; but in the same volume, p. 413, he says that he died in A.H. 1106, A.D. 1694. The authentic accounts say that he died soon after A.H. 1090, A.D. 1679. See Nujūm as-Samā', p. 119; Aml al-Āmil, p. 68; and Rieu, Vol. II., p. 830*a*.

Beginning :—

الحمد لله الذي هدانا لدين الاسلام و سنّ لنا الشرائع و الاحكام الخ *

From the preface it appears that he intended to write an extensive work on religion, based on the Kur'ān, the Traditions of the Prophet, and the Sayings of the Imāms, and to name it معتصم الشيعة فی احکام الشریعة; but when he had finished one volume, other matters engaged his mind and consequently he did not complete the work. Afterwards he thought it best to write the work in a concise form, and the outcome of that is the present book. It is indicated in the preface that the author intended to finish the larger work, if Providence should help him, and to write it in such a manner that it would be a commentary on the abridged work.

The book is divided into two parts. The first part is فی العبادات و السیاسات, and the second part is فی العادات و المعاملات. Each part contains six books and an epilogue خاتمة. The books are sub-divided into small chapters called مفتاح, and hence the work is called مفاتیح الاحکام. Our copy contains only the first part of the work, divided into the following books :—

fol. 4*a*.	كتاب مفاتيح الصلوة
,, 84*a*.	,, ,, الزكوة
,, 108*b*.	,, ,, الصيام
,, 141*b*.	,, ,, الحج
,, 206*a*.	,, ,, النذور والعهود
,, 233*b*.	,, ,, الحسبة و الحدود
,, 307*a*.	خاتمة في احكام الجنائز

Foll. 3*b* and 4*a* contain the explanation of the abbreviations used in the work. The headings of chapters are in red ink, and

quotations from the Ḳur'ân are marked with red lines. Numerous marginal notes are supplied from the beginning to fol. 79*b*. The latter part of the MS. has been injured by insects. The title-page bears the seal of Muḥammad 'Abbās, dated, A.H. 1248.

Written in ordinary Naskh. Not dated. C. 18th century.

No. 190.

foll. 232; lines 20; size $8\frac{1}{4} \times 6$; $6 \times 3\frac{1}{2}$.

المصابيح

AL-MAṢĀBĪḤ.

A work on jurisprudence according to the Shī'a school by السيد محمد مهدي بن مرتضى بن محمد الحسني الحسيني الملقب ببحر العلوم as-Saiyid Muḥammad Mihdī bin Murtaḍā bin Muḥammad al-Ḥasanī al-Husainī, known as Baḥr al-'Ulūm. He was born at Karbalā' in A.H. 1155, A.D. 1742. He first studied with his father and with other eminent '*Ulamā'*, such as Yusūf al-Buḥrānī, in his native land. He went to Najaf for the same purpose, and after staying there for some time, he returned to Karbalā', and sat at the feet of Āḳā Muḥammad Bāḳir al-Bahbahānī. He went again to Najaf, and settled there. After the death of al-Bahbahānī, which took place in A.H. 1205, A.D. 1790, Muḥammad Mihdī was considered the greatest jurist in 'Irāḳ. He was given the title of Baḥr al-'Ulūm. He died in A.H. 1212, A.D. 1797. For details see Nujūm as-Samā,' p. 313; Muntaha'l Maḳāl, p. 314; and Rawḍāt al-Jannāt, p. 138.

The first fol. of our copy is defective, and contains a few sentences of the preface, beginning as follows :—

الحمد لله و المنة و الصلوة و السلام .... و آله الذين بهم ...... من النار و الفوز بالجنة *

Fol. 2*a* begins thus :—

السماء حتى الحوت فى البحر و الطير فى الهواء و ذلك فضل الله يوتيه من يشاء الخ *

Foll. 2–5 are defective in the middle. New chapters begin with the word مصباح, which is mostly written in red ink, or a space is left blank for the word. Foll. 1–62, 75–106 are in a modern hand. Fol. 195*a* has a lacuna. Several borders at the end are supplied in modern paper. Slightly worm-eaten.

Written in Naskh. Not dated C. 18th century.

No. 191.

foll. 294; lines 25; size $8\frac{3}{4} \times 5\frac{1}{2}$; $6 \times 3\frac{3}{4}$.

الشرح الكبير

ASH-SHARḤ AL-KABĪR.

A commentary on Ja'far bin al-Ḥasan al-Ḥillī's work on jurisprudence according to the Imāmīya school, called *al-Mukhtaṣar an-Nāfi'*, by السيد على بن محمد على الحسنى الحسيني الطباطبائي as-Saiyid 'Alī bin Muḥammad 'Alī al-Ḥasanī al-Ḥusainī aṭ-Ṭabāṭabā'ī. He was born at Kāẓamain in A.H. 1161, A.D. 1748, and studied with Āḳā Muḥammad 'Alī bin Āḳā Muḥammad Bāḳir al-Bahbahānī and others. He wrote several works, and died in A.H. 1231, A.D. 1815. Brockelmann, Vol. I., p. 409, wrongly gives the name of the author's father as Muḥammad instead of al-Ḥasan. For details see Nujūm as-Samā', p. 338; and Rawḍāt al-Jannāt, p. 414.

Our copy is the 2nd volume of the work, and contains four parts. The first part deals with صلوة, and begins on fol. 1*a* as follows :—

الحمد لله رب العالمين ...... على خير خلقه محمد و آله الطاهرين
كتاب الصلوة الخ *

The second part deals with زكوة, and begins on fol. 206*b* as follows :—

الحمد لله رب العالمين ...... كتاب الزكوة و هي لغة الزيادة و النمو
و الطهارة و شرعا حق تجب في المال الخ *

The third part deals with خمس, and begins on fol. 244*a* as follows :—

الحمد لله رب العالمين ...... كتاب الخمس و هو حق يثبت لبني
هاشم عوض الزكوة الخ *

The fourth part deals with صوم, and begins on fol. 253*a* as follows :—

الحمد لله رب العالمين ...... كتاب الصوم و هو يستدعي بيان امور الاول
الصوم لغة الخ *

It was composed in A.H. 1192, A.D. 1778. This commentary is also called رياض المسائل في بيان احكام الشرع بالدلائل. The text, al-Mukhtaṣar an-Nāfi', is an abridgement by Ja'far bin al-

Hasan al-Hillī (d. A.H. 676, A.D. 1277) of his own work called Sharā'i' al-Islām fī Masā'il al-Halāl wa'l Harām, and was lithographed. Lucknow, A.H. 1301. This commentary also was lithographed, Teheran, A.H. 1291. The text is overlined in red ink. Foll. 26–32, 40–49 and 56–61 are slightly worm-eaten. A lacuna occurs in fol. 26*a*. There are marginal corrections here and there. The MS. is stained with damp from the beginning up to fol. 202*a*. There are marginal notes from the beginning up to fol. 7*a*.

Written in three different hands of Naskh. Not dated. C. 18th century.

No. 192.

foll. 165; lines 12; size 6×4; 4½×2¼.

رسالة في الفقه

RISĀLA FĪ'L FIKH.

A treatise on jurisprudence according to the Shī'a school. The name of the author could not be traced.

Beginning :—

الحمد لله على نعمائه و الحمد من نعمائه و الشكر له على آله و الشكر من آله و الصلوة على محمد و آله كتاب الطهارة الخ *

It is divided into the following chapters :—

fol. 1*a*.	كتاب الطهارة
,, 17*b*.	كتاب الصلوة
,, 46*a*.	كتاب الزكوة
,, 54*a*.	كتاب الصوم
,, 59*b*.	كتاب الحج و العمرة
,, 82*a*.	كتاب الامر و المعروف
,, 83*a*.	كتاب الكفارات
,, 86*b*.	كتاب اليمين
,, 87*b*.	كتاب القضاء
,, 91*b*.	كتاب الشهادة
,, 94*a*.	كتاب الوقف
,, 96*b*.	كتاب المتاجر
,, 97*b*.	كتاب البيع

Some of these chapters are also sub-divided into several sections. There are lacunae in foll. 19*b*, 53*a*, 58, 128*a*, 129*a*, 154*b* and 158*a*.

Slightly worm-eaten. The title page bears the name and seal of an owner, dated A.H. 1253.

Written in mixed Nastaʻlīḳ and Shikasta. Not dated. C. 18th century.

No. 193.

foll. 152; lines 20; size 11 × 7¼; 9¼ × 4½.

فقـه الرضا

FIḲH AR-RIḌĀ.

A work on jurisprudence according to the Imāmīya school. It is attributed to ʻAlī ar-Riḍā. His full name was الامام ابو الحسن علي الرضا بن موسى الكاظم بن جعفر الصادق al-Imām abū'l Ḥasan ʻAlī ar-Riḍā bin Mūsā al-Kāẓim bin Jaʻfar aṣ-Ṣādiḳ. He was born at Madīna in A.H. 153, A.D. 770; but according to some in A.H. 151, A.D. 768. The caliph al-Māmūn (A.H. 198–218, A.D. 813–833) gave his daughter Umm Ḥabīb in marriage to Imām in A.H. 202, A.D. 817. He died in A.H. 202, A.D. 817, or according to some in A.H. 203, A.D. 818. He is the *eighth* Imām according to the Shīʻas. See Ibn Khallikān, Vol. I., p. 348; Tārīkh Guzīda, p. 206, and Safīnat al-Awliyā', p. 26. Shīʻa scholars believe the work to have been written by the Imām and the following passage in fol. 100*a* shows that it was the work of one of the Imāms باب دعاء الوتر و ما يقال فيه و مما ندام به نحن معاشر اهل البيت Kashf al-Ḥujub, p. 510, mentions two works of the Imām under the head of المسائل. Sunnī scholars regard both as spurious.

Beginning :—

الحمد لله رب العالمين .... يقول عبد الله علي بن موسى الرضا
اما بعد ان اول ما افترض الله على عباده و اوجب على خلقه الخ *

The work is divided into the following chapters :—

fol. 3*a*.	باب مواقيت الصلوة
,, 7*a*.	باب التيمم
,, 8*a*.	باب المياه
,, 9*a*.	باب الآذان
,, 10*a*.	باب الصلوة المفروضة

From fol. 118*a* a new section begins as follows :—

بسم الله الرحمن الرحيم

التدليس في النكاح و ما ترد به المرأة *

It has the following chapters :—

Some foll. are missing after foll. 1, 111, and 118. Foll. 116–127 are not in proper order. Fol. 123 should come after fol. 118, fol. 118 after fol. 119, fol.125 just after fol. 117, and fol.

127 just after fol. 120. Foll. 1–35, 38, 40, 43 and 45 are of a light turquoise colour. From the beginning up to fol. 94 the book is in one hand, and the rest is in another. The borders have been changed. The word باب is written in red ink. The MS. is much injured by insects, specially the last half. Sprinkled with vowel-points. From the colophon it appears that it is only the first volume of the work.

From the beginning to fol. 6*a* the MS. is in *Nīm Shikasta*; the rest is in good Naskh. The colophon runs thus :—

تم الكتاب المبارك المنسوب الى سيدنا و مولانا علي بن موسى الرضا صلوات الله عليهما ...... قد وقع الفراغ من كتابته و انتساخه يوم الاحد من ايام عشر الاول من شهر ذيقعدة الحرام شهور سنة خمس و خمسين بعد الالف من الهجرة النبوية *

No. 194.

foll. 419; lines 28; size 12×8; $8\frac{3}{4}$×5.

foll. 1–411. I.

الزهور على كتاب اللمع

AZ-ZUHŪR ‘ALĀ KITĀB AL-LUMA‘.

A supercommentary on Jamāl ad-Dīn al-Muṭahhar bin ‘Alī bin al-Ḥusain's commentary, called al-Luma‘ ilā Kitāb at-Taḥrīr, on Yaḥyā bin al-Ḥusain bin al-Ḳāsim al-Hādī ila'l Ḥaḳḳ's work on jurisprudence according to the Zaidīya school, called Kitāb at-Taḥrīr, by نجم الدين يوسف بن احمد بن محمد بن احمد بن عثمان Najm ad-Dīn Yūsuf bin Aḥmad bin Muḥammad bin Aḥmad bin ‘Uthmān. He was a pupil of al-Ḥasan bin Muḥammad an-Naḥvī, and died in A.H. 832, A.D. 1429. See Brockelmann, Vol. II., p. 113.

Beginning :—

الحمد لله الذي سنّ لعباده مسالك الرشاد الخ *

For copies see Berlin Cat. No. 4887, where only the first vol. of the work has been noticed.

Foll. 1–4*a* contain a prologue by the supercommentator, in which the superiority of learning, the utility of jurisprudence, and the things which are necessary for students are discussed. On fol. 4*b* the supercommentary commences as follows :—

بسم الله الرحمن الرحيم روى ابو عيسى الزجاج عن النبي صلى الله عليه و سلم ان عيسى بن مريم الخ *

The work is divided into several volumes. The following are the principle chapters of the first volume :—

fol. 8*b*.	كتاب الطهارة
,, 58*a*.	كتاب الصلوة
,, 152*b*.	كتاب الزكوة
,, 189*b*.	كتاب الخمس
,, 193*a*.	كتاب الصيام
,, 209*a*.	كتاب الحج

The first volume ends on fol. 249*b*. The colophon runs thus :—

تم التعليق على الجزء الاول بعون الله و منّه و كرمه فله الحمد كثيرا والصلوة على سيدنا محمد و آله و ذلك في غرّة شهر رجب الاصب ۴ يوم خلت منه تاريخ سنه ۱۰۹۵ *

The second volume begins on fol. 252*b*, and begins as follows :—

و به نستعين كتاب النكاح و هو يستعمل بمعنى الوطي و الضم و الجمع الخ *

The following are the main chapters of this volume :—

fol. 251*b*.	كتاب النكاح
,, 306*a*.	كتاب الطلاق
,, 340*b*.	كتاب النفقات
,, 345*b*.	كتاب الرضاع
,, 348*a*.	كتاب البيوع

Foll. 250–251*a* contain legal questions and answers according to the Zaidīya school Foll. 251*b*, 252*a*, 317*b*, 318*a*, 412, and parts of foll. 251*a* and 412*a* are blank, but without causing any break in the text. Foll. 85*a*, 173*b*, 281, 282*b*, 308*b*, 326*b*, 353*b* and 372*b* contain lacunae.

It ends abruptly in the middle of fol. 411*b* with the following lines :—

قوله في الثالثة و قال البائع ليس بعيب يعني مع الاتفاق على وجوده كقطرة من دهن في ثوب و نحو ذلك فلايكون هذا تكرار لما في الاولى *

The lower part of fol. 411*b* and about half of foll. 412*a* contain quotations from the Traditions concerning burial-grounds.

From the beginning to fol. 173*a* and foll. 176*a* and 177*a* have double red lines in the margin. Marginal corrections are numerous.

foll. 413-418*a*. II.

This contains religious questions referred to the author of the supercommentary, and his answers to them.

Beginning:—

اللهم زدنا علما ينفعنا به يا كريم الحمد لله و صلى الله على سيدنا محمد و رسوله و عبده و بعد فهذه سوالات سئل عنها سيدنا ...... يوسف بن احمد ابن محمد بن عثمان الخ *

Foll. 418*b* and 419*a* contain some religious poems. The title-page bears the name of a previous owner.

Written in different hands of Yamanī Naskh. Dated A.H. 1098.

HISTORY.

General History.

No. 195.

foll. 249; lines 15; size $12\frac{1}{4} \times 7\frac{3}{4}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

تاريخ دول الاسلام

TĀRĪKH DUWAL AL-ISLĀM.

An abridged muslim Chronicle by شمس الدين ابو عبد الله محمد بن احمد بن عثمان الذهبي Shams ad-Dīn Abū ʻAbdallāh Muḥammad bin Aḥmad bin Uthmān adh-Dhahabī. He was born at Damascus on the 3rd Rabīʻ II, A.H. 673, 7th October, 1274. He visited different countries for the sake of study, was a teacher of Traditions at Damascus, and wrote many useful works. His great Tārīkh al-Islām is in twenty volumes (according to Ḥājī Khalīfa, Vol. II., p. 131, in twelve volumes): it is to be found, in odd volumes, in various western and eastern libraries. Dr. Horovitz in his work "Aus den Bibliotheken von Kairo, Damaskus and Konstantinopel," p. 9, No. 5, gives the names of the different libraries where these odd volumes are to be found. adh-Dhahabī died on the 3rd Dhū'l Ḳaʻda, A.H. 748, 5th February, A.D. 1348. Ḥājī Khalīfa, Vol. III., p. 239, wrongly says that adh-Dhahabī died in A.H. 786. For details see Ṭabaḳāt al-Kubrā, Vol. V., p. 216; Fawāt al-Wafayāt, Vol. II., p. 228; Madīnat al-ʻUlūm, fol. 65; Taʻlīḳāt as-Saniya, p. II; Brockelmann, Vol. II., p. 46; and Wüstenfeld, Gesch. No. 410.

Beginning :—

الحمد لله العلي الكبير على الحمد له فانه نعم المولى و نعم النصير الخ *

In this history events are narrated in chronological order, covering the period from the 11th to the 744th year of the Hijra. At first adh Dhahabī wrote events up to A.H. 715, A.D. 1315, but subsequently he wrote a supplement and added to the original work the accounts up to A.H. 744, A.D. 1343, but not to A.H. 740, A.D. 1339 as stated by Ḥājī Khalīfa, Vol. III., p. 239. See also Orientalia, Vol. II., p. 381.

For copies see Cat. MSS. de la grande Mosquée de Tunis, No. 2916; Br. Mus. Suppl. Cat. No. 471; Vienna Cat. No. 809; Leyden Cat. Nos. 763–4; Rosen, Notices Sommaires No. 165; Cairo Cat. Vol. V., p. 56; Rampur List, p. 636; Bankipur Cat., p. 268; and Hyderabad List, Fann Tārīkh No. 11.

The headings, which give the year and also the name of the Caliph, are in red ink. The Supplement begins from fol. 236*a*. Fol. 235*b* is blank, but does not cause any break in the text.

Written in clear Nasta'līḳ. Dated A.H. 1298. Scribe وزيرعلي.

No. 196.

foll. 244; lines 19; size $14\frac{1}{8} \times 10\frac{1}{4}$; $9\frac{1}{4} \times 6$.

مراة الجنان و عبرة اليقضان

MIR'AT AL-JANĀN WA 'IBRAT AL-YAḲḌĀN.

Vol. 1.

Annals of Islam from the beginning of the Hijra to A.H. 750 by عفيف الدين ابو محمد عبد الله بن اسعد بن علي اليافعي الشافعي 'Afīf ad-Dīn Abū Muḥammad 'Abdallāh bin As'ad bin 'Alī al-Yāfi'ī ash-Shāfi'ī. He was born about A.H. 698, A.D. 1298, at Yemen, and studied at Aden. From A.H. 718., A.D. 1318, he resided chiefly either at Mecca or at Madīna and in A.H. 724, A.D. 1324, he made a journey to Jerusalem, Damascus and Cairo. He died at Mecca in A.H. 767, A.D. 1365, or A.H. 768, A.D. 1366. Ḥājī Khalīfa, Vol. III., p. 167, erroneously says that he died in A.H. 771, A.D. 1369. For details see Tabaḳāt al-Kubrā, Vol. VI., p. 103; Ta'līḳāt as-Sanīya, p. 18; Nafaḥāt al-Uns, p. 618; Safīnat al-Auliyā', p. 68; Wüstenfeld, Gesch. No. 429; Orient. Vol. II., p. 419; and Brockelmann, Vol. II., p. 176.

Beginning :—

قال العبد الفقير الى لطف الله الكريم سيدنا الشيخ ...... ابو محمد

عبد الله بن اسعد بن علي نزيل الحرمين الشريفين اليمني المعروف
باليافعي اما بعد حمد الله المتوحد بالالهية الخ *

The full title of the work is مرأة الجنان و عبرة اليقضان في معرفة
حوادث الزمان و تقلب احوال الانسان و تاريخ موت بعض المشهورين الاعيان

Regarding the sources and other particulars of the book see Berlin Cat. No. 9452, and Br. Mus. Supp. Cat. No. 473.

For copies see India Office Cat. Nos. 706-7; Berlin Cat. Nos. 9452-3; Vienna Cat. No. 812; Paris Cat. Nos. 1589-92; Br. Mus. Cat. p. 426*b*; Cat. des MSS. de la Grande Mosquée de Tunis, Nos. 4913-14; Koprūlūzādah Cat. No. 1144; Rampur List, p. 646; Bankipur Cat. p. 695; and Asiatic Society Cat. p. 58. See also Ḥājī Khalīfa, Vol V., p. 481.

The headings are in red ink. Indexes—one of the year and the other of biographical names—for both volumes are annexed at the beginning in a different hand. The life of the author from Nafaḥāt al-Uns is also given in an annexed leaf. Marginal corrections are found throughout the book with the following remarks on the title-page :—

از ابتداء تا صفحه ۳۴۴ بتاریخ ۴ بیساکهه سنه ۱۲۹۷ بنگاله تصحیح شد *

Lacunae of a word or two are numerous.

Written in a recent clear Naskh. The date of transcription is given in the second volume.

No. 197.

foll. 348; lines 19; size $14 \times 10\frac{1}{2}$; $9\frac{1}{4} \times 6$.

THE SAME.

Vol. II.

The second volume of the work noticed above.

Beginning :—

سنة ثمان و ثلث مائة فيها ظهر اختلال الدولة العباسية الخ *

It bears marginal corrections. Lacunae of a word or two are numerous.

Written in modern clear Naskh. Dated A.H. 1307. Scribe غلام اكبر.

Lives of the Prophets.

No. 198.

foll. 348; lines 19; size $9\frac{3}{4} \times 5\frac{1}{2}$; $7\frac{1}{4} \times 3\frac{1}{2}$.

كتاب بدء الدنيا و قصص الانبياء

KITĀB BAD' AD-DUNYĀ WA ḲIṢAṢ AL-ANBIYĀ'.

A work on the creation of the world, and on the traditional history of the prophets who preceded our Prophet Muḥammad by ابو الحسن محمد بن عبد الله الكسائي Abū'l Ḥasan Muḥammad bin 'Abdallāh al-Kisā'ī. He flourished in the beginning of the 5th century Hijra, and is also the author of a work called 'Ajā'ib al-Malakūt. See Brockelmann, Vol. I., p. 350. He should not be confounded with the famous grammarian Abū'l Ḥasan 'Alī bin Ḥamaza al-Kisā'ī, who died in A.H. 189, A.D. 804. This work is mentioned in Ḥājī Khalīfa under two titles in Vol. II., p. 23, under the title *Bidā' ad-Dunyā*, and in Vol. III., p. 174, under, *Khalḳ ad-Dunyā*.

Beginning :—

قال الشيخ ابو الحسن محمد بن عبد الله الكسائي رحمة الله عليه الحمد لله الذي انبت الخلق نباتا الخ *

For copies see Berlin Cat. Nos. 1021–4; Paris Cat. Nos. 1914–17; Br. Mus. Cat. pp. 169*b*, 417*a*, 582*a*, 683*a*; Munich Cat. No. 444; Bodl. Cat. Vol. II., p. 113; Br. Mus. Suppl. Cat. No. 497; India Office Cat. No. 715; Cairo Cat. Vol. V., p. 113; and Asiatic Society of Bengal, Cat. p. 56. See also Hottinger, Promptuarium (Heidelberg, 1658), p. 209, and Lidzbarski Diss, pp. 20–5.

The upper parts of foll. 1–9, and the lower part of foll. 15, 17 and 18 have been supplied in new paper, written on by a modern scribe. Two entire leaves (foll. 20 and 338) have also been supplied by a modern hand. Headings of chapters in red ink. Foll. 319–24 are bound upside down. Foll. 310–33 are disarranged. The borders of many foll. have been changed. It is defective at the end. Much worm-eaten. An index of names is added at the beginning in a modern hand.

Written in Naskh. Not dated. C. 18th century.

Early Caliphs.

No. 199.

foll. 176; lines 21; size $10 \times 6\frac{1}{2}$; $8\frac{3}{4} \times 4\frac{1}{8}$.

كتاب الامامة و السياسة

KITĀB AL-IMĀMAT WA'S SIYĀSA.

A history of the early Caliphs by ابومحمد عبد الله بن مسلم بن قتيبة الدينوري Abū Muḥammad 'Abdallāh bin Muslim bin Ḳutaiba adl-Dīnawarī He was born either at Baghdād, or at Kūfa, in A.H. 213, A.D. 828. For a long time he was Ḳāḍī at Dīnawar, and afterwards taught at Baghdād. He died in A.H. 270, A.D. 883, or A.H. 271, A.D. 884, or A.H. 276, A.D. 889. The last date is considered by Ibn Khallikān, Vol. I., p. 272, to be correct. For details see Nuzhat al-Alibbā', p. 272; Wüstenfeld, Gesch. No. 72; and Brockelmann, Vol. I., p. 120

Beginning :—

قال ابو محمد عبد الله بن مسلم بن قتيبة نفتح كلامنا بحمد الله و نقدس نادينا بذكره الخ *

For copies see Berlin Cat. No. 9412; Br. Mus. Cat. p. 581*a*; Paris Cat. No. 1566; Br. Mus. Suppl. Cat. No. 519; Cairo Cat. Vol. V., p. 13; and Cat. d. MSS. de la Grande Mosquée de Tunis, No. 3559. See also Z.D.M.G., Vol XL., p. 309; Dozy, Recherches sur l'histoire d'Espagne, 3rd edition, Vol. I., 21, and Gayangos, Mohammadan, Dynasties, Vol. I., App. E.

For chapters see Berlin Cat. No. 9412. The first part of the book is translated into Latin, and has been published by A. Peterson, *Lundae*, 1856, under the title Expositio de quatuor primis Khalifis. See Ellis, Cat. of Printed Books, Br. Mus. Vol. I., p. 17.

Printed at Egypt A.H. 1322.

The first 26 foll. have been recently added to the MS. The borders of the old part of the MS. have been recently changed. Sprinkled with vowel-points. Marginal corrections occasionally.

Written in fine Nasta'līḳ. Dated A.H. 1154.

No. 200.

foll. 213; lines 25; size 10×6; $8 \times 4\frac{1}{8}$.

الاكتفاء في فضل الاربعة الخلفاء

AL-IKTIFĀ' FĪ FAḌL AL-ARABA'AT AL-KHULAFĀ'

A work in praise of the virtues of the Companions of the Prophet especially of his first four successors, chiefly based on the

Traditions, by ابراهيم بن عبد الله الوصابي اليمني الشافعي Ibrāhīm bin 'Abdallāh al-Waṣṣābī al-Yamanī ash-Shāfi'ī. From a perusal of the work it appears that he was an inhabitant of Yemen, and a follower of the Shāfi'ī school. He flourished in the later half of the 10th century, Hijrā.

Beginning :—

الحمد لله الحميد المجيد الفعّال لما يريد الخ *

The author gives in the preface his reason for compiling the book, as follows :—

اما بعد فيقول افقر العبيد .... ابراهيم بن عبد الله الوصابي اليمني الشافعي .... لما سالني بعض اخوان الصفاء .... ان اجمع له تاليفا من الاحاديث النبوية ...... في فضل الصحابة رضى الله تعالى عنهم سيّما الاربعة الخلفاء ثم من سواهم من الصحابة على ما ورد في فضلهم خصوصا و عموما ...... اجبته بالاعتذار و الاعتراف بالعجز و التقصير ...... فلم يقبل الاعتذار مني فاستخرت بالله تعالى في ذلك مرارا فرأيت بعد الاستخارة ان اجابته واجبة عليّ .... فشرح الله صدري ...... فاجبته الى سواله لما رأيت من عزمه و اقباله ...... فجمعت هذا الكتاب في شرف مناقبهم و عظيم قدرهم ...... من كتب عديدة على وجه الاختصار و حذف السند ليسهل على الناظر تناوله ...... عاذيا كل حديث الى الكتاب المخرج منه منبّها على مولّفه .... و سميته الاكتفاء في فضل الاربعة الخلفاء و رتبته على ثمانية كتب *

The book is divided into eight parts, each called a كتاب which again is sub-divided into several chapters. The first part begins on fol. 2*b* as follows :—

الكتاب الاول كتاب التحقيق فيما جاء في فضيلة الخليفة على التحقيق صاحب الصدق و التصديق ابي بكر الصديق رضي الله عنه على انفراده و فيه تسعة عشر بابا و ثلاثة فصول و خاتمة *

It ends on fol 39*a*, and the date of composition of this part is given by the author as follows :—

انتهى كتاب التحقيق في فضائل ابي بكر الصديق رضي الله عنه قال جامعه اتفق الفراغ من جمعه و ترتيبه في سابع شهر رجب الاصب احد شهور سنة اثنين و ستين و تسعمائة *

Below this the copyist has made the following additional remark :—

كان الفراغ من رقم هذه النسخة في حادي عشر شهر صفر الخير احد شهور عام ثمان و ستين و تسعمائة *

From fol. 39*a* the second part begins as follows :—

بسم الله الرحمن الرحيم كتاب القول الصواب فيما جاء في فضل امير المؤمنين ابي حفص عمر بن الخطاب رضي الله عنه على انفراده و فيه اثنان و عشرون بابا و سبعة فصول و خاتمة *

It ends on fol. 96*a*, and the date of composition of this part is given as below :—

تم كتاب القول الصواب في فصل امير المؤمنين عمر بن الخطاب رضي الله عنه قال جامعه كان جمعه و ترتيبه في سادس شوال احد شهور عام اثنين و ستين و تسعمائة *

From fol. 96*a* the third part commences as follows :—

بسم الله الرحمن الرحيم كتاب الاحاديث الغرر في فضل الشيخين ابي بكر و عمر رضي الله عنهما و فيه ثمانية ابواب *

It ends on fol. 118*a*, as follows :—

قال جامعه كان الفراغ من جمعه و ترتيبه ثامن عشر من شهر ذي القعدة الحرام احد شهور عام اثنين و ستين و تسعمائة *

The copyist gives the date of transcription of this part as follows :—

كان الفراغ من رقم هذه النسخة الى ضحى يوم الجمعة رابع عشر من شهر ربيع الاول احد شهور عام ستة و سبعين و تسعمائة *

The fourth part begins on fol. 118*a*, thus :—

بسم الله الرحمن الرحيم كتاب توضيح البرهان في فضل امير المؤمنين ابي عمرو عثمان بن عفان رضي الله عنه على انفراده و فيه سبعة عشر بابا و ثلاثة فصول و خاتمة *

It ends on fol. 153*a*, and the date of composition of this part is given as below :—

انتهى كتاب واضح البرهان بلطف الكريم المنان قال جامعه كان الفراغ من جمعه و ترتيبه في اليوم المبارك ثامن عشر محرم الحرام غرة شهور عام ثلاث و ستين و تسعمائة *

The date of transcription of this part is thus indicated :—

و كان الفراغ من رقم هذه النسخة سابع شهر رجب الفرد احد شهور عام ستة و سبعين و تسعمائة *

The fifth part begins on foll. 153*a*, thus :—

كتاب اسنى المطالب في فضائل امير المؤمنين ابي الحسن علي بن ابي طالب رضي الله عنه على انفراده و فيه عشرون بابا و اربعة عشر فصلا *

It ends on fol. 211*a* as follows :—

انتهى كتاب اسنى المطالب قال جامعه اتفق الفراغ من جمعه و ترتيبه في ربيع الاول احد شهور عام ثلاث و ستين و تسعمائة *

The date of transcription is given as below :—

و كان الفراغ من رقم هذه النسخة في سادس شهر رجب الاصب احد شهور عام ست و سبعين و تسعمائة و ذلك بالمدينة المنورة *

The MS. ends here, and three more parts are wanting. In the preface, fol. 2*a*, the author has mentioned the names of all the eight parts which he would write in the book.

The remaining parts have been thus described :

الكتاب السادس كتاب تبصرة الناظر فيما جاء في فضيلة عمار بن ياسر
الكتاب السابع كتاب الدر المرصعة في ما جاء في فضل الخلفاء الاربعة
الكتاب الثامن من كتاب الانتصار فيما جاء في فضل السادة الانصار *

There is a copy of the book noticed in Berlin Cat. No. 8531/3 with the same title, but the beginning and the end are not quoted therein. Lacunae are in fol. 21*b*, 33*a*, and 187*b*. Fol. 213 should come next to fol. 189, and fol. 212 should go before fol. 211. The MS. is in a very decayed condition. Some foll. are missing after foll. 5, 9 and 48, and blank foll. of modern paper have been inserted

after those foll. The middle part of fol. 8 is much injured by insects. Headings of chapters and the first names of traditionists are in red ink. It is stained with damp. Many of the borders have thick paper pasted over them. The different dates of transcription of each part, which have been given above, are evidently as in the MS. from which our copy was made.

Written in Nasta'līḳ. Not dated. C. 19th century.

No. 201.

foll. 70; lines 21; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3$

اسعاف اخوان الصفاء بشرح تحفة الظرفاء

IS'ĀF IKHWĀN AṢ-ṢAFĀ' BI SHARḤ TUḤFAT AẒ-ẒURAFĀ'.

A commentary on as-Suyūṭī's poetical accounts of the Caliphs by ابوبكر محي الدين عبد القادر بن شيخ بن عبد الله العيدروس اليمني الهندي Abū Bakr Muḥī ad-Dīn 'Abd al-Ḳādir bin Shaikh bin 'Abdallāh al-'Īdrūs al-Yamanī al-Hindī, died, A.H. 1038, A.D. 1628. See No. 125.

Beginning :—

الحمد لله رب العالمين الذي علّمنا مالم نكن به عالمين الخ *

The first couplet of the poem is :—

الحمد لله حمدا لانفاذ له   و انما الحمد حقاراس من شكرا

The accounts of the Caliphs are brought down to al-Mustamsik Billāh. This commentary is mentioned in Khulāṣat al-Athar, Vol. II., p. 442, but it has been designated there as Itḥāf Ikhwān aṣ-Safā'. The text is written in red ink. Marginal corrections occasionally. All the inner edges, and some of the outer-edges are pasted over with modern paper. It was composed, as stated at the end, in A.H. 1010, A.D. 1601.

Written in Naskh. Dated A.H. 1017. Scribe. ابو بكر بن ابو محمد المكي.

'Alī and His Descendants.

No. 202.

foll. 216; lines 15; size $10\frac{3}{4} \times 6\frac{3}{4}$; $7\frac{1}{2} \times 3\frac{3}{4}$.

تذكرة خواص الامة في معرفة الائمة

TADHKIRAT KHAWĀṢ AL-UMMA FĪ M'RIFAT AL-A'IMMA.

A history of the Caliph 'Alī bin Abī Ṭālib, his family and the twelve *imāms*, by شمس الدين ابو المظفر يوسف بن قزغلي المعروف بسبط ابن الجوزي Shams ad-Dīn Abū'l Muẓaffar Yūsuf bin Ḳuzughlī, known as Sibṭ Ibn al-Jawazī. He was born in A.H. 582, A.D. 1186, or A.H. 581, A.D. 1185. He lost his father soon after his birth; his maternal grandfather Ibn al-Jawzī brought him up, and consequently he has been given the surname of Sibṭ Ibn al-Jawzī, i.e. the grandson of Ibn al-Jawzī. He studied at Baghdād, and finally settled at Damascus, where he died in A.H. 654, A.D. 1257. For details see Ibn Khallikān, Vol. I., p. 302; al-Fawā'id al-Bahīya, p. 96; Wüstenfeld, Gesch. No. 340; and Brockelmann, Vol. I., p. 347. Wüstenfeld, and Brockelmann spell قزغلي as Ḳizughlū, while Ibn Khallikān gives Ḳuzughlī.

Beginning :—

الحمد لله الواهب من النعم كل كثير و جزيل الخ *

Scholars of the Sunnī sect attach very little value to this work, as it contains in some places (for instance fol. 40*a*) views which are quite contrary to their belief. Thus adh-Dhahabī in his work Mīzān al-I'tidāl, Vol. II., p. 624, concerning the author says :—

يوسف بن قزغلي الواعظ المورخ شمس الدين ابو المظفر سبط ابن الجوزي روى عن جده ...... و الف كتاب مرأة الزمان فتراه ياتي فيه بمناكير الحكايات وما اظنه بثقة فيما ينقله بل يحنف و يجازف ثم انه يتربص وله مولف في ذلك ...... مات سنه اربع و خمسين و ستمائة بدمشق قال الشيخ محي الدين ...... لما بلغ جدي موت سبط ابن الجوزي قال لا رحمه الله كان رافضيا *

For copies see Leyden Cat. No. 791 and Rampur List, p. 633. A copy of this work is also in the Bankipur Library

The work is divided into twelve principal parts as follows :—

الباب الاول في ذكر نسب مولانا الامام علي بن ابي طالب كرم الله وجهه	fol. 1*b*.
الباب الثاني في فضائل علي كرم الله وجهه	,, 11*a*.
الباب الثالث في ذكر اولاده	,, 36*a*.
الباب الرابع في ذكر خلافة على عليه السلام	,, 37*b*.
الباب الخامس في ذكر ورعه و زهادته و خوفه و عبادته	,, 70*b*.
الباب السادس فى المختار من كلامه عليه السلام	,, 77*a*.
الباب السابع في وفاته عليه السلام	,, 106*b*.
الباب الثامن في ذكر الحسن عليه السلام	,, 118*a*.
الباب التاسع في ذكر الحسين عليه السلام	,, 140*b*.
الباب العاشر في ذكر محمد بن الحنيفة	,, 173*b*.
الباب الحادي عشر في ذكر خديجة و فاطمة	,, 178*a*.
الباب الثاني عشر في ذكر الائمة عليهم السلام	,, 189*a*.

These chapters are also sub-divided into many smaller chapters. A table of contents is annexed at the beginning. Some additional foll. containing some biographical accounts of the author, and quotations from different sources describing the author as a reliable one, have been added at the beginning. It is also mentioned that the copy has been transcribed from the copy in the Bankipur Library. On the top of the first fol. it is stated in Persian that the cost of transcription was *seventeen* rupees, خرچ كتابت اين كتاب مبلغ هفده روپيه. Marginal corrections occasionally. Headings in red ink. Foll. 28, 36*b*, 72*b*, 80–82*a*, 100*b*, 101*a*, 165*b*, 190*a* and 201*b* contain marginal notes in Persian in the handwriting of Saiyid Ṣadr ad-Dīn. In fol. 5*a* seven lines are penned through ; also from the bottom of fol. 5*b* to fol. 7 the lines are penned through except two and a half lines of fol. 7*b*. There are lacunae of a word or two in foll. 2*a*, 26*a*, 82*b*, 92*b* 117*b*, 119*a*, 120*b*, 150*b*, 151*a*, 154, 155*a* and 215. Fol. 211*b* has a big lacuna. It was compared in A.H. 1308.

Written in Nasta'lik. Dated A.H. 1307.

No. 203.

foll. 341; lines 14; size $9\frac{1}{2} \times 6$; $6\frac{3}{4} \times 4$.

العمدة

AL-'UMDA.

A work on the virtues and excellences of 'Alī bin Abī Ṭālib and his descendants by شمس الدين ابو الحسين يحيى بن الحسن بن الحسين بن علي بن محمد بن البطريق الحلّي الشيعي Shams ad-Dīn Abū'l Ḥusain Yaḥyā bin al-Ḥasan bin al-Ḥusain bin 'Alī bin Muḥammad bin al-Biṭrīḳ al-Ḥillī ash-Shī'ī. He was a reliable scholar of the Imamīya Sect; lived for some time at Baghdād and then at Wāsiṭ, and died at the age of seventy-seven at Ḥilla in Sha'bān, A.H. 600, A.D. 1261. For details see Aml al-Āmil, p. 73; Shudhūr al-'Iḳyān, Vol. II., fol. 258; and Kashf al-Ḥujub, p. 386.

Beginning :—

الحمد لله شكرا لجزيل آلائه و استدعاء لمزيد نعمائه الخ *

The work is divided into the following chapters :—

In foll. 4*b*–5, where the chapters are enumerated, it is mentioned that the work contains 34 chapters, but we find in the MS.

36 chapters, as mentioned above. After the 36th chapter which is on miscellaneous subjects connected with 'Alī bin Abī Ṭālib, six more chapters are added by the author, as mentioned above.

In the preface the author has enumerated several reliable works of Sunnī scholars, which he has quoted as authorities. Before describing each virtue or excellence he mentions the names of the books which he would cite as authorities. Headings and names of works are in red ink. Corrections are numerous; but still the book contains many mistakes. Foll. 176 and 256 are in a different hand. In the colophon it is named عمدة البطريق.

Written in modern Naskh. Not dated. C. 19th century.

No. 204.

foll. 107; lines 21; size 13 × 8¼; 8 × 4½.

كتاب اليقين

KITĀB AL-YAKĪN.

A work proving that 'Alī bin Abī Ṭālib was particularly ordained to be the head of the moslems next after the Prophet by ابو القاسم رضي الدين علي بن موسى بن جعفر بن محمد بن طاؤس العلوي الحسني Abū'l Kāsim Raḍī ad-Dīn 'Alī bin Mūsā bin Ja'far bin Muḥammad bin Ṭā'ūs al-'Alavī al-Ḥasanī, died, A.H. 664, A.D. 1265. For his life see No. 75.

Beginning:—

يقول مولانا المولي .... ابو القاسم علي بن موسى بن جعفر بن محمد ابن الطاؤس العلوي الفاطمي ادام الله ذكره احمد الله جلّ جلاله الذي سبق في علمه الخ *

The full title of the book is اليقين باختصاص مولانا علي عليه السلام بامرة المومنين. See also Kashf al-Ḥujub, p. 606. The work is divided into 220 small chapters, in which the author proves from different sources that 'Alī bin Abī Ṭālib is the head of the moslem world.

From fol. 11*b* it appears that it was composed when the author was passed 70 years of age.

Headings of chapters in red ink.

Written in clear Naskh. Not dated. C. 19th century.

No. 205.

foll. 126; lines 18; size 12½ × 8; 8¼ × 5.

الكشكول فيما جري على آل الرسول

AL-KASHKŪL FĪ MĀ JARĀ 'ALĀ ĀL AR-RASŪL.

A work on the circumstances that befell the descendants of the Prophet, together with an account of the cause of ill-feeling and dissension between the Sunnī and the Imāmīya sect, by حيدر بن علي العبيدي الحسيني الشيعي Haidar bin 'Alī al-'Ubaidī al-Husainī ash-Shī'ī. He was a contemporary of Muhammad bin al-Hasan bin Yūsuf al-Mutahhar al-Hillī, died, A.H. 771, A.D. 1369, and is the author of Jāmi' al-Asrār, a work on sufism, Jāmi' al-Haḳā'iḳ, and other works. The date of his death is not known. See Shudhūr al-'Ikyān, Vol. I., fol. 127b; and Kashf al-Hujub, pp. 151 and 470.

Beginning:—

الحمد لله و السلام على عباده الذي اصطفى ...... و بعد فقد كتبت

الى اعزّ الناس عليّ ...... حين حاجت الفتنة بين الخاصة و العامة و ذلك

في سنة خمس و ثلاثين و سبعمائة لهجرة النبي صلى الله عليه و آله الخ •

In this work the virtues of 'Alī bin Abī Ṭālib and his descendants have also been described. The Sunnīs are referred to by the word العامة.

Written in Naskh. Not dated. C. 19th century.

No. 206.

foll. 73; lines 9; size 9½ × 6¼; 6¾ × 4⅛.

كتاب المودة في القربى

KITĀB AL-MUWADDA FĪ'L ḲURBĀ.

A work describing the excellences of the Prophet and his descendants, and enjoining every one to love them, by علي بن شهاب الدين الحسيني الهمداني 'Alī bin Shihāb ad-Dīn al-Husainī al-Hamadānī. He was a *sufi* of a high order. He came to Kashmīr in A.H. 781, A.D. 1379, with a train of 700 followers, and died in A.H. 786, A.D. 1385. For details see Nafahāt, p. 518; Habīb as-Siyar, Vol. III., juz' 3, p. 87; Rieu, Pers. Cat. p. 447b; and Brockelmann Gesch. d. Arab. Litter. Vol. II., p. 221. Safīnat-

al-Awliyā' p. 108 wrongly says that he died in A.H. 770, A.D. 1368.

Beginning:—

الحمد لله على ما انعمني اولى النعم و الهمني الى مودة حبيبه جامع الفضائل والكرم الخ *

The author says in the preface that Muhammadans are required to love the Prophet and his descendants, but that they cannot love them unless they know their excellences. He wrote the present work to make them known.

The work is divided into fourteen chapters, called مودات, as follows:—

fol. 54*a*. المودة الثانيةعشرفي فضائل اهل بيت معا

,, 58*a*. المودة الثالثة عشرفي فضائل فاطمة و خديجة رض

المودة الرابعةعشرفي فضائل النبي صلعم و اهل بيته و فيها

,, 63*a*. فوت النبي و فوت فاطمة و دفنها عليهما السلام

The word عن at the beginning of each Tradition is written in red ink. Foll. 66*b* and 70*b* have lacunae with the remark بياض فى الاصل written in red ink. The headings of chapters are also in red ink.

Written in ordinary Nas<u>kh</u>. Not dated. C. 19th century.

No. 207.

foll. 173; lines 19; size $12\frac{3}{4} \times 7\frac{1}{2}$; $8\frac{3}{4} \times 4\frac{1}{2}$.

جواهر العقدين

JAWĀHIR AL-'AḲDAIN.

A work on the importance of the two honours (the honour of knowledge, and that of being descended from 'Alī bin Abī Ṭālib), by ابوالحسن نورالدين علي بن عبد الله بن احمد الحسني السمهودي الشافعي Abū'l Ḥasan 'Alī bin 'Abdallāh bin Aḥmad al-Ḥasanī as-Samhūdī a<u>sh</u>-<u>Sh</u>āfi'ī. He was born at Samhūd, a large village in Upper Egypt. He studied at Cairo under Ibn Ḳuṭlūbu<u>gh</u>ā and afterwards proceeded on a pilgrimage to Mecca, and from there he went to Madīna, where he settled. He was appointed <u>Sh</u>aik<u>h</u> al-Islām in that sacred city, and died there in A.H. 911, A.D. 1505. His histories of Madīna, Wafā' al-Wafā', and <u>Kh</u>ulāṣat al-Wafā', are well-known books. For details see Brockelmann, Vol. II., p. 173; and Wüstenfeld, Gesch. No. 507.

Beginning:—

الحمد لله الذي اعزّ اولياءه الخ *

The work is divided into two parts. The first part (foll. 1–53) deals with the excellences of knowledge and scholars, etc., and the second part (foll. 54–173) describes the excellences and superiority of the descendants of the Prophet. It was composed, as stated in the colophon, in A.H. 897, A.D. 1492. The full title of the work is جواهر العقدين في فضل الشرفين شرف العلم الجلي و النسب العلي. See Ḥājī <u>Kh</u>alīfa, Vol. II., p. 644.

For copies see Leyden Cat. No. 2045; Paris Cat. No. 1977; Derenbourg, No. 702; Aya Sofia Cat. No. 3171; and Rampur List, p. 668.

The headings are in red ink. Marginal corrections occasionally. A list of contents and a short life of the author are annexed at the beginning. A note in the handwriting of Ṣadr ad-Dīn shows that the MS. was copied from another, preserved in the Bankipur Library, in A.H. 1309.

Written in Nasta'līḳ. Scribe عبد الرحيم.

No. 208.

foll. 229; lines 17; size $8\frac{3}{4} \times 5\frac{1}{4}$; 6×3.

مفتاح النجاء في مناقب آل العباء

MIFTĀḤ AN-NAJĀ' FĪ MANĀḲIB ĀL AL-'ABĀ'.

A work on the virtues and excellences of the descendants of the Prophet, chiefly based on the Traditions, together with a short account of their birth and death, by ميرزا محمد بن رستم معتمد خان الحارثي البدخشي Mīrzā Muḥammad bin Rustam Mu'tamad Khān al-Ḥārithī al-Badakhshī. He belonged to an illustrious family which served the Mogal Empire in various capacities. His grandfather, Ḳubād Beg, a native of Ḳandahār, received the title of Diyānat Khān from Aurangzīb, and died in Dehli, A.H. 1083, A.D. 1672. His father, Rustam, received from the same monarch the title of Mu'tamad Khān, and fell in the Deccan war, A.H. 1117, A.D. 1705. Our author was a scholar of great reputation and served Ḳuṭb ad-Dīn Shāh 'Ālam I (A.H. 1119–1124, A.D. 1707–1712). He is the author of a Persian history called Tārīkh Muḥammadī, and several Arabic works, such as Tarājim al-Ḥuffāẓ (see Nos. 252–53) and Tuḥfat al-Muḥibbīn bi Manāḳib al-Khulafā' ar-Rāshidīn, mentioned in Rampur List, p. 668. See for his life, Rieu, Persian Cat. p. 894.

Beginning:—

الحمد لله الذي اصطفى محمدا و آله على العالمين و هدانا به الى الصراط المستقيم و المنهاج المبين الخ *

The author in fol. 2*b* says that he saw a treatise on the virtues of the descendants of the Prophet by Abū 'Uthmān 'Amar bin Baḥr al-Jāḥiẓ (died, A.H. 255, A.D. 869) quoted in some work. He copied this treatise at the beginning of his work with abbreviation of some of the words. It ends on fol. 6*b* as the author says:—

تمت رسالة ابي عثمان الجاحظ ثم رايت بعد في كتاب كشف الغمة هذه الرسالة باختلاف يسير و تقديم و تاخير *

From the preface it appears that the author began the work in Ramaḍān, A.H. 1123, A.D. 1711, and the colophon indicates that it was completed on the 7th Muḥarram, A.H. 1124, A.D. 1712.

The work is divided into five parts, which are sub-divided into several chapters They are as follows :—

From fol. 214 the advent of Imām Mihdī is described both according to Shī'a and Sunnī belief. The headings are in red ink. Marginal corrections and notes occasionally. The outer and inner

borders up to fol. 13, and from fol. 14 to the end the edges of the inner borders have been changed.

Written in fine Naskh. The colophon runs thus :—

قد تم هذا الكتاب المستطاب يوم الاثنين سادس شهر رمضان سنة ست و عشرين و مائة الزائدة على الالف من هجرة نبي آخر الزمان بدار الخلافة شاهجهان آباد حرسها الله عن الفساد بيد العبد الفقير الى جناب الملك الغني محمد غياث بن نعمان بيگ الحارثي *

No. 209.

foll. 86 ; lines 17 ; size $9\frac{1}{2} \times 5\frac{3}{4}$; $7\frac{1}{4} \times 4\frac{1}{2}$.

نفحة العنبرية في انساب آل خير البرية

NAFHAT AL-'ANBARĪYA FĪ ANSĀB ĀL KHAIR AL-BARĪYA.

A genealogical account of the descendants of the Prophet by ابو فضيل محمد الكاظم الموسوى Abū Fudail Muhammad al-Kāzim al-Mūsavī. From a perusal of the preface it appears that the author was a descendant of Husain bin 'Alī, and the colophon shows that he completed this book in A.H. 1074, A.D. 1663.

Beginning :—

الحمد لله الذي خلق الموجودات و كوّنها و فطر الصور و لوّنها الخ *

See also Kashf al-Hujub, p. 584.

It bears vowel-points. Important names are in red ink. Marginal notes are to be found here and there. The title-page, contains, among other notes, a very brief account of Ahmad bin 'Alī bin al-Husain, the author of a similar work, called عمدة الطالب في نسب آل ابى طالب. Worm-eaten. It was compared in A.H. 1244.

Written in Naskh. Not dated. C. 19th century.

No. 210.

foll. 196 ; lines 17 ; size $9\frac{1}{2} \times 5\frac{1}{8}$; $6\frac{3}{4} \times 3$.

مناقب اهل البيت

MANĀKIB AHL AL-BAIT.

A work on the lives and virtues of the twelve Imāms of the Imāmīya sect by حيدر علي بن ميرزا محمد بن الحسن الشرواني Haidar

'Alī bin Mīrzā Muḥammad bin al-Ḥasan ash-Shirwānī. He was an Imāmīya scholar, and wrote several treatises and books. One of his works, called Kitāb al-Majālis is well-known. His father Muḥammad bin al-Ḥasan, known as Mullā Mīrza, was a pupil of Āḳā Ḥusain bin Muḥammad al-Khūnsārī, who died in A.H. 1098, A.D. 1686. The date of his own death is not known. For details see Nujūm as-Samā' pp. 109, 192–3; Shudhūr al-'Iḳyān, Vol. I., fol. 131; and Kashf al-Ḥujub, p. 556.

Beginning:

الحمد لله علی ما منح من الهداية و وهب من الدلالة ...... اما بعد فيقول الفقير الی عفو ربه الغني حيدر علي بن ميرزا محمد بن الحسن الشرواني عفی الله عنهما هذا مختصر يحتوي علی شی من الاخبار المروية في فضائل اهل البيت صلوات الله عليهم و مناقبهم و مثالب اعدائهم و مطاعنهم مما روته العامة و محدثوهم و مفسروهم ممن يعتمدون عليه و يثقون به الخ *

The book is divided into a prologue and several chapters as follows:—

مقدمة قال ابن ابي الحديد في الجزء الحادي عشر من شرح نهج البلاغة و روی ابوالحسن علي بن محمد بن سيف المدايني في كتاب الاحداث قال كتب معوية نسخة واحدة الی عمّاله بعد عام الجماعة ان برئت الذمة ممن روی شيئا في فضل ابي تراب و اهل بيته	fol. 2a.
الباب الاول في ذكر فضائل سيد المسلمين و اميرالمؤمنين علي بن ابي طالب صلوات الله عليه و آله و فيه فصول - الفصل الاول في خلق امير المؤمنين صلوات الله عليه و صفته	,, 3b.
الفصل الثاني في اسلامه صلوات الله عليه و اسلام ابيه و امه عليهما السلام	,, 5a.
الفصل الثالث في الآيات النازلة في فضله صلوات الله و سلامه عليه و هی كثيرة و نذكر منها تسعا و عشرين آية	,, 19b.

و اخلاقهم و صفاتهم و فيه فصول - الفصل الاول في

fol. 107b. ذكر ابي بكر

الفصل الثاني في ذكر شي من اخبار عمر بن

,, 113b. الخطاب و سيرة

,, 130b. الفصل الثالث في ذكر عثمان بن عفان الاموي

الفصل الرابع فيما يدل على خبث باطن من تقدم

,, 144a. عليه صلوات الله عليه

,, 187a. الفصل الخامس في ذكر معوية

,, 189a. الفصل السادس في ذكر عائشة

الفصل السابع في ذكر جماعة من ملوك بني امية

,, 191b. و بني العباس الذين جلسوا هذا المجلس

Marginal notes occasionally. Slightly worm-eaten. On the top of the first fol. there are two seals and the name of Muẓaffar Ḥusain bin Masīḥ ad-Dawla.

Written in Naskh. Not dated. C. 19th century.

No. 211.

foll. 544 ; lines 9 ; size $10\frac{1}{4} \times 6\frac{1}{2}$; $6 \times 3\frac{3}{4}$.

المجالس المفجعة

AL-MAJĀLIS AL-MUFJIʻA.

A work to justify and recommend assemblies of mourning for the descendants of the Prophet, specially for the martyrs of Karbalā' by السيد حسين بن السيد دلدار على النصيرابادي as-Saiyid Ḥusain bin as-Saiyid Dildār ʻAlī an-Nasīrābadī. He was born in A.H. 1211, A.D. 1796, and studied under his father and his eldest brother, as-Saiyid Muḥammad. He was given the surname of Sayid al-ʻUlamā', and passed his life at Lucknow. He is the author of many works, and died in A.H. 1271, A.D. 1854. For details see Shudhūr al-ʻIḳyān, Vol. I., fol. 212 ; and the preface of Kashf al-Ḥujub, p. 5.

Beginning :—

نحمده على السرّاء و الضرّاء و نشكره على الشدة و الرخاء الخ *

See Kashf al-Ḥujub p. 486.

The work contains ten *muḳaddamāt*, and eleven chapters, each

called المجلس. Foll. 1–209 are occupied by the *mukaddamāt* as follows :—

المقدمة الاولى في بيان عظم هذه المصيبة العظمى والداهية الكبرى	fol. 6b.
المقدمة الثانية في بيان الاخبار المتضمنة لاخبار الله سبحانه اولياءه عن هذا المصاب قبل وقوع هذه الوقعة	,, 36a.
المقدمة الثالثة في بيان ثواب البكاء و الحزن و الجزع على هذا المصاب على حسب عظم هذا العزاء لا سيّما يوم عاشوراء	fol. 52a.
المقدمة الرابعة في بيان ان الاحتراز عن الكذب في النياحة و الرثاء و اخلاص العمل عن السمعة و الريا واجب	,, 59a.
المقدمة الخامسة في حرمة الغناء	,, 79a.
المقدمة السادسة فيما يتعلق بهذا المصاب من شعار التعزية و مراسم العزاء	,, 115a.
المقدمة السابعة من مهام يوم عاشوراء مزيد الاهتمام بالبكاء و الاشتغال بالنواح و الرثاء و التوجه اليه و الى سائر الشهداء معه بالزيارات و المبالغة في لعن قاتليه الاشقياء	,, 144b.
المقدمة الثامنة في بيان انه من وظائف هذا اليوم الامساك الى العصر لاصوم يوم تام	,, 148a.
المقدمة التاسعة من مهام يوم الزيارة للامام السعيد المظلوم الشهيد ابي عبد الله الحسين عليه السلام	,, 159b.
المقدمة العاشرة في بقية اعمال يوم عاشوراء	,, 200b.

Half of fol. 209*a*, foll. 209*b* and 210*a* are blank. From fol. 210*b* the work proper commences, and the chapters are as follows :—

المجلس الاول في ذكر وفات النبي صلعم و هو مشتمل على ثلاثة فصول - الفصل الاول في نبذ من شمائله و فضائله صلعم	fol. 210b.

فصل يتبع ذلك الفصل في ذكر شهادة ولده الرضيع
و اسمه على ما في بعض الروايات عبد الله
و هو اخو سكينة من ام واحدة — fol. 435*b*.
فصل في احوال نهار عاشوراء — ,, 466*b*.
فصل و لنذكر حال المعركة اكثرها — ,, 484*b*.
المجلس الحادي عشر فيما جري من الظلم و العدوان
على اهل بيت سيد الانس و الجان بعد
ما استشهد الحسين عليه السلام — ,, 505*a*.

In foll. 1–40, 451–464 and 513–544 the outer edges have been supplied in a different paper. Marginal corrections occasionally. The headings are in red ink. From the beginning up to one-third of fol. 523*b* the MS. is in one hand; the rest is in another.

Written in Naskh. Not dated. C. 19th century. Scribe مرزا محمد عباس.

No. 212.

foll. 275; lines 17; size $8\frac{1}{4} \times 4\frac{1}{2}$; $6\frac{1}{8} \times 3$.

كتاب المناقب

KITĀB AL-MANĀḲIB.

A work on the virtues of ‘Alī bin Abī Ṭālib and his descendants. The first fol. is missing, and the name of the author could not be traced. In some places, such as foll. 228*b*, 242*a*, quotations from Ibn Ḥajar al-Haitamī's famous work, aṣ-Ṣawā‘iḳ al-Muḥriḳa, composed in A.H. 950, A.D. 1543, are given. The book must have been composed after that date.

It begins abruptly as follows:—

ان هو الا وحي يوحى كلما انزل اليه المقاسي من الناس عليه ......
اما بعد فاعلم ايها الاخ فى الدين .... ان محبة الحبيب لا يتم الا بمحبة
آله و مودة اهله .... فوفق الفقير الحقير بحمده ان يجمع ما قال النبي
العلي في حق الولي الرضي و باقي اهله مما اتصل سنده و ثبت نقله برواية
اهل السنة الخ *

The first two foll. are in a different hand. Foll. 129–136*a*, 171, 199–204, 217–220, 250–257, 262–267 are also in some other hand. Foll. 7–8, 26, 57, 92, 97 and 246 are left blank. The lower

parts of foll. 9, 244–245 are pasted over with thick paper. Between foll. 135 and 136 a slip of paper has been inserted, containing notes in Arabic and Persian. Marginal notes in Arabic and Persian are numerous. Worm-eaten. On the last fol. a Persian quotation from Baḥr al-Asrār is given, and this has led to the book being erroneously named 'Baḥr al-Asrār.' The following remark قوبل بالاصل is found on the last fol. Double coloured rules in the margin.

Written in Naskh. The colophon runs thus :—

تحریر فی التاریخ پنجم شهر ربیع الثانی سنه ۱۱۴۱ ه *

No. 213.

foll. 130 ; lines 16 ; size $9 \times 5\frac{1}{4}$; $6\frac{1}{4} \times 2\frac{3}{4}$.

كتاب المناقب

KITĀB AL-MANĀḲIB.

A work on the virtues and excellences of 'Alī bin Abī Ṭālib and his descendants. It is incomplete both at the beginning and at the end.

It begins abruptly on fol. 2*a* as follows :—

الفصل الاول في بيان اسمائه و كناه و القابه و صفاته - من مناقب خطيب خوارزم موفق بن احمد المكي قال اسمه الذي اشتهر به علي الخ *

The other chapters of the work are as below :—

fol. 5*a*.	الفصل الثاني في بيان انه اول من صلى مع النبي صلى الله عليه وسلم
,, 9*b*.	الفصل الثالث في بيان انه من اهل البيت
,, 15*a*.	الفصل الرابع في بيان محبة الرسول اياه و تحريصه على محبته
,, 26*a*.	الفصل الخامس في بيان غزارة علمه و انه اقضى الاصحاب و في ذكر نبذ من قضاياه
,, 31*a*.	الفصل السادس في بيان ان الحق معه و انه مع الحق و حديث القضيب
,, 32*b*.	الفصل السابع في بيان انه افضل اصحاب رسول الله صلى الله عليه وسلم

The MS. ends abruptly in the course of the 38th chapter as follows :—

و متى مات لم يحزن عليه غيري و اما الحسين فامه فاطمة ابنتي و ابوه *

An imperfect index is prefixed on foll. 1 to 3*a*. The last chapter of the work according to fol. 3*a* is the 39th chapter, and its heading is:—

الفصل التاسع و الثلثون ما ورد في اثنا عشر خليفة و في تعداد اسمائهم و في ما ورد في المهدي عليه السلام *

Many foll. are missing. Foll. 99, 110*b* and 111 are blank. Some parts of foll. 108*b* and 110*a* are also blank. Worm-eaten.
Written in Naskh. Not dated. C 18th century.

No. 214.

foll. 45; lines 15; size 10 × 6¼; 7¼ × 3¾.

كتاب المناقب

KITĀB AL-MANĀKIB.

A work on the excellences and virtues of ʻAlī bin Abī Ṭālib and his descendants by محمد بن محمد بن محمد بن الجوزى Muḥammad bin Muḥammad bin Muḥammad bin al-Jawzī. In fol. 20*b* the author quotes ʻUnmūdhaj al-Labīb by as-Suyūṭī (died, A.H. 911, A.D. 1505). The work cannot be a composition of an earlier date.

Beginning:—

الحمد لله على ان هدانا لدين الاسلام و وفّقنا سنة نبيه عليه افضل الصلوة و السلام الخ *

There are marginal corrections.
Written in ordinary Naskh. Not dated. C. 19th century.

Ghaznavīs.

No. 215.

foll. 356; lines 11; size 11¾ × 7; 8 × 4.

تاريخ اليميني

TĀRĪKH AL-YAMĪNĪ.

A history of the first two Ghaznavide sovereigns, Subuktigīn and Maḥmūd, by ابو نصر محمد بن عبد الجبار العتبى Abū Naṣr Muḥammad bin ʻAbd al-Jabbār al-ʻUtbī. He was employed by Yamīn ad-Dawla Maḥmūd al-Ghaznavī, and held the appointment of *Ṣāḥib al-Barīd*, or official intelligencer, in Ganj Rustāk, while he was writing this work. It was written about A.H. 411, A.D. 1020.

He died, A.H. 427, A.D. 1036. For details see Wüstenfeld, Gesch. No. 174; and Brockelmann, Vol. I., p. 314.

Beginning :—

الحمد لله الظاهر بآياته الباطن بذاته القريب برحمته البعيد بعزته الخ *

For copies see Leyden Cat. Nos. 841–2; Berlin Cat. Nos. 9807–09; Munich Cat. No. 423; Pet. Rosen No. 34; Paris Cat. Nos. 1894–5; Vienna Cat. No. 947; Br. Mus. Suppl. Cat. No. 548; Br. Mus. Cat. pp. 152, 551; India Office Cat. No. 701; Cairo Cat. Vol. V., p. 176; and Rampur List, p. 632.

Printed on the margins of al-Kāmil at Cairo, A.H. 1290; lithographed, Dehli, A.D. 1847 and at Lahore A.H. 1300.

It has been translated into Persian, and an English translation founded upon the Persian version was published by Rev. James Reynolds for the Oriental Translation Fund, London, 1858.

For further particulars see Ḥājī Khalīfa, Vol. VI., p. 514; Sitzungsberichte der Kaiserlichen Akademie, Vienna, Vol. XXIII., pp. 15–102; Elliot, History of India, Vol. II., pp. 14–52; Journal Asiatic Society 1868, p. 424; Wiener Jahrbücher, Vol. LXX., Anz. Blatt, p. 83, and Vol. LXXI., Anz. Blatt, p. 25; and Notices et Extraits, Vol. IV., pp. 325–411.

The first two pages are richly illuminated with a beautiful *'Unwān*. Gold and coloured lines are throughout. Headings in red ink. Vowels sparingly added. Fol. 352*b* contains a lacuna of about a line. The MS. proper ends on fol. 352*b* as in the Berlin copy, but four foll. are added, in which we notice, among other matters, the lives of some scholars. The heading of fol. 353*a* runs thus :—

ذكر عدة من مشائخ الفضل في دولة السلطان *

Foll. 353*b* and 355 contain lacunae. The last part of the MS. is stained with damp. The margin of the last fol. has been changed.

Written in beautiful Naskh. Not dated. C. 17th century.

Aiyubides.

No. 216.

foll. 159; lines 13; size $9\frac{1}{2} \times 6$; $6\frac{3}{4} \times 3\frac{3}{4}$.

النوادر السلطانية و المحاسن اليوسفية

AN-NAVĀDIR AS-SULṬĀNĪYA WA'L MAḤĀSIN AL-YŪSUFĪYA.

A history of Ṣalāḥ ad-Dīn Yūsuf bin Aiyūb (Saladin), A.H. 564–589, A.D. 1169–1193, by بهاء الدين ابوالمحاسن يوسف بن رافع

بهاء الدين ابو المحاسن يوسف بن رافع المعروف بابن شداد الحلبي Bahā' ad-Dīn Abū'l Maḥāsin Yūsuf bin Rāfi' known as Ibn Shaddād al-Halabī. He was born on 10th Ramaḍān, A.H 539, 6th March 1145. He lost his father when he was a mere boy, and his maternal uncles, Banī Shaddād, brought him up. He has consequently been given the surname of Ibn Shaddād. He studied with several scholars of his time, and is the author of useful works. He died in A.H. 632, A.D. 1234. His autobiography will be found in Ibn Khallikān Vol. II., p. 526. See also Abulfedae, Vol. IV., p. 408; Wüstenfeld, Gesch. No. 318; Brockelmann, Vol. I., p. 316; and Z.D.M.G., Vol. VIII., p. 817.

A few foll. at the beginning are missing. Our copy begins abruptly as follows:—

بسبب ضيق الوقت و فراغ اليد عما يليق بامثاله فاخّره الى العام المستقبل الخ *

The identity of the work has been established by comparing the colophon with that of the Berlin copy, and also by comparing passages of the work with quotations from it found in the Kitāb ar-Rawḍatain fī Akhbār ad-Dawlatain.

For copies see Berlin Cat. No. 9812; and Leyden Cat. No. 820.

Edited with a French translation, by Baron Mac Guckin de Slane, 1884. See Ellis, Vol. II., p. 814.

Lacunae are numerous. Headings in red ink.

The copy under notice is a recent one, made from a MS., dated A.H. 1009.

Written in Naskh. Not dated. C. 19th century.

History of Egypt.

No. 217.

foll. 82; lines 15; size $12\frac{3}{4} \times 7\frac{1}{4}$; $7 \times 4\frac{1}{2}$.

Foll. 1–70*a*. I.

الفضائل الباهرة في محاسن مصر و القاهرة

AL-FAḌĀ'IL AL-BĀHIRA FĪ MAḤĀSIN MIṢR WA'L ḲĀHIRA.

A history and topography of Egypt and Cairo by ابو حامد محمد القدسي الشافعي الشهير بابن ظهير Abū Ḥāmid Muḥammad al-Ḳudsī ash-Shāfi'ī, known as Ibn Ẓahīr. He was born at Jerusalem in A.H. 820, A.D. 1417, lived chiefly in Egypt, and died in A.H. 888, A.D. 1483. For details see Wüstenfeld, Gesch. No. 498; and Rieu, Suppl. Cat. No. 563. In India Office Cat. No. 718, the

author has been wrongly named Ahmad bin Zuhairah, and it is mentioned there that he was a native of Mecca.

Beginning :—

الحمد لله الذي فاوت بين البلاد في فضلها و صفاتها الخ *

For copies see Br. Mus. Suppl. Cat. No. 563; Paris Cat. No. 1767; India Office Cat. No. 718; Gotha Cat. No. 1628; and Asiatic Society Cat. p. 56.

For chapters see Br. Mus. Suppl. Cat. No. 563.

Marginal corrections occasionally. Headings in red characters. Lacunae of a word or two are in foll. 9, 10*a*, 11*a*, 16*b*, 43*b* and 46*a*.

Foll. 70*a*–82. II.

Another treatise containing a short account of Egypt by عمرو بن العاص بن يوسف الكندي ʻAmar bin al-ʻĀs bin Yūsuf al-Kindī. See Hājī Khalīfa, Vol. II., p. 146.

Beginning :—

الحمد لله رب العالمين قال عمرو بن العاص بن يوسف الكندي هذا كتاب امر بجمعه و حض على تاليفه الاستاد اطال الله بقاه يذكر فيه اخبار مصر و ما خصها الله عز و جل من الفضل و البركات و الخيرات فجمعت ما امر به ادام الله كرامته من كتب شيوخ المصريين و غيرهم من اهل العلم و الخبرة والبحث و الذكاء الخ *

Marginal corrections occasionally. The beginning of a new topic is in red ink. The following note appears on the last fol.

كتاب هذا از كتاب مولوي اسمعيل خان ساكن پٹنه نقل گرفته شد خرچ كاتب مبلغ ده روپيه سواى خرچ تصحيح و كاغذ و غيره و اين كتاب داخل كتب خانهٔ جلاليه بوهار نمود في التاريخ ۲۲ رمضان سنه ۱۳۱۱ ﻫ كتبه سيد صد الدين احمد الموسوي عفا الله عنه *

Both parts of the MS. are written in clear Nastaʻlīḳ. The colophon runs thus :—

تم الكتاب بعون الله الوهاب مسمى فضائل الباهره في محاسن مصر و القاهره للشيخ الامام ابن ظهيره رحمه الله تعالى يوم الثلثاء رابع ربيع الآخر سنة عشرة و ثلاثمائة بعد الالف من الهجرة النبوية بخط خام سيد عبد الرحيم ابراهيمابادي البردواني از كمة ين شاگردان مولانا حسيب الدين احمد صاحب

مدرس اول من مدرسۀ جلاليه بوهار و مولانا خادم حسين صاحب مدرس دوم من هذه المدرسة ايضا *

No. 218.

foll. 83; lines 17; size $7\frac{3}{4} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{4}$.

جواهر البحور و وقائع الدهور

JAWĀHIR AL-BUḤŪR WA WAḲĀ'I' AD DUHŪR.

A legendary history of Egypt by ابراهيم بن واصف شاه المصري Ibrāhīm bin Wāṣif Shāh al-Miṣri. He flourished in the 6th century of the Hijra. He is also the author of *Zubad Maḥāsin Mir'at az-Zamān* (see No. 282) and *Kitāb al-'Ajā'ib al-Kabīr*, the great book of wonders. The date of his death is not known. Ḥājī Khalīfa, Vol. II., p. 641, Vol. IV., p. 186, and Vol. V., p. 114. spells Wāṣif as Wasīf. See also Brockelmann, Vol. I., p. 335; Wüstenfeld, Gesch. No. 373*a*.; Z.D.M.G., Vol. VI., p. 408; and Br. Mus. Suppl. Cat. No. 687.

Beginning :—

الحمد لله رب العالمين و الصلوة و السلام على سيدنا محمد خاتم النبيين الخ *

For copies see Copenhagen Cat. p. 98; Gotha Cat. No. 1644; Paris Cat. No. 1819; and Vienna Cat. No. 919. See also Wüstenfeld, Orient und Occident, Vol. I., pp. 326–340.

Printed in Egypt.

On the title-page the name of the author is given erroneously as العينى الحنفى, and the book has been named and described as below :—

كتاب جواهر البحور و وقائع الامور و عجائب الدهور و اخبار الديار المصرية و ما ورد فيها من الآيات العظيمة و الاحاديث الشريفة و ما خصت به دون غيرها من البلاد و من ملكها من الجبابرة و الفراعنة و غيرهم الى حين ظهور الاسلام و الى الآن تاليف سيدنا و مولانا شيخ الاسلام العيني الحنفي تغمده الله برحمته و اسكنه فسيح جنته *

It is stained with damp. The title-page bears the name of a previous owner.

Written in Naskh. The colophon runs thus :—

كان الفراغ من نسخها صبيحة يوم الاثنين الثاني و العشرين من شهر رجب الفرد من شهور سنة احدي و خمسين بعد الالف *

No. 219.

foll. 279 ; lines 37 ; size $13\frac{1}{2} \times 7\frac{3}{4}$; $9\frac{1}{4} \times 5\frac{1}{2}$.

تاريخ حشيبري

TĀRĪKH ḤUSHAIBARĪ.

A portion of a book defective both at the beginning and end. It begins abruptly as follows :—

و صرخ بخلع المستعين و بايع بالخلافة اخاه داود و نقل المستعين الخ *

On fol. 1*b* the work runs thus :—

قال الحافظ البحر المحيط الشيخ الحشيبري قال ابو حامد الاندلسى الغرناطي في مصر موضع يقال له عين شمس الخ *

Each article is headed with the expression قال الحافظ البحر المحيط الشيخ الحشيبرى ; but in fol. 77*b*, instead of that, we read as follows :—

قال الشيخ الحافظ البحر المحيط الشيخ محمد بن علي الحشيبري *

The passages quoted in Berlin Cat. No. 9738 tally with fol. 28*b*. of our copy. At the beginning of the MS. topographical descriptions of some important places in Egypt are to be found.

The following chapters are important : –

fol. 77*b*.	ذكر طرف من احوال نبينا صلى الله عليه و سلم و ما يتعلق بذلك و يتصل به
,, 181*a*.	بيان خلافة ابي بكر الصديق رضي الله عنه
,, 220*b*.	بيان خلافة عمر بن الخطاب رضي الله عنه

In the first chapter, fol. 78*a*, where the author makes remarks about the birth of the Prophet, as follows :—

فولد سيدنا و نبينا محمد صلى الله عليه و سلم يوم الاثنين لاثني عشر ليلة من شهر ربيع الاول عام فيل قيل بعد الفيل بخمسين يوما و قال الزبير حملت به امه صلى الله عليه وسلم في ايام التشريق في شعب بني طالب عند الجمرة الوسطى الخ *

we find a note in Persian on the margin which says that the passage was copied from Abū'l Fatḥ Muḥammad bin Abī Bakr Muḥammad al-Ja'marī al-Andalusī's (died, A.H. 734, A.D. 1333) work called 'Uyūn al-Athar. From this we conclude that it was written after the composition of that work.

The borders have been changed throughout. Several foll. are missing. Headings of chapters are in red ink. Marginal corrections occasionally. Worm-eaten at the end. Written in different hands. Foll. 261–265, 275–276 and 279 are defective on account of paper pasted over them. Gold ruled lines and coloured margins throughout.

Written in Naskh. Not dated. C. 17th century.

Appendix to History.

No. 220.

foll. 236; lines 16; size $12\frac{3}{4} \times 7\frac{3}{4}$; $9 \times 4\frac{3}{4}$.

كتاب الاوائل

KITĀB AL-AWĀ'IL.

A work on innovations, new practices, customs, etc., associated with the names of their respective originators, by ابو هلال الحسن بن عبد الله بن سهل بن سعيد بن يحيي العسكري Abū Hilāl al-Ḥasan bin 'Abdallāh bin Sahl bin Sa'īd bin Yaḥyā al-'Askarī. He studied at Baghdād, Baṣra and Iṣfahān, and died in A.H. 395, A.D. 1005. See for his life Khizānat al-Adab, Vol. I., p. 97; Wüstenfeld, Gesch. No. 157; and Brocklemann, Vol. I., p. 126.

Beginning :—

الحمد لله الذي رفع رتبة الادب و ذويه ...... قال ابو هلال الحسن ابن عبد الله بن سهل رحمه الله و قد رأيت اكثر الخاصة و جلّ العامة لهجين بالسوال عن اوايل الاعمال ...... فعملت كتابي هذا مشتملا على هذا النوع من الاخبار ...... و جعلته عشرة ابواب الخ *

The work is divided into ten chapters as follows :—

الباب الاول فى الاخبار عما كان من قريش و فيهم من اوائل الافعال و ابتدات الامور fol. 4b.

الباب الثاني فيما جاء من ذلک عن عامة اهل الجاهلية من العرب خاصة ,, 27a.

For copies see Rampur List, p. 645.

On the literature of *awā'il* see Ḥājī Khalīfa, Vol. I., p. 490; Gosche "Die Kitāb al-Awā'il, Festgabe zur 25–ten Versammlung der Philologen," Halle, 1867; Mélanges, Asiatiques, Vol. I., p. 100; and Gotha Cat. No. 1551.

Fol. 3 should come before fol. 8. Headings in red ink. It has been recently copied from one dated A.H. 1001. There are marginal corrections.

Written in clear Naskh. Not dated. C. 19th century.

Biography.

No. 221.

foll. 228; lines 15; size $12\frac{1}{2} \times 7\frac{3}{4}$; $9\frac{1}{4} \times 5$.

التاريخ الصغير

AT-TĀRĪKH AṢ-ṢAGHĪR.

A biographical dictionary of the Traditionists by ابو عبد الله محمد بن اسمعيل البخاري الجعفي Abū 'Abdallāh Muḥammad bin Ismā'īl al-Bukhārī al-Ju'fī. He was born on 13th Shawwāl, A.H. 194, 21st July A.D. 810 at Bukhārā of an Iranian family. He

performed the pilgrimage to Ka'ba when he was sixteen years of age, and studied the Traditions at Mecca and Madīna. He went to Egypt and travelled in different Islamic countries with the same object. He died on the 30th Ramaḍān, A.H. 256, 31st August, A.D. 870. For details see Tabaḳāt al-Kubrā, Vol. II., pp. 2–19; Ibn Khallikān, Vol. II., p. 28; Bustān al-Muḥaddithīn, p. 100; and Brockelmann, Vol. I., p. 157.

Beginning :—

اخبرنا ابوذر عبد بن احمد بن محمد المروزي .... قال حدثنا محمد بن اسمعيل البخاري قال بسم الله الرحمن الرحيم كتاب المختصر من تاريخ النبي صلى الله عليه وسلم و المهاجرين و الانصار و طبقات التابعين لهم باحسان و من بعدهم و وفاتهم و بعض نسبهم و كناهم الخ *

For copies see Berlin Cat. No. 9914; Rampur List, p. 623; and Bankipur Cat., p. 81. See also Ḥājī Khalīfa, Vol. II., p. 117.

The headings of chapters and the word حدثنا are in red ink. Foll. 2, 3 and 49b contain lacunae of about a word or two. There are marginal corrections Lithographed, Allahabad, A.H. 1324.

Written in clear Naskh. Not dated. C. 19th century.

No. 222.

foll. 222; lines 18–19; size 13 × 7¼; 8¾ × 4¾.

حلية الاولياء

HILYAT AL-AWLIYĀ'.

Vol. I.

A biographical work containing the lives of Moslem saints, and an account of their miraculous gifts, actions and sayings by ابونعيم احمد بن عبد الله بن احمد بن اسحق الاصفهاني Abū Na'īm Aḥmad bin 'Abdallāh bin Aḥmad bin Isḥāḳ al-Iṣfihānī. He was born in Iṣfihān in Rajab, A.H. 336, January, A.D. 947, or according to some in A.H. 334, A.D. 945. He visited Baṣra, Kūfa and Naisābūr for the study of the Traditions. He is the author of many works, and died in A.H. 430, A.D. 1038. For details see Ibn Khallikān, Vol. I., p. 27; Subkī, Ṭabaḳāt al-Kubrā, Vol. III., p. 7; Bustān al-Muḥaddithīn, p. 43; Wüstenfeld, Gesch. No. 187; and Brockelmann, Vol. I., p. 362.

Beginning :—

الحمد لله محدث الاكوان و الاعيان و مبدع الاركان و الازمان الخ *

Before commencing the lives, which begin on fol. 17a, the author describes the characteristics which a saint ought to have, and also gives the philology of the word تصوف. The first life is that of Abū Bakr, the first caliph of Islām.

For copies see Berlin Cat. Nos. 9973–4; Paris Cat. Nos. 2028–9; Leyden Cat. No. 891; and Rāghib Pāsha Cat. Nos. 1004–5. See also Ḥājī Khalīfa, Vol. III., p. 119.

Printed at Dāyarat al-Ma'ārif, Hyderabad, Deccan.

There are occasional marginal corrections. The headings, the first word of each name, and the word حدثنا are in red ink. The last name in this volume is that of طلحة بن عمرو البصري.

Written in Naskh. Not dated. C. 19th century.

No. 223.

foll. 222 lines 19; size $13 \times 7\frac{3}{4}$; $8\frac{3}{4} \times 4\frac{3}{4}$.

THE SAME.

Vol. II.

The second volume of the work noticed above.
Beginning :-

نزل الصفة و سكن البصرة حدثنا ابوبكر بن مالك ثنا عبد الله بن احمد الخ *

From the following note on fol. 20a it appears that the first volume of the work really ends on this fol. of the present volume :—

تم لي بحمد الله هذا الجزء الاول من كتاب الحلية لابي نعيم ظهر يوم الاحد لعله شهر شعبان الكريم سنه ١٢٢٠ *

Fol. 20b is blank but without causing any break in the MS.
From fol. 21a it begins as follows :—

ذكر جماعة من سكان الصفة و قطان المسجد ترك ذكرهم السلمي و ابن الاعرابي الخ *

The first word of each name and the word حدثنا are in red ink.
Written in Naskh. Not dated. C. 19th century.

No. 224.

foll. 224 ; lines 19 ; size 13 × 7¾ ; 9 × ¾.

THE SAME.

Vol. III.

The third volume of the work noticed above.
Beginning :—

ابراهيم ابو اسمعيل العباد قال سمعت قتادة يقول منع البر النوم الخ *

From the following note on fol. 104*b* it appears that the second volume of the work really ends there. It runs thus :—

انتهى الجزء الثاني من الحلية و يتلوه الجزء الثالث بقلم افقر عباد الله ...... عبد الكريم بن احمد بن محمد بن اسحق ...... كان الفراغ من تحريره .... غرّة شهر ربيع الاول سنة ١٢٢١ھ *

Fol. 120 is blank. Marginal corrections occasionally. The word حدثنا and the first word of each name are in red ink.
Written in Naskh. Not dated. C. 19th century.

No. 225.

foll. 219 ; lines 19 ; size 13 × 7¾ ; 9 × 4¾.

THE SAME.

Vol. IV.

The fourth volume of the work noticed above.
Beginning :—

ابن الوليد الدمشقي سمعت سهلا يعني ابن هاشم يذكر عن ابراهيم الخ *

There are lacunae in foll. 19*a*, 62*b*–64, 66*a*, 67*a*, 69*a*, 71*a*, 90*a* 92*a*, 105 and 106*a*.
Written in Naskh. Not dated. C. 19th century.

No. 226.

foll. 224 ; lines 19 ; size 13 × 7¾ ; 9 × 4¾.

THE SAME.

Vol. V.

The fifth volume of the work noticed above.

Beginning :—

عام اولها حدثنا عبد الله بن احمد ثنا احمد بن جعفر ثنا احمد بن خالد الخ *

Marginal corrections occasionally. The following note is found on fol. 157*b* :—

انتهت ترجمة الامام احمد بن حنبل رحمه الله يتلوه الجزء الذي يليه ترجمة اسحق بن ابراهم الحنظلي رح و الحمد لله كثيرا .... بقلم مالكه الفقير ...... عبد الكريم بن احمد بن محمد بن اسحق الخ *

Written in Naskh. Not dated. C. 19th century.

No. 227.

foll. 215 ; lines 19 ; size 13 × 7¾ ; 9 × 4¾.

THE SAME.

Vol. VI.

The sixth volume of the work noticed above.
Beginning :—

دائمة فما ظنك باقوام اخيار ابرار قد خرجوا من رق الغفلة الخ *

The lower part of fol. 2*b* is left blank, with the remark صحيح البياض. There is also a lacuna in the middle of fol. 173*b*, with the remark هنا سقط فى الاصل. The book was compared in A.H. 1315. The colophon of the copy, from which our MS. was made, runs thus :

وافق الفراغ من رقمه ليلة السبت المسفرة عن سادس عشر خلت من شهر رمضان الكريم احدى شهور سنة ست و عشرين و مائتين و الف من الهجرة ...... بقلم الحقير ...... محسن بن عبد الكريم بن محمد بن احمد بن اسحق *

Written in Naskh. Not dated. C. 19th century.

No. 228.

fol. 288; lines 17; size $9\frac{3}{4} \times 6\frac{1}{8}$; $7 \times 4\frac{1}{8}$.

كتاب الاستيعاب في معرفة الاصحاب

KITĀB AL-ISTI'ĀB FI MA'RIFAT AL-AṢHĀB.

Vol. I., Part I.

A biographical work of the Companions of the Prophet by ابو عمر يوسف بن عبد الله بن محمد بن عبد البر النمري القرطبي Abū 'Umar Yūsuf bin 'Abdallāh bin Muḥammad bin 'Abd al-Barr an-Namarī al-Kurṭubī He was born on the 24th Rabī' II, A.H. 368, 30th November, A.D. 978, studied at Cordova, and became the greatest authority on Traditions in Maghrib. He travelled in the west of Spain for some time, and finally settled at Denia, paying occasional visits to Valencia and Jativa. He is the author of many useful works, and died on the 29th Rabī' II, A.H. 463, 3rd February A.D. 1071 at Jativa. For details see Ibn Khallikān, Vol. II., p. 518; Ibn Bashkuāl, No. 1386; Bustān al-Muhaddithīn, p. 69; Itaḥāf an-Nubalā', p. 442; Wüstenfeld, Gesch. No. 207; Brockelmann, Vol. I., p. 367; and Goldziher, Zāhir. p. 171.

It begins on fol. 3*b*.

بسم الله الرحمن الرحيم و به نستعين و صلى الله على سيدنا محمد
و آله و صحبه اجمعين انا الفقيه الحافظ ابو عمر يوسف بن عبد الله بن محمد
ابن عبد البر النمري رضى الله عنه قراءة عليه مني في رجب سنة خمس
و خمسين و اربعمائة قال بحمد الله ابتدء و اياه استعين و استهدى و هو وليي
و عصمتى من الزلل فى القول و العمل و ولي توفيقي لاشريک له ولا حول
و لا قوة الا به الحمد لله رب العالمين جامع الاولين و الآخرين الخ *

The work is arranged alphabetically according to Maghrabī system and contains altogether 3500 biographical notices of the Companions of the Prophet; see Ḥājī Khalīfa, Vol. I., p. 276.

For copies see Madrid Cat. Nos. 511 527; Brill-Houtsma Cat. No. 195; Br. Mus Suppl. Cat. No. 623; Cairo Cat. Vol. I., p. 116; Aya Sofia Cat. Nos. 453-4; and Rampur List, p. 133.

It has been printed in Egypt, and also at Dāyarat al-Ma'ārif, Hyderabad, Deccan.

Three foll. have been attached, containing the life of the author from some biographical work. The early pages of the work are devoted to such Traditions as prove the superiority of the Companions of the Prophet over other Moslems, and similar matters

connected with the Companions. Foll. 19–37*a* contain the account of the Prophet and his family. On fol. 37*b* the biography of the Companions begins. Our copy is divided into two vols. but the first vol. is divided into two parts. The present MS. is the first part of the 1st vol. The headings of chapters and the principal names dealt with in the book are in red ink. Marginal corrections occasionally.

Written in Naskh. Not dated. C. 19th century.

No. 229.

foll. 439; lines 17; size $9\frac{3}{4} \times 6$; 7×4.

THE SAME.

Vol. I., Part II.

The second part of the first volume of the work noticed above.

Beginning :—

رواه عن النبي صلى الله عليه وسلم قال اتيت رسول الله صلى الله عليه وسلم فقلت يا رسول الله اين تامرني الخ *

The headings of chapters and the first word of each biographical name are in red ink. Foll. 39*b*, 243*a*, and some part of fol. 324*b*, are blank. Marginal corrections occasionally. The colophon runs thus :—

كمل الجزء الاول من كتاب ترتيب الاستيعاب و يتلوه انشاء الله الجزء الثاني منه المفتتح بحرف الفاء و المنتهي بآخره من الكنايات و كتاب النساء على النمط المذكور في ديباجة اول الكتاب *

Written in the same hand of Naskh. Not dated. C. 19th century.

No. 230.

foll. 330; lines 19, size $13 \times 7\frac{3}{4}$; $9 \times 4\frac{3}{4}$.

THE SAME.

Vol. II.

The second volume of the work noticed above.

It begins abruptly as follows :—

يقال له بن ذي الغصة وفد على النبي صلى الله عليه وسلم و كتب له كتابا الى قومه لم يذكره البخاري الخ *

The first name, on which a biography is given in this volume, is that of قيس بن المحسر. As the 2nd part of the first volume

ends with the names beginning with letter غ, and the second volume begins with names which have the letter ق at the beginning, some foll. must be missing. It is designated on the top of the first fol. as جلد ثالث استيعاب. There are marginal corrections. Lacunae are numerous.

Written in clear Naskh. Not dated. C. 19th century.

No. 231.

foll. 306; lines 16; size 13×8; 8½×4½.

كتاب الجمع بين رجال الصحيحين

KITĀB AL-JAM' BAIN RIJĀL AṢ-ṢAḤĪḤAIN.

A biographical dictionary of those Traditionists whose names are found in al-Bukhārī's famous work called *al-Jāmi' aṣ-Ṣaḥīḥ* and in Muslim al-Kushairī's work *aṣ-Ṣaḥīḥ* by ابو الفضل محمد بن طاهر بن علي المقدسي المعروف بابن القيسراني Abū'l Faḍl Muḥammad bin Ṭāhir bin 'Alī al-Makdisī, known as Ibn al-Kaisarānī. He was born in 6th Shawwāl, A.H. 448, 18th December, A.D. 1058 in Jerusalem. He came to Baghdād in A.H. 467, A.D. 1074, and afterwards returned to his native land. From there he went on pilgrimage to Mecca, and thence to Baghdād, where he died in Rabī' I, A.H. 507, August, A.D. 1113. For details see Ibn Khallikān, Vol. II., p. 61; Yāḳūt, Vol. IV., p. 601; and Brockelmann, Vol. I., p. 355.

Beginning:—

قال الحافظ ابو الفضل محمد بن طاهر المقدسي رضي الله عنه الحمد لله على كل حال و امام كل حاجة و سوال الخ *

In this work the author has collected the works of al-Kalābadhī, died, A.H. 398, A.D. 1007, and Aḥmad Ibn Manjawaih, died, A.H. 428, A.D. 1036, improving their arrangement and adding something of his own. See also Ḥājī Khalifa, Vol. I., p. 289.

Printed at Dāyarat al-Ma'ārif, Hyderabad, Deccan.

Names are arranged in alphabetical order. The first word of each name is written in red ink.

Written in ordinary Naskh. Not dated. C. 19th century.

No. 232.

foll. 160; lines 19; size $12\frac{3}{4} \times 7\frac{1}{2}$; $8\frac{3}{4} \times 4\frac{1}{4}$.

الكاشف في معرفة اسماء الرجال

AL-KĀSHIF FĪ MAʻRIFAT ASMĀʼ AR-RIJĀL.

A biographical work on those Traditionists whose names are found in the Six Canonical Books (al-Kutub as-Sitta) by شمس الدين ابو عبد الله محمد بن احمد بن عثمان الذهبي Shams ad-Dīn Abū ʻAbdallāh Muhammad bin Ahmad bin ʻUthmān adh-Dhahabī, died, A.H. 748, A.D. 1348. For his life see No. 195.

Beginning:—

الحمد لله و الشكر لله و لا حول و لا قوة الا بالله ...... يقول محمد بن احمد الذهبي سامحه الله هذا مختصر نافع في رجال الكتب الستة الصحيحين و السنن الاربعة الخ *

The copyist has put in red ink the initial letter of the name of one or other of the Six Canonical Books at the top of the name of each Traditionist in order to indicate in which of these books the name is to be found. The work is based on Abū'l Hajjāj al-Mizzī's work called Tahdhīb al-Kamāl, and according to Hājī Khalīfa, Vol. V., p. 4, it was completed on the 20th Ramadān, A.H. 720. Names are arranged alphabetically.

For copies see Casiri, No. 1779; Cairo Cat., Vol, I., p. 242; Koprūlūzādah Cat. Nos. 386-7; Bankipur Cat., p. 642; and Rampur List, p. 138.

Marginal corrections occasionally. Alphabetical headings in red ink.

From a note at the end it appears that it was copied from a copy preserved in the Bankipur Library, and that it was collated by Mawlavīs Hasīb ad-Dīn and Khādim Husain in A.H. 1309.

Written in Nastaʻlīk. Dated Sāwan 1299, Bengali era. Scribe عبد الرحيم.

No. 233.

foll. 147; lines 13; size $9\frac{3}{4} \times 6$; $7 \times 3\frac{1}{2}$.

المعجم

AL-MUʻJAM.

A biographical work on the Traditionists by شمس الدين ابو عبد الله محمد بن احمد بن عثمان الذهبي Shams ad-Dīn abū ʻAbdallāh

Muḥammad bin Aḥmad bin 'Uthmān adh-Dhahabī, died, A.H. 748, A.D. 1348. See for his life No. 195.

Beginning :—

الحمد لله فاطر السموات و الارض و اشهد ان لا اله الا الله شهادة الخ *

In this work adh-Dhahabī deals with the lives of those Traditionists from whom he studied the Traditions.

For copies see Cairo Cat., Vol. I., p. 252; and Rampur List, p. 138. See also Ḥājī Khalīfa, Vol. V., p. 628, where it is stated that it is also called al-Laṭīf.

The names of the Traditionist are in alphabetical order and are generally written in red ink. Lacunae are found occasionally.

Written in Naskh. Not dated. C. 19th century.

No. 234.

foll. 311; lines 19; size 13×8; $8\frac{3}{4}\times4\frac{3}{4}$.

تهذيب تهذيب الكمال في معرفة الرجال

TAHDHĪB TAHDHĪB AL-KAMĀL FĪ MA'RIFAT AR-RIJĀL.

Vol. I.

A biographical work on the Traditionists by شهاب الدين ابو الفضل احمد بن علي بن محمد بن حجر العسقلاني الشافعي Shihāb ad-Dīn Abū'l Faḍl Aḥmad bin 'Alī bin Muḥammad bin Ḥajar al-'Askalānī ash-Shāfi'ī. He was born at Ascalon in A.H. 773, A.D. 1372, and travelled to different Islamic countries to study Traditions. He is the author of many useful works, and died in A.H. 852, A.D. 1449. Madīnat al-'Ulūm, fol. 64*a*, wrongly says that he died in A.H. 858, A.D. 1454. For details of his life see Bustān al-Muḥaddithīn, p. 113; Ta'likāt as-Sanīya, p. 12; Itḥāf an-Nubalā,' p. 193; al-Khiṭaṭ al-Jadīda, Vol. VI., p. 37; Wüstenfeld, Gesch. No. 487; and Brockelmann, Vol. II., p. 67.

Beginning :—

الحمد لله الذي تفرد بالبقاء و الكمال الخ *

It is an abridgement of Yūsuf bin 'Abd ar-Raḥmān al-Mizzī's excellent work in thirteen volumes called Tahdhīb al-Kamāl fī Asmā' ar-Rijāl, which itself is based upon 'Abd al-Ghanī bin 'Abd al-Wāḥid bin Surūr al-Makdisī's (died, A.H. 600, A.D. 1203) work called al-Kamāl fī Asmā' ar-Rijāl. Hajī Khalīfa, Vol. V., p. 240, concerning the work of al-Mizzī, remarks that, هو كتاب كبير لم يؤلف مثله ولا يظن ان يستطاع " "it is a voluminous work, its like has

not been composed, and it is supposed that such another could not be composed.''

For copies see Berlin Cat. Nos. 9930-1; Paris Cat. Nos. 2089-91; Bodl. Cat. Vol. I., 754; Cairo Cat. Vol. I., p. 233; and Rampur List, p. 137.

For other information and regarding other abridgements see Ḥājī Khalīfa, Vol. V., pp. 240–44.

Printed at Dāyarat al-Ma'ārif, Hyderabad, Deccan, A.H 1327.

According to Ḥājī Khalīfa, Vol. V., p. 241, this work is in six volumes, but our copy has been bound in eight volumes. The MS. under notice is the first of the eight. Each alphabetical heading (i.e. the letter preceding the list of names commencing with it) and the first word of the name of each Traditionist, are in red ink. Marginal corrections occasionally.

Written in Naskh. Not dated. C. 19th century.

No. 235.

foll. 292; lines 19; size 13 × 8; 8¾ × 4¾.

THE SAME.

Vol. II.

The second volume of the work noticed above.

Beginning :—

ولد بقرية من قرى اصبهان و نشأ بالكوفة و نزل الرى الخ *

The first name in this volume is جرير بن يزيد بن جرير بن عبد الله البجلي and the last is رافع بن الربيع التميمي اخو حنظلة الكاتب. The first word of the names of the Traditionists and the alphabetical headings are in red ink. Marginal corrections occasionally.

Written in Naskh. Not dated. C. 19th century.

No. 236.

foll. 292; lines 19; size 13 × 8; 8¾ × 4¾.

THE SAME.

Vol. III.

The third volume of the work noticed above.

Beginning :—

و قال الدارقطني ليس فى الصحابة احد يقال له رياح الا هذا على اختلاف فيه الخ *

The first name in this volume is رباح بن زيد القرشي, and the last is صفوان بن عمرو بن حزم السكسكي. Foll. 37–140 are in a different hand. Marginal corrections here and there. The first word of each name and the headings are in red ink.

Written in Naskh. Not dated. C. 19th century.

No. 237.

foll. 291; lines 19; size 13×8; $8\frac{3}{4}\times4\frac{3}{4}$.

THE SAME.

Vol. IV.

The fourth volume of the work noticed above.

Beginning:—

البخاري اثرا معلقا سأذكره في ترجمة ضميره بن حبيب ذكره ابن حيان في الثقات الخ *

The first name is صفوان بن عمر الحمصي and the last name is عبد الرحمن بن عبد الله بن عمر بن حفص بن عاصم بن عمر بن الخطاب ابو القاسم المدني. The headings and the first part of each name are in red ink. Foll. 1–103 are in one hand, and the rest in another. Half of fol. 181*a* and fol. 181*b* are blank, with the remark صحيح البياض. Marginal corrections occasionally.

Written in Naskh. Not dated. C. 19th century.

No. 238.

foll. 294; lines 19; size 13×8; $8\frac{1}{4}\times4\frac{1}{4}$.

THE SAME.

Vol. V.

The fifth volume of the work noticed above.

Beginning:—

ضعيف و قد سمعته منه و قال مرة ليس بشي الخ *

The first name is عبد الرحمن بن عبد الله بن كعب بن مالك الانصاري السلمي ابو الخطاب المدني and the last is عمار بن ياسر بن عامر بن مالك بن كنانة بن قيس بن الحصين. Marginal corrections occasionally.

Written in Naskh. Not dated. C. 19th century.

No. 239.

foll. 291; lines 19; size 13×8; $8\frac{3}{4} \times 4\frac{3}{4}$.

THE SAME.

Vol. VI.

The sixth volume of the work noticed above.

Beginning :—

قد من اليمن الى مكة فخالف ابوحذيفة بن المغيرة فزوجه مولاته سمية الخ *

The first name is عمار مولى بني الحرث و هو عمار بن ابي عمار and the last is محمد بن الحسن بن زبالة. From the beginning to fol. 211 the MS. is in one hand, and the rest in another. Lacunae are in foll. 151 and 152. Half of fol. 211*b* is blank, but without any break in the text.

Written in Naskh. Not dated. C. 19th century.

No. 240.

foll. 284; lines 19; size 13×8; $8\frac{3}{4} \times 4\frac{3}{4}$.

THE SAME.

Vol. VII.

The seventh volume of the work noticed above.

Beginning :—

عن عائشة مرفوعا فتحت المدينة بالقران و فتحت البلاد بالسيف الخ *

The first name is محمد بن الحسن بن الزبير الاسدي ابو عبدالله and the last is مكي بن ابراهيم بن بشر بن فرقد.

The first part of the name of each Traditionist is in red ink. From the beginning to fol. 204 the MS. is in one hand, and the rest in another.

Written in Naskh. Not dated. C. 19th century.

No. 241.

foll. 387; lines 21-19; size 13×8; $8\frac{3}{4} \times 4\frac{3}{4}$.

THE SAME.

Vol. VIII.

The eighth volume of the work noticed above.

Beginning :—

محمد بن عمرو البلخي و ابي موسى محمد بن المثني و محمد بن حاتم بن ميمون الخ *

The first name is ملقادم و يقال ملقام بن السلب بن ثعابة بن ربيعة التميمي, and the last (in fol. 227b) is يونس بن يوسف بن حماس بن عمرو الليثي المدني. From foi. 228a باب الكنى and from fol. 355b كتاب النساء begin. From the beginning to fol. 227 the MS. is in one hand, and the rest in another. From the colophon it appears that al-Mizzī's work was completed in A.H. 712, and the book under notice in A.H. 808. It runs thus :—

قال مولفه يعني مولف الاصل فرغت منه يوم النحر سنة اثنى عشر و سبعمائة و اقام في عمله ثمان سنين الا شهرا واحدا و كان الفراغ من اختصاره يوم الاربعاء تاسع جمادي الآخرة سنة ثمان و ثمانمائة على يد مختصره احمد ابن علي بن محمد بن علي العسقلاني الاصل ثم المصري الشافعي المذهب عفا الله تعالى عنه *

Written in Naskh. The colophon runs thus :—

نقل كنانيد اين كتاب ناياب بذريعهٔ ميرزا محمد مهدي كشميري لكهنوي بمقام لكهنو و خرچ نقل و تصحيح مبلغ دو صد و بست روپيه و خرچ جلد پنج روپيه داخل كتب خانه جلاليهٔ بوهار نمودم في التاريخ ١٩ رمضان المبارک سنه ١٣١۴ھ *

No. 242.

foll. 102 ; lines 21 ; size $8\frac{3}{4} \times 4\frac{1}{2}$; $6\frac{1}{4} \times 3$

المغني
AL-MUGHNĪ.

A biographical work on the Traditionists by محمد بن طاهر بن على الفتني Muḥammad bin Ṭāhir bin 'Alī al-Fatanī, died A.H. 986, A.D. 1578. See for his life No. 47.

Beginning :—

الحمد لله الذي فضّل بني آدم بتعليم الاسماء الخ *

The author when referring to his authorities uses abbreviations, which are explained on fol. 2b. From the colophon it appe-

ars that it was completed at Patan in Gujarat in A.H. 952, A.D. 1545. The border of the first fol. is somewhat damaged. Lithographed on the margin of Taḳrīb at-Tahdhīb, Dehli, A.H. 1290.

Written in Naskh. Not dated. C. 18th century.

No. 243.

foll. 207; lines 21; size 13 × 7¾; 8½ × 4½.

مختصر تاريخ بغداد

MUKHTAṢAR TĀRĪKH BAGHDĀD.

An abridgement of al-Khaṭīb al-Baghdādī's famous work on the history of the learned men of Baghdād called Tārīkh Baghdād, or Tārīkh Madīnat as-Salām, by ابو اليمن مسعود بن محمد بن احمد بن حامد البخاري Abū'l Yumn Mas'ūd bin Muḥammad bin Aḥmad bin Hāmid al-Bukhārī. He was a Ḳāḍī and died in A.H. 461, A.D. 1068 See Hājī Khalīfa, Vol. II., p. 120; Wüstenfeld, Gesch. No. 209; but Brockelmann, Vol. I., p. 329, gives A.H. 491, A.D. 1098, as the date of his death.

Beginning :—

الحمد لله على ...... و تجاوز العلم الجزي احاطة و اشرفها العلم الذي فضل ... جلّ جلاله و تعالى به الحيوان الانسي على كثير من خلقه به شرف على ما شاركه في الوجود الخ *

The original work is in fourteen volumes, and is considered a reliable and very useful work of its kind. See Hājī Khalīfa, Vol. II., p. 119 and Horovitz, Aus den Bibliotheken von Kairo, Damaskus and Konstantinople, p. 61.

For another copy see Berlin Cat. No. 9850.

This abridgement is in two parts. The first part ends on fol. 111*a* and the second part begins from fol. 113*b* as follows :—

بسم الله الرحمن الرحيم كتب الكسائي الى الرشيد بهذه الابيات و هو يودب محمدا و احتاج الى التزويج :

قل للخليفة ما يقول لمن   امسى اليك بحرمة يدلي

In the second part from fol. 203*b*, lives of learned and scholarly women commence with the following words :—

ذكر النساء من اهل بغداد المذكورات بالفضل و رواية العلم *

Biographical names are in red ink. Foll. 111*b*–112 are blank, but without causing any break in the text. Erroneously designated on the title-page and on fol. 113*a* as :—

مختار مختصر كتاب تاريخ بغداد لابي بكر احمد بن علي بن ثابت الخطيب الحافظ البغدادي رح اختيار ابي علي يحيى بن عيسى بن جزلة الحكيم البغدادي رحمه الله *

There are laounae in foll. *1b*, *2a*, *3a*, *15b*, *20a*, *21a*, *28b*, *30a*, *37a*, *42a*, 43, *44b*, *48b*, *51a*, *53a*, *54a*, *58a*, 61, *64b*, *65a*, 66–71, *76a*, *77b*, 78, 79, *85b*, *87a*, *88b*, *95a*, *97b*, *98a*, 145 and *196b*. Foll. 1–24 and 151–207 are in one hand, and the rest (foll. 25–150) in another. A few lines at the bottom of fol. *83b*, and the important names in foll. *161b*–162 are written in purple ink. The colophon of the first part shows that it was copied from an old copy, dated A.H. 742.

Written in a very modern hand of Naskh. Not dated. C. 19th century.

No. 244.

foll. 240; lines 19; size 13 × 8; 9 × 4¾.

كتاب الانساب

KITĀB AL-ANSĀB.

Vol. I.

A general biographical dictionary arranged according to *ansāb* by ابو سعد عبد الكريم بن محمد التميمي السمعاني Abū Sa'd 'Abd al-Karīm bin Muḥammad at-Tamīmī as-Sam'ānī. He was born at Merv in A.H. 506, A.D. 1113, and made extensive journeys to learn Traditions. He was a doctor of the sect of ash-Shāfi'ī, wrote many useful works, and died in A.H. 562, A.D. 1167. See Ibn Khallikān, Vol. I., p. 326; Subkī, Ṭabaḳāt al-Kubrā, Vol. IV., p. 259; Badakhshī, Tadhkirat al-Ḥuffāẓ, Vol. II., foll. 141–154; at-Ta'līkāt as-Sanīya, p. 10; Wüstenfeld Gesch. No. 254; Brockelmann, Vol. I., p. 329; Huart, History of Arabic Literature, p. 198; and De Slane, Vol. II., p. 156.

Beginning :—

الحمد لله الذي فتح ابواب الرغايب و صح اسباب المواهب الخ *

For copies see Koprūlūzādah Cat. No. 1010; Aya Sofia Cat. Nos. 2976; 2980; Bashīr Āghā Cat. No. 445; and Rampur List, p. 625. See also Ḥājī Khalīfa, Vol. I., p. 456.

Reproduced in facsimile from the MS. in the Br. Mus. by the Trustees of the Gibb Memorial, 1912.

The headings of chapters, and the first word of each name, on which an article is written, are in red ink. The arrangement

is alphabetical. Lacunae of about a word or two are numerous. The first name in this volume is الابري, and the last is البليلي.

Written in clear Naskh. Not dated. C. 19th century.

No. 245.

foll. 225 ; lines and size as of the above copy

THE SAME.

Vol. II.

The second volume of the work noticed above.
Beginning :—

قال توفى في صفر سنة احدى و ثلاثين و مائتين البلجاني بفتح الباء الموحدة و سكون اللام الخ *

The volume comprises the names from البلجاني to الحسيني. Lacunae of about a word and two are numerous.
Written in the same hand as the above. Not dated. C. 19th century.

No. 246.

foll. 240 ; lines and size as above.

THE SAME.

Vol. III.

The third volume of the work noticed above.
Beginning :—

باب الحاء و الشين المعجمة الحشاني بكسر الحاء المهملة الخ *

This volume contains names from الحشاني to الرقي. Lacunae of about a word or two are numerous.
Written in another hand of Naskh. Not dated. C. 19th century.

No. 247.

foll. 229 ; lines and size as above.

THE SAME.

Vol. IV.

The fourth volume of the work noticed above.

Beginning :—

الرقي برقة بغداد وهي بلدتان الخ *

This volume comprises the names from الرقي to الشطى. Lacunae are numerous.

Written in the same hand as Vol. III. Not dated. C. 19th century.

No. 248.

foll. 220; lines and size as above.

THE SAME.

Vol. V.

The fifth volume of the work noticed above.
Beginning :—

الشعاب بفتح الشين المعجمة و العين المهملة المشددة الخ *

This volume comprises the names from الشعاب to العوي. Lacunae are numerous.

Written in the same hand as Vol. I. Not dated. C. 19th century.

No. 249.

foll. 209; lines and size as above.

THE SAME.

Vol. VI.

The sixth volume of the work noticed above.
Beginning :—

العلاثي بضم العين المهملة و اللام الف وفي آخرها الثاء المثلثة الخ *

This volume contains the names from العلاثي to الكثي. Lacunae are numerous.

Written in the same hand as Vol. I. Not dated. C. 19th century.

No. 250.

foll. 195; lines and size as above.

THE SAME.

Vol. VII.

The seventh volume of the work noticed above.

Beginning :—

الكجى بفتح الكاف الجيم المشددة هذه النسبة الى الكج الخ *

This volume comprises the names from الكجي to المعيوفي. Lacunae are numerous.

Written in the same hand as above. Not dated. C. 19th century.

No. 251.

foll. 201 ; lines and size as above.

THE SAME.

Vol. VIII.

The eighth volume of the work noticed above.

Beginning :—

باب الميم و الغين المغازلى بفتح الميم و الغين المعجمة الخ *

This volume contains the names from المغازلي to الييثع . Lacunae are not so numerous as in the other volumes.

Written in the same hand as Vol. III. Not dated. C. 19th century.

No. 252.

foll. 326 ; lines 15 ; size 13×8 ; $8\frac{1}{2}\times4\frac{3}{4}$.

تراجم الحفاظ

TARĀJIM AL-ḤUFFĀẒ.

Vol. I.

A biographical dictionary of Traditionists arranged alphabetically by ميرزا محمد بن رستم معتمد خان الحارثي البدخشي Mīrzā Muḥammad bin Rustam Mu'tamad Khān al-Ḥārithī al-Badakhshī. See for his life No. 208.

Beginning :—

الحمد لله على افضاله. و الصلوة و السلام على حبيبه محمد و صحبه و آله و بعد فهذه تراجم حفاظ الحديث و نقاد الاثر استخرجتها من كتاب الانساب للامام تاج الاسلام ابي سعد عبد الكريم بن محمد منصور السمعاني المروزي تغمد الله بغفرانه و اسكنه حديقة جنانه و من غيره من الكتب مع

اختصار في بعض التراجم دون بعض و ختمت عبارة صاحب الانساب في كل ترجمة بقولي انتهى وزدت في بعض التراجم بعد تمام عبارة المولف ما فيه مزيد فائدة مصدرا بقولي قلت ثم اني اردفت بذكر الكني و الانساب و الالقاب ليسهل استخراجها على الطلاب و التوفيق من الله و التكلان عليه فانه تعالى جواد كريم وهاب النعم *

It is chiefly based on as-Samʿānī's famous work *Kitāb al-Ansāb*. The chapters are as follows :—

حرف الالف	fol. 2*a*.
حرف الباء الموحدة	,, 86*a*.
حرف التاء المثناة الفوقانية	Wanting.
حرف الثاء المثلثة	fol. 89*b*.
حرف الجيم	,, 91*a*.
حرف الحاء المهملة	,, 99*b*.
حرف الخاء المعجمة	,, 145*b*.
حرف الدال المهملة	,, 150*b*.
حرف الذال المعجمة	,, 152*b*.
حرف الراء	,, 153*b*.
حرف الزاء	,, 158*a*.
حرف السين	,, 166*a*.
حرف الشين	,, 192*b*.
حرف الصاد	,, 199*a*.
حرف الضاد	,, 204*a*.
حرف الطاء	,, 206*a*.
حرف الظاء	,, 207*a*.
حرف العين	,, 207*b*.
حرف الغين	,, 325*b*.

Lacunae about a word or two are found in foll. 13*b*, 14*a*, 16*a*, 17*b*, 24, 28*a*, 30*b*, 32*a*, 33*a*, 42*a*, 53*a*, 63*b*, 69, 71*a*, 72*a*, 77*a*, 80*b*,

82*a*, 86*a*, 94*a*, 104, 110*b*, 111*b*, 116*a*, 138*b*, 144, 183*b*, 202*b*, 273*b*, 277*a*, 288*b*, 296*a*, 297*b*, 323*b* and 325*b*. The first word of each name is written in red ink. Marginal corrections occasionally. Foll. 1–272 are in one hand, and the rest in another.

Written in Naskh. Not dated C. 19th century.

No. 253.

foll. 290; lines 15; size 13 × 8; $8\frac{1}{2} \times 4\frac{3}{4}$.

THE SAME.

Vol. II.

The second volume of the work noticed above.

Beginning :—

الفضالة بن ابراهيم النسائي ذكره في نسبة النسائي و قد مر تحقيقها الخ

The chapters are as follows :—

fol. 1*a*.	حرف الفاء
,, 6*a*.	حرف القاف
,, 10*a*.	حرف الكاف
,, 11*a*.	حرف اللام
,, 12*a*.	حرف الميم
,, 196*a*.	حرف النون
,, 203*b*.	حرف الواو
,, 209*b*.	حرف الهاء
,, 220*b*.	حرف اللام الف
,, 221*a*.	حرف الياء

Lacunae of a word or two are found in foll. 5*b*, 27*b*, 126*a*, 141*a*, 153*b*, 157*a*, 214*a*, 216*a*, and 236*b*. Foll. 1–111, 136*b*–290 are in one hand, and the rest (foll. 112–136*a*) in another. Foll. 242–289 contain three lists of names as follows :—

The first list (foll. 242–265*a*) contains names according to كنية with the following remark :—

باب الكنى على الترتيب الماضي في الاسماء و الاعتبار بما بعد آداة الكنية *

The second list (foll. 265b–284a) contains names according to نسبة :—

باب الانساب الى القبائل و البلاد و الصنائع وغير ذلک على الترتيب *

The third list (foll. 284b–289b) contains names according to لقب —

باب الالقاب على الترتيب الماضي في الاسماء و الكنى و الانساب *

From the colophon it appears that the author completed this work in A.H. 1146, and our copy was transcribed from his copy.

هذا آخر ما اردت جمعه و ترتيبه و ترصيفه و تهذيبه في هذا الكتاب من الاسماء و الكني و الانساب و الالقاب و قد وقع الفراغ منه تاسع شهر ربيع الاول يوم الخميس سنة ست و اربعين و مائة بعد الالف من هجرة اشرف كل شريف و انفس كل نفيس صلى الله عليه و على آله و اصحابه اجمعين الى يوم الدين و كان ذلک بمحروسة دهلي الجديدة المعروفة بشاهجهان‌آباد حفظها الله تعالى عن الفتن و الفساد و هي كرسي مملكة الهند و الحمد لله على ذلک حمدا كثيرا طيبا مباركا فيه و انا العبد الضعيف الراجي رحمة ربه الكريم المنّان ميرزا محمد بن رستم المخاطب بمعتمد خان بن قباد الملقب بديانت خان ختم الله بالامن و الايمان و احسن اليه و اليهما في الجنان و بذلک نختم الكتاب و التوفيق من الله الكريم الوهاب *

Written in Naskh. Our copy was transcribed at Lucknow in A.H. 1314 as the following shows :—

من الرجب الاصم سنه ١٣١٤ بلغت اقبالا في يوم الجمعة و انا العبد الجاني عبد الصمد العظيم آبادي و الفاضل الجليل عبد الجليل البنارسي لامر الحكيم محمد مهدي اللكهنوي سلمه الباري *

No. 254.

foll. 329; lines 19; size $12\frac{3}{4} \times 7\frac{3}{4}$; $8\frac{3}{4} \times 4\frac{1}{2}$.

الجواهر المضيئة في طبقات الحنفية

AL-JAWĀHIR AL-MUḌĪ'A FĪ ṬABAḲĀT AL-ḤANAFĪYA.

A biographical work on the Ḥanafī jurists by محي الدين عبد القادر بن ابو الوفاء محمد القرشي المصري Muḥī ad-Dīn 'Abd al-Ḳādir

Abū'l Wafā' Muḥammad al-Kurashī al-Miṣrī. He was born in A.H. 676, A.D. 1277, or according to ad-Durrar al-Kāmina, Vol. I., fol. 379*b*, in Sha'bān, A.H. 696, A.D. 1296; studied in Cairo and Mecca, and died in A.H. 775, A.D. 1373. For details see al-Fawā'id al-Bahīya, p. 42; Tāj at-Tarājim, p. 28; Flügel, Die Classen d. Hanefitischen Recht., p. 335; Wüstenfeld Gesch. No. 436; and Brockelmann Vol. II., p. 80.

Beginning :—

الحمد و العظمة و الكبرياء لمن له الاسماء الحسنى الخ *

For copies see Berlin Cat. No. 10020; Yeni Cat. No. 840; and Asiatic Society Cat. p. 54. See also Ḥājī Khalīfa, Vol. II., p. 648.

It has been printed at the Dāyart al-Ma'ārif press Hyderabad, Deccan.

The first 12 foll. contain a prologue, which is divided into three chapters, dealing respectively with the names of God, the genealogy of the Prophet, and praise of al-Imām abū Ḥanīfa an-Nu'mān bin Thābit. The book proper begins from fol. 13*a*. The names are arranged alphabetically. The life of the author by some one else is given on the last fol. The headings of chapters and the first word of each name are in red ink. Lacunae are found in foll. 3*a*, 13*b*.

Written in Nasta'līḳ. Dated A.H. 1314.

No. 255

foll. 484; lines 19; size 11 × 7¼; 9 × 5½.

اعلام الاخيار من فقهاء مذهب النعمان المختار

I'LĀM AL-AKHYĀR MIN FUḲAHĀ' MADHHAB AN-NU'MĀN AL-MUKHTĀR.

A biographical work on the Ḥanafī jurists in chronological order by محمود بن سليمان الكفوي Maḥmūd bin Sulaimān al-Kafavī. He passed the early part of his life in the Madrasa of Murād Khān at Barusah, and also visited other countries for the sake of acquiring learning. He wrote the present work at the age of sixty, and died in A.H. 990, A.D. 1582. He dedicated the work to Sulṭān Murād, son of Sulṭān Salīm (A.H. 982–1003, A.D. 1574–1595). For details see at-Ta'līḳāt as-Sanīya, p. 9, and Ḥadā'iḳ al-Ḥanafīya, p. 387. We also get some autobiographical information from different parts of this book. In Paris Cat. No. 2097, and in Brockelmann, Vol. II. p. 83, the author has been named Muḥammad instead of Maḥmūd.

Beginning :—

الحمد لله الذي ارسل رسوله بالهدى و دين الحق الخ *

For copies see Paris Cat. No. 2097; and Berlin Cat. No. 10027.

The most important chapters of the book are as follows :—

برهان كتاب اعلام الاخيار (foll. 5*b*–8*b*). In this chapter the significance of the words اسلام and نقه are discussed.

سلطان كتائب اعلام الاخيار (foll. 8*b*–25*b*). In this chapter, a short account in chronological order of some of the Prophets is found.

اركان اعلام الاخيار من اصحاب النبي المختار (foll. 25*b*–47*a*). In this chapter accounts of the most important Companions of the Prophet are given.

كتيبة اعلام الاخيار من التابعين الابرار (foll. 47*a*–69*a*). In this chapter the author deals with the lives of some of the Companions of the Companions of the Prophet.

كتيبة الايمة المجتهدين و اصحاب المذهب و اهل اليقين (foll. 69*a*–81*a*). It contains the lives of other Imāms.

The biographical portion begins from fol. 81*a*, and runs on to the end of the book. In some places there are quotations from Persian works, such as Rashaḥāt (fol. 308*b*) and Nafaḥāt al-Uns (fol. 309*a*). Lacunae are found in fol. 68*b*, 142*b* and 143*a*. The names and headings of chapters are in red ink. At the beginning is an index of names occurring in the text, in chronological order, and there is another index at the end arranged alphabetically. On the title-page is a note in Persian by Ṣadr ad-Dīn Aḥmad, mentioning where it was copied.

Written in Nasta'līk. Dated A.H. 1282. Scribe حسيب الدين احمد.

No. 256.

foll. 198; lines 15; size $9\frac{2}{3} \times 6$; $6\frac{3}{4} \times 3\frac{1}{2}$.

الاثمار الجنية في اسماء الحنفية

AL-ATHMĀR AL-JANĪYA FĪ ASMĀ' AL-ḤANAFĪYA.

A biographical work on the Ḥanafī jurists by علي بن سلطان محمد القاري الهروي 'Alī bin Sulṭān Muḥammad al-Ḳārī al-Haravī, died, A.H. 1014, A.D. 1605. See for his life No. 36.

Beginning :—

الحمد لله رب الارض و السماء الخ *

For copy see Bankipur Cat. p. 466.

Foll. 1–43*b* are occupied with matters connected with al-Imām Abū Ḥanīfa. Foll. 43*b*–44 give the account of al-Imām Zufar. From fol. 45 the lives of the Ḥanafī jurists begin in alphabetical order. In fol. 44*b* several lines in the body of the book, as well as on the margin, are penned through. The MS. was copied by the order of Saiyid Ṣadr ad-Dīn al-Buhārī.

Written in two hands of Nasta'līk. Dated 1294, Bengali era (A.D. 1885). Scribe سيد عبد الرحيم.

No. 257.

foll. 212; lines 19; size $12\frac{3}{4} \times 8$; 9×5.

طبقات الشافعية الكبرى

TABAKĀT ASH-SHĀFI'ĪYAT AL-KUBRĀ.

Vol. I.

An extensive biographical work about Shāfi'ī scholars by ابو نصر تاج الدين عبد الوهاب بن علي بن عبد الكافي السبكي Abū Nṣar Tāj ad-Dīn 'Abd al-Wahhāb bin 'Alī bin 'Abd al-Kāfī as-Subkī. He was born at Subk, a village in Egypt, in A.H. 729, A.D. 1327, studied under his father and others, and wrote many useful works. He died in A.H. 771, A.D. 1370. For details see al-Khiṭaṭ al-Jadīda, Vol. VII., p. 8; at-Ta'līkāt as-Sanīya, p. 81; Wüstenfeld Gesch. No. 431; and Brockelmann, Vol. II., p. 89.

Beginning:—

قال سيدنا العبد الفقير الى الله تعالى .... الحمد لله

نحمده و نستعينه و نستغفره و نستهديه الخ *

Besides the above as-Subkī has written two other biographical works concerning Shāfi'ī scholars, the medium and the smaller ones. See Ḥājī Khalīfa, Vol. IV., pp. 139, 142; and Madīnat al-'Ulūm, fol. 73.

For copies see Berlin Cat. No. 10037 (fragment); Leyden Cat. No. 807; Paris Cat. No. 2100–1; Casiri, No. 1664; Aya Sofia Cat. Nos. 3299–3301; Yeni Cat. Nos. 870–1; Cairo Cat. Vol. V., p. 78; and Rampur List, p. 640.

Printed in six volumes in Egypt, A.H. 1324.

When our copy was examined it was found to consist of 452 foll.; but foll. 114–370 were pages of a Persian biography called Ḥadā'iḳ ash-Shu'arā' bound with the rest by mistake. These have now been separately bound, and a description of the MS., it being

too late to include in the Persian Catalogue, is given at the end of this volume. About two-thirds of fol. 113*b* are blank, but without any break in the MS. Lacunae are found in fol. 60*b* and 66*b*. The headings of the chapters and the names are in red ink. There are marginal corrections. The last name in this volume is الحارث بن شريح النقال الخوارزمي.

Written in two hands of Naskh. Dated A.H. 1317.

No. 258.

foll. 201; lines 19; size 12¾ × 8; 8¾ × 5.

THE SAME.

Vol. II.

The second volume of the work noticed above.

Beginning :—

الحارث بن مسكين بن محمد بن يوسف الاموي ابو عمرو المصري فقيه محدث صالح امام الخ *

The headings of the chapters and the names are in red ink. A list of the names is annexed at the beginning. There are marginal corrections. Foll. 99*a*, 164*a*, 170*b*, 187*b* and 189*a* contain lacunae. Four lines at the bottom of fol. 47*a*, and two and half lines at the top of fol. 47*b* have been penned through. The last name in this volume is الحسن بن احمد بن يزيد بن عيسى الاصطخري.

Written in a very modern Naskh. Not dated. C. 19th century.

No. 259.

foll. 231; lines 15; size 12¾ × 8; 8¾ × 4¾.

THE SAME.

Vol. III.

The third volume of the work noticed above.

Beginning :—

الحسين بن احمد بن محمد الطبري ابو الحسين الجلالي قدم بغداد و كان حضر مجلس الخ *

The headings of the chapters and the names are in red ink. A list of names is added at the beginning. Lacunae are found in foll. 20*b*, 22*b*, 30*a*, 64*a*, 67*b*, 68*a*, 75*b*, 127*a*, 146*a*, 153 and 200*a*.

The last name in this volume is اسمعيل بن ابراهيم بن محمد بن عبد الرحمن القراب ابو محمد الفقيه المغربي السرخسي ثم الهروي.

Written in Naskh. Not dated. C. 19th century.

No. 260.

foll. 240; lines 15; size $12\frac{3}{4} \times 8$; $8\frac{1}{2} \times 4\frac{3}{4}$.

THE SAME.

Vol. IV.

The fourth volume of the work noticed above.

Beginning :—

اسمعيل بن زاهر بن محمد بن عبد الله بن محمد بن علي ابو القاسم النوقاني النيسابوري تلميذ ابي بكر الطوسي الخ *

The names are in red ink. A list of the names is added at the beginning. Lacunae are found in foll. 18*a*, 26*b*, 39*a*, 72*b*, 107*b*, 214*b*, 220*b* and 230*b*. Marginal corrections occasionally. The last name in this volume is نصر بن ابراهيم بن نصر بن ابراهيم بن داؤد المقدسي.

Written in Naskh. Not dated. C. 19th century.

No. 261.

foll. 245; lines 14; size $12\frac{3}{4} \times 8$; $8\frac{3}{4} \times 5$.

THE SAME.

Vol. V.

The fifth volume of the work noticed above.

Beginning :—

نصر بن بسر بن علي العراقي ابو القاسم نزيل البصرة ولي القضاة الخ *

The headings of the chapters and the name are in red ink. Marginal corrections occasionally. A list of the names is added at the beginning. Lacunae are found in foll. 40*b*, 50*a*, 66*a*, 128*a*, 132*b*, 135*a*, 137*a*, 138*b*, 171*b*, 177*b*, 183*b*, 194*a*, 217*b*, 218*a*, and 227*b*. The last name in this volume is عبد المحسن بن عبد المنعم بن علي الكفرطباثي الشيرازي.

Written in Naskh. Not dated. C. 19th century.

No. 262.

foll. 360; lines 14; size 12¾ × 8; 8¾ × 5.

THE SAME.

Vol. VI.

The sixth volume of the work noticed above.
Beginning :—

عبد الملک بن زید بن یاسین بن زید بن قاید بن جمیل الثعلبي
ابو القاسم الدولعي خطیب دمشق الخ *

The headings of the chapters and the names are in red ink. Marginal corrections occasionally. Foll. 171–174 are written on a different kind of paper. Lacunae are found in foll. 25*a*, 52*a*, 61*b*, 65, 66*b*, 69*a*, 71*b*, 75*a*, 84*b*, 88, 89*a* 94*a*, 98*b*, 100*a*, 102*a*, 131*a*, 155*b*, 159*b*, 161*a*, 165*b*, 169*a*, 217*b*, 255*b*, 289*b*, 312*a*, 345, 355*b*, and 356*b*. A list of the names is added at the beginning. The last name in this volume is محمد بن احمد بن ابراهیم بن حیدر.

Written in Naskh. Not dated. C. 19th century.

No. 263.

foll. 244; lines 15; size 12¾ × 8; 8½ × 4¾.

THE SAME.

Vol. VII.

The seventh volume of the work noticed above.
Beginning :—

محمد بن احمد عبد المؤمن بن الشیخ شهاب الدین بن اللبان تفقه
علی الفقیه الخ *

The names are in red ink. Fol. 1 is a little damaged. Marginal corrections occasionally. Lacunae are found in foll. 38*a*, 54*a*, 60*b*, 100*a*, 114*b*, 119*b*, 153*a*, 176*a*, 228*b*, 229*a* and 230*a*.
Written in Naskh. The colophon runs thus :—

جلد سابع طبقات الکبراء سبکي هذا آخر المجلدات تم الکتاب الحمد لله
این کتاب از کتب خانهٔ بانکي پور ضلع پٹنه ازآن محبي مولوي خدا بخش

خان بهادر نقل گرفته بذریعه مولوي سید حاذق صاحب از لکهنو نقل کنانیده
شد کاتب و مصحح هردو از لکهنو بتاریخ ۸ رمضان سنه ۱۳۲۰ھ از نقل
و تصحیح فراغت حاصل شد صرف نقل و تصحیح دو صد روپیه و جلد پنج
روپیه چهار آنه سید صدر الدین احمد الموسوي عفا الله عنه ساکن بوهار ضلع
بردوان علاقهٔ ولایت بنگاله *

No. 264.

foll. 169; lines 19; size $12\frac{1}{2} \times 7\frac{3}{4}$; $9 \times 4\frac{1}{2}$.

طبقات الشافعية

ṬABAḲĀT ASH-SHĀFI'ĪYA.

A biographical work about the jurists of the Shāfi'ī school by
تقي الدين ابوبكر بن احمد بن محمد الشهير بابن قاضي شهبة الدمشقي
Taḳī ad-Dīn Abū Bakr bin Aḥmad bin Muḥammad, known as Ibn Ḳāḍī Shuhba ad-Dimishḳī. He was born in A.H. 779, A.D. 1377, became the Chief Ḳāḍī of Damascus, and died in A.H. 850, A.D. 1446, or A.H. 851, A.D. 1447. See Brockelmann, Vol. II., p. 51; and Wüstenfeld, Gesch. No. 486.

Beginning :—

الحمد لله الذي رفع قدر العلماء و جعلهم بمنزلة النجوم في السماء الخ *

It deals with the lives of the jurists of the Shāfi'ī school from the time of ash-Shāfi'ī to A.H. 840. The names are arranged in an order which is both chronological and alphabetical.

For copies see Berlin Cat. No. 10040; Br. Mus. Cat. pp. 178*a*, 597*b*; Br. Mus. Suppl. Cat. No. 644; Gotha Cat. No. 1763; Rosen Notices No. 209; and Paris Cat. No. 2102. See also Ḥājī Khalīfa, Vol. IV., p. 143.

For chapters see Berlin Cat. No. 10040.

Lacunae are numerous. The first word of each name is in red ink. Marginal corrections occasionally. It was compared in A.H. 1312.

Written in Nasta'līḳ. Not dated. C. 19th century. Scribe سيد عبد الرحيم البردواني.

No. 265.

foll 230, lines 19, size $13 \times 7\frac{3}{4}$; $8\frac{3}{4} \times 4\frac{1}{2}$.

طبقات الحنبلية

ṬABAKĀT AL-ḤANBALĪYA.

A biographical work dealing with the eminent scholars of the Hanbalī sect by ابو الحسين محمد بن محمد بن الحسين ابويعلى الفراء الحنبلي Abū'l Husain Muhammad bin Muhammad bin al-Ḥusain Abū Ya'lā al-Farrā' al-Ḥanbalī. He was born in A.H. 451, A.D. 1059, studied under his father and others, and became one of the most eminent scholars of the Hanbalī sect He was murdered on the night of 10th of Muharram, A.H 526, A.D. 1131 on account of his wealth. For details see Mir'at al-Janān, fol. 175*b*

Beginning :—

حدثنا الشيخ الامام الحافظ ابو العز عبد المغيث بن حرب بن زهير الحربي قال حدثنا القاضي الامام الاوحد السعيد الشهيد ابو الحسين محمد ابن محمد بن الحسين بن خلف بن الفراء الحنبلي رضي الله عنه من لفظه و كتابه و ذلک في سنة اربع و عشرين و خمسمائة قال الحمد لله العلي العظيم السميع البصير الخ *

For copy see Bankipur Cat. p. 463. See also Ḥājī Khalīfa, Vol. IV., p. 135.

The biographies are preceded by a short introduction, in which the special merits of al-Imām Abū 'Abdallāh Aḥmad bin Muḥammad bin Hanbal, with his genealogical table going back to the Prophet Ibrāhīm are given. The work is divided into six chapters, called طبقات The names in the first two are arranged alphabetically, and in the rest chronologically, as follows :—

fol. 7*b*.	الطبقة الاولى ممن روى عن امامنا رضي الله عنه
,, 146*a*.	الطبقة الثانية ممن روى عن اصحاب امامنا
,, 171*a*.	الطبقة الثالثة ممن روى عن تابعي اصحاب امامنا
,, 204*b*.	الطبقة الرابعة ممن روى عن تبع التابعين
,, 208*a*.	الطبقة الخامسة ممن روى من تبع تبع التابعين
,, 221*a*.	الطبقة السادسة وهم اصحاب الوالد رضي الله عنهم

In this work the lives of the Ḥanbalī scholars are dealt with up to A.H. 512, A.D. 1118, and the last name is ابو البركات طلحة بن

احمد بن طلحة died, A.H. 512. On the title-page the work is designated طبقات الحنابلة للحافظ ابو يعلى. Marginal corrections occasionally. The first word of each name is written in red ink. It was collated in A.H. 1312.

Written in Nasta'lik. Not dated. C. 19th century. Scribe عبد الرحيم بردراني

No. 266.

foll. 215; lines 19; size $9\frac{3}{4} \times 6$; $7 \times 3\frac{1}{2}$.

طبقات الحنابلة

ṬABAḲĀT AL-ḤANĀBILA.

Vol. I.

A biographical work dealing with the scholars of the Ḥanbalī sect by زين الدين ابو الفرج عبد الرحمن بن احمد بن حسن بن رجب السالمي البغدادي Zain ad-Dīn Abū'l Faraj 'Abd ar-Raḥmān bin Aḥmad bin Ḥasan bin Rajab as-Sālimī al-Baghdādī. He was born in Rabī' I, A.H. 709, August, A.D. 1309, at Baghdād, came with his father to Damascus where he became a preacher, and died in Rajab, A.H. 795, May, A.D. 1393. See ad-Durar al-Kāmina No. 271, Vol. I., fol. 348*a*; Wüstenfeld, Gesch. No. 447; and Brockelmann, Vol. II., p. 107.

Beginning :—

الحمد لله رب العالمين الرحمن الرحيم و صلى الله على سيدنا محمد خاتم النبيين ...... قال الشيخ الامام العالم المقرى زين الدين ابو الفرج عبد الرحمن بن شهاب الدين ابو العباس احمد بن حسن بن رجب رحمهم الله تعالى هذا كتاب جمعته و جعلته ذيلا على كتاب طبقات فقهاء اصحاب الامام احمد للقاضي ابي الحسين محمد بن القاضي ابي يعلى رح الخ *

It is a supplement to the work of Muḥammad bin Abī Ya'lā al-Ḥanbalī noticed in No. 265, and the lives are arranged in chronological order from A.H. 460 to A.H. 751. See Ḥājī Khalīfa, Vol. IV., p. 135.

For copies see Koprūlūzādah Cat. No.1115; and Bankipur Cat. p. 465.

An index of names is annexed at the beginning. The first word of each name is in red ink. Foll. 1–91*a* are in one hand, and the rest in another.

Written in ordinary Nasta'līk. Not dated. C. 19th century. Scribe سید عبد الرحیم.

No. 267.

foll. 282; lines 15; size $9\frac{3}{4} \times 6$; $7\frac{1}{2} \times 4\frac{1}{2}$.

foll. 1–276*a* THE SAME.

Vol. II.

The second part of the work noticed above.
Beginning :—

عبد الغني بن عبد الواحد بن علي بن سرور بن رافع بن حسن بن جعفر الجماعيلي المقدسي الحافظ الزاهد محمد يلقب تقي الدين حافظ الوقت و محدثه ولد الجماعيل ارض من الارض المقدسة سنة احدى و اربعين و خمسمائة الخ *

Written in the same hand as the later part of the above.

foll. 276*b*–282*a*. كتاب السنة

KITĀB AS-SUNNA.

A treatise on the fundamental principles of the Faith, ascribed to ابو عبد الله احمد بن محمد بن حنبل Abū 'Abdallāh Aḥmad bin Muḥammad bin Ḥanbal. He was born in Baghdād, or according to some in Merv in A.H. 164, A.D. 780. He was the founder of the Ḥanbalī school of jurisprudence. He died in A.H. 241, A.D 855 For details see Ibn Khallikān, Vol. I., p. 16; Wüstenfeld. Schaf. No. 13; and Brockelmann, Vol. I., p. 181.

Beginning :—

بسم الله الرحمن الرحيم اخبرنا الشيخان المسندان المعمران ...... مشافهة من الاول و مكاتبة من الثاني ...... قال احمد بن محمد بن حنبل رضى الله عنه هذه مذاهب اهل العلم و اصحاب الاثر و اهل السنة الخ *

Marginal corrections occasionally.
Written in Nasta'līk. The colophon runs thus :—

کتبه احقر العباد سید عبدالرحیم غفر الله له ولوالدیه یکی از شاگردان مولانا حسیب الدین احمد صاحب و مولانا خادم حسنین صاحب مدرس مدرسهٔ جلالیهٔ عالیهٔ مولانا سید صدر الدین احمد زاد الله تفقده و الطافه سنه ۱۳۰۵ ه *

No. 268.

foll. 178; lines 19; size $12\frac{3}{4} \times 7\frac{3}{4}$; $8\frac{3}{4} \times 4\frac{1}{2}$.

بغية الوعاة في طبقات اللغويين و النحاة

BUGHYAT AL-WU'ĀT FĪ ṬABAḲĀT AL-LUGHVĪ'ĪN WA'N NUḤĀT

A biographical dictionary of Arabic lexicographers and grammarians by ابو الفضل جلال الدين عبد الرحمن بن ابي بكر بن محمد السيوطي Abū'l Faḍl Jalāl ad-Dīn 'Abd ar-Raḥmān bin Abī Bakr bin Muḥammad as-Suyūṭī, died, A.H. 911, A.D. 1505. For details see No. 12.

Beginning:—

الحمد لله خالق الوجود و معدمه الخ *

As-Suyūṭī wrote three biographical dictionaries of lexicographers and grammarians. One is *al-Kubrā*, the biggest one, the second *al-Wusṭā*, the middle-sized one, and the third *as-Sughrā*, the shortest one. Our MS. is a copy of the last work, which was composed in A.H. 871, A.D. 1466.

For copies see Berlin Cat. No. 10062; Vienna Cat. No. 1175; Br. Mus. Suppl. Cat. No. 649; Koprūlūzādah Cat. No. 1117; Cairo Cat. Vol. VI., p. 9; and Rampur List p. 626. See also Z. D. M. G, Vol. XL., p. 310, and Rosen, Notices Sommaires, No. 215.

Printed in Egypt, A.H. 1326.

The headings of chapters and the first word of each name are in red ink. Marginal corrections occasionally. The colophon shows that the book was transcribed from a copy in the Bankipur Library. It was collated in A.H. 1311.

Written in Nasta'līḳ. Dated A.H. 1311.

No. 269.

foll. 265; lines 17; size $9\frac{1}{4} \times 6\frac{1}{4}$; $7 \times 4\frac{1}{2}$.

زهر الرياض و زلال الحياض

ZAHR AR-RIYĀḌ WA ZULĀL AL-ḤIYĀḌ.

A biographical work chiefly based on Ibn Khallikān's *Wafayāt al-A'yān* by حسن بن علي بن الحسن بن علي بن شدقم الحسيني المدني الشيعي Ḥasan bin 'Alī bin al-Ḥasan bin 'Alī bin Shadḳam al-Ḥusainī al-Madanī ash-Shī'ī. He was born in A.H. 940, A.D. 1533 and was a pupil of Ḥusain bin 'Abd aṣ-Ṣamad al-'Āmilī who died, A.H.

984, A.D. 1576. He visited Hyderabad, Deccan, and wrote a work called al-Jawāhir an-Niẓāmīya for Niẓām Shāh. The date of his death is not known. See Aml al Āmil, p. 38; Shudhūr al-'Ikyān, Vol. I., fol. 167; and Nujūm as-Samā', p. 41. Also a short biography of the author is found in fol. 192*a*.

Beginning :—

اما بعد حمد الله تعالى الذي خلق الخلق بدعا الخ *

From the following passage in the preface it appears that the author completed the book at Ahmadnagar in A.H. 992, A.D. 1584 :—

ففي اثناء ذلک سنة ثمان و ثمانين و تسعمائة عنّ لي السفر الى بلاد الدکن المصونة عن الآفات و انمحن فوفق الله لاتمامه باحمد نگر حماها الله تعالى و مليکها من التغير و العبر و ذلک عام اثنين و تسعين و تسعمائة و سميته زهر الرياض و زلال الحياض *

See Kashf al-Hujub, p. 305, although the opening lines of our copy and the Kashf al-Hujub do not tally.

The chapters are as follows :—

fol. 2*a*.	باب الهمزة
,, 71*b*.	باب الباء
,, 92*b*.	باب حرف التاء
,, 106*a*.	باب حرف الثاء
,, 106*b*.	باب الجيم
,, 211*b*.	باب حرف الحاء
,, 216*b*.	باب الدال
,, 224*b*.	باب الذال
,, 225*a*.	باب الراء
,, 225*b*.	باب الزاء
,, 233*a*.	باب حرف السين
,, 247*a*.	باب الشين
,, 248*a*.	باب الصاد

fol. 249*a*. باب الضاد

,, 250*a*. باب الطاء

,, 262*a*. باب الظاء

It is the first part of the entire work. In the course of the biographical accounts we find a short account of the following kings and their dynasties:—

foll. 60*a*–61*a*. شاه اسمعيل بن حيدر السلطان الصفوي

,, 62*a*–65*b*. اتا بكية الموصل

fol. 66*a*. „ تبريز

foll. 66*a*–66*b*. „ فارس

,, 66*b*–67*a*. „ لرستان

صاحب قران السلطان الاعظم امير تيمور المشهور

,, 96*a*–97*a*. بتمرلنگ

,, 97*a*–105*a*. اولاد السلطان تمر

,, 120*b*–152*b*. چنگيز خان و اولاده

,, 176*b*–180*a*. السلطان حسن بيگ بن علي بيگ بن قرا عثمان

,, 234*b*–238*b*. الملک سامان اول الملوک السامانية

,, 253*b*–259*b*. السلطان محمد طغرل بيگ بن سلجوق

Foll. 71*b*, 89*b*, 97*b*, 105*a*, 148*a*, 155*b*, 172*b*, 176*a*, 210*b*, 230*a*, and 245*b*, are partly blank. Foll. 90*a*, 105*b*, 173*a*, 176*b*, 177*a*, and 222*a*, are altogether blank. Poems throughout the book when quoted, are marked with vowel-points. The headings of the chapters and the names are written in red ink. Much injured by insects, specially in the later part. An incomplete index of the names is annexed at the beginning. Two foll. of some other MS. are attached to the index. Foll. are missing after fol. 258.

Written in different hands of Naskh. Not dated. C. 17th century.

No. 270.

foll. 352; lines 23; size 8½ × 6; 6¼ × 4.

سلافة العصر في محاسن اعيان العصر

SULĀFAT AL-‘AṢR FĪ MAḤASIN A‘YĀN AL-‘AṢR.

A biography of the poets of the 11th century Hijra with some of their compositions by صدر الدين علي بن احمد بن محمد

صدر الدين علي بن احمد بن محمد معصوم الحسيني الشيرازي المشهور بالسيد علي خان Ṣadr ad-Dīn ʻAlī bin Aḥmad bin Muḥammad Maʻṣūm al-Ḥusainī ash-Shīrāzī, known as as-Saiyid ʻAlī Khān, died, A.H. 1117, A.D. 1705. For details see No. 72.

Beginning :—

يا من اودع جواهر الكلم حقائق الشفاه الخ *

For copies see Berlin Cat. No. 7418; Vienna Cat. No. 409; Br. Mus. Cat. p. 601; Hyderabad List, Fann Tarājim, No. 50; and Bankipur Cat. p. 357.

Printed in Egypt, A.H. 1324.

The work is divided into five chapters, each called القسم, and was completed in A.H. 1082. A list of contents is annexed at the beginning. The headings are in red ink. The title-page contains the names of several persons who were once the owners of the book. Two poems, one by الشيخ عبد الرحمن المرشدي مفتي مكة المكرمة and the other in praise of the book under notice, are annexed at the beginning.

Written in Naskh. Dated A.H. 1153.

No. 271.

foll. 407; lines 19; size $13 \times 7\frac{3}{4}$; $8 \times 4\frac{1}{2}$.

الدرر الكامنة في اعيان المائة الثامنة

AL-DURUR AL-KĀMINA FĪ A'YĀN AL-MI'AT ATH-THĀMINA.

Vol. I.

A comprehensive biographical dictionary of the eminent persons who flourished in the eight century Hijra by شهاب الدين ابو الفضل احمد بن علي بن محمد بن حجر العسقلاني الشافعي Shihāb ad-Dīn Abū'l Faḍl Aḥmad bin ʻAlī bin Muḥammad bin Ḥajar al-ʻAskalānī ash-Shāfiʻī, died, A.H. 852, A.D. 1449. See for his life No. 234.

Beginning :—

الحمد لله الذي يحيى و يميت ...... اما بعد فهذا تعليق مفيد جمعت فيه تراجم من كان في المائة الثامنة من الهجرة النبوية من ابتداء سنة احدي و سبعمائة الى آخر سنة ثمان مائة من الاعيان من العلماء و الملوك و الامراء و الكتاب و الوزراء و الادباء و الشعراء الخ *

For copies see Br. Mus. Suppl. Cat. No. 613; Paris Cat. No. 2077; Vienna Cat. No. 1172; Cairo Cat. Vol. V., p. 53; and Rampur List, p. 635.

It was composed, according to Ḥājī Khalīfa, Vol. III., p. 217, in A.H. 830, A.D. 1426.

The names are arranged alphabetically. Lacunae of about a word or two are found in foll. 1*a*, 25*a*, 41*a*, 77*b*, 70*a*, 94, 116*b* and 382*b*. The first word of each name is in red ink. This volume is divided into two parts. The first part ends on fol. 213*b*, with the life of جلال بن احمد بن يوسف التنبريني. The second part begins on fol. 215*b* with names beginning with the letter ح. The first name in this part is حاتم بن ابراهيم بن علي السملوطي.

Foll. 214, 215*a* are blank, but without causing any break in the text. There are marginal corrections up to fol. 21.

Written in two hands of Naskh. The colophon runs thus:—

تم المجلد الثاني في عشر الاوسط من شهر جمادي الاولى من شهور سنة سبع و تسعين و مائتين بعد الالف من الهجرة المقدسة النبوية *

No. 272.

foll. 511; lines 19; size 13½ × 8; 9 × 5.

THE SAME.

Vol. II.

The second volume of the work noticed above.

Beginning:—

ذكر من اسمه علي

علي بن ابراهيم بن اسد المصري الحنفي علاء الدين ابن الاطروش السكاكيني ولد قبل القرن الخ *

The headings of chapters and the first word of each name are in red ink. A list of names is added at the beginning. There are marginal corrections. Short lacunae are numerous.

Written in modern Naskh. Not dated. C. 19th century.

No. 273.

foll. 197; lines 15; size 11 × 8; 9¼ × 4½.

النور السافر في اخبار القرن العاشر

AN-NŪR AS-SĀFIR FĪ AKHBĀR AL-ḲARN AL-'ĀSHIR.

Biographical accounts of the eminent persons of the tenth century Hijra by ابوبكر محيي الدين عبد القادر بن شيخ بن عبدالله العيدروس

اليمني الهندي Abū Bakr Muḥī ad-Dīn 'Abd al-Ḳādir bin Shaikh bin 'Abdallāh al-'Īdrūs al-Yamanī al-Hindī, died A.H. 1038, A.D. 1628. See for his life No. 125.

Beginning :—

الحمد لله رب العالمين ...... و بعد فهذه انموذج لطيف و عنوان شريف ذكرت فيه من ظفرت بتاريخ وفاته ممن مات فى اول هذا القرن الذي اوله سنه احدى و تسعمائة ختم بالحسني من سائر العلماء و الصلحاء و القضاة و الادباء و الملوك و الاعيان مصريا كان او شاميا حجازيا كان او يمنيا روميا او هنديا مشرقيا او مغربيا و ضممت الى ذلك بعض الحوادث و الماجريات و الحكايات العجيبة الخ *

For copies see Rampur List, p. 650; and Hyderabad List, Fann Tarājim No. 910.

The accounts are given in chronological order. Foll. 2–10 contain a short account of the Prophet, and from fol. 11*a* the biography proper begins. In fol. 196*a* the author gives the date of the composition of the book in the following words :—

قال مولفه فسح الله في مدته وقع الفراغ من تاليف هذا التاريخ اللطيف في يوم الجمعة ثاني عشر ربيع الثاني سنة اثنى عشرة بعد الالف باحمد آباد *

The headings are in red ink. Our MS. is dated A.H. 1093, A.D. 1682, but that is the date of the copy from which our book was transcribed.

Written in modern Naskh. Not dated. C. 19th century.

No. 274.

foll. 387; lines 17; size $12\frac{1}{2} \times 7\frac{3}{4}$; $9\frac{1}{4} \times 4\frac{3}{4}$.

روض الرياحين في حكايات الصالحين

RAWḌ AR-RIYĀḤĪN FĪ ḤIKĀYĀT AṢ-ṢĀLIḤĪN.

A collection of anecdotes of Muhammadan saints by عفيف الدين ابو محمد عبد الله بن اسعد بن علي اليافعي الشافعي Afīf ad-Dīn Abū Muḥammad 'Abdallāh bin As'ad bin 'Alī al-Yāfi'ī ash-Shāfi'ī, died, A.H. 768, A.D. 1366. See for his life No. 196.

Beginning :—

الحمد لله المعروف بالمعروف الموصوف بالكمال فى الازل و الآباد الخ *

It contains altogether five hundred anecdotes, and is also named by the author in fol. 3*a* نزهة العيون و النواظر و تحفة القلوب و الخواطر في حكايات الصالحين و الاولياء الاكابر. Hājī Khalīfa, Vol. VI., p. 329, erroneously says that the second title is given to an abstract of the present book. For further particulars see Berlin Cat. No. 8803.

For copies see Berlin Cat. No. 8803; Leyden Cat. Nos. 892-3; Paris Cat. No. 2040; India Office Cat. No. 708; Cairo Cat. Vol. V., pp. 62 and 143; Rampur List, p. 344; Hyderabad List, Fann Taṣawwuf No. 73; and Asiatic Society Cat. p. 64.

Printed at Bulāḳ A.H. 1286; Cairo, A.H. 1307.

The words الفصل and الحكاية are in red ink. The first three foll. bear marginal corrections.

Written in a quite modern Naskh. Not dated. C. 19th century.

No. 275.

foll. 161; lines 17; size $12\frac{1}{2} \times 7\frac{3}{4}$; $9\frac{3}{4} \times 4\frac{3}{4}$.

خلاصة المفاخر في مناقب الشيخ عبد القادر

KHULĀṢAT AL-MAFĀKHIR FĪ MANĀḲIB ASH-SHAIKH 'ABD AL-ḲĀDIR.

A biographical account of ash-Shaikh 'Abd al-Ḳādir al-Jīlānī (see No. 119) by عفيف الدين ابو محمد عبد الله بن اسعد بن علي اليافعي الشافعي 'Afīf ad-Dīn Abū Muḥammad 'Abdallāh bin As'ad bin 'Alī al-Yāfi'ī ash-Shāfi'ī, died, A.H. 768, A.D. 1366. See for his life No. 196.

Beginning:—

قال العبد الفقير الى عفو الله و لطفه و رحمته و عتقه عبد الله بن اسعد اليافعي اليمني الشافعي ... اما بعد حمد الله الذي خضع لسلطان عزمته كل شي الخ *

It is a supplement to Rawḍ ar-Riyāḥīn No. 274, and contains two hundred stories concerning Saiyidinā 'Abd al-Ḳādir al-Jīlānī. It is also designated اطراف عجائب الآيات و البراهين و ارداف غرايب حكايات روض الرياحين.

For copies see Berlin Cat. No. 8804; India Office Cat. No. 708 II; and Asiatic Society Cat. p. 63.

Printed at Egypt.

A note in another hand gives the date of transcription and the name of the scribe as follows :—

كتبه خدا نواز كلكتي سنه ۱۸۹۶ع *

Written in Naskh. Not dated. C. 19th century.

No. 276.

foll. 258; lines 11; size 8×5; 6¼×3½.

مختصر بهجة الاسرار

MUKHTAṢAR BAHJAT AL-ASRĀR.

An abridgement of ʻAlī bin Yūsuf ash Shaṭṭanaufī's famous book on the sayings and miracles of Muḥī ad-Dīn abū Muḥammad ʻAbd al-Ḳādir bin Abī Ṣāliḥ Mūsā al-Jīlī al Baghdādī, known as Bahjat al-Asrār, died, A.H. 561, A.D. 1165. See for his life No. 119. The name of the author of this abridgement could not be traced as the first fol. is defective. Only بسم الله الرحمن الرحيم., an ornamental ʻ*Unwān*, and the word لله exist in the first fol. It commences on the 2nd fol. as follows :—

و كفى بالله شهيدا صلى الله عليه و على آله و صحبه و ازواجه و ذرياته و سلّم تسليما كثيرا اما بعد فهذه جمل من كلام الشيخ العارف العالم العامل الرباني و القطب الصمداني الخ *

Fol. 173 should come next to fol. 166, fol. 192 next to fol. 190, fol. 191 next to fol. 199, and fol. 220 next to fol. 215. The first ten foll. are much damaged. Borders of foll. 1–32 and 246–258 are changed. Written in two hands; foll. 28 to half of fol. 53*a* and foll. 73–78 are in one hand, and the rest in another. The word و باسناده is written in red ink throughout the book. Worm-eaten. The original work was printed in Cairo, A.H. 1304.

Written in Naskh. Dated A.H. 1150. Scribe غلام محي الدين بن محمد صديق.

Shī'a Biography.

No. 277.

foll. 149; lines 17; size 8 × 4½; 6 × 3¾.

خلاصة الاقوال في معرفة الرجال

KHULĀṢAT AL-AḲWĀL FĪ MAʻRIFAT AR-RIJĀL.

A biographical work on Imāmīya scholars by جمال الدين حسن بن يوسف بن علي بن المطهر الحلي Jamāl ad-Dīn Ḥasan bin Yūsuf bin ʻAlī bin al-Muṭahhar al-Ḥillī, died, A.H. 726, A.D. 1325. See for his life No 87.

Beginning :—

الحمد لله مرشد عباده الى سبيل السداد الخ *

For copies see Berlin Cat. Nos. 9926–7; Paris Cat. No. 1108; and Bankipur Cat. p. 223. See also Kashf al-Ḥujub p. 206.

The work is divided into two parts and an epilogue. The first part ends on fol. 104*a*, and the concluding words of the colophon are as follows :—

تم الجزء الاول بقلم الفقير تراب اقدام المؤمنين عبد علي بن محسن

ابن شمس بن محمد يوم الثلثاء من ايام جمدي الآخر من شهور سنه ١٠٥٢ *

The second part begins on fol. 104*b*, as follows :—

هذا هو القسم الثاني من كتابنا الموسوم بخلاصة الاقوال في معرفة

الرجال و هذا القسم مختص بذكر الضعفاء الخ *

For details see Berlin Cat. No. 9926. The headings of chapters and the first word of each name are in red ink. Foll 2–37 are a little damaged on account of the pasting of paper over the text. It bears marginal corrections. Stained with damp. The work ends on fol. 149*a*. Fol. 149*b* contains some biographical information.

Written in Naskh. The colophon runs thus :—

و فرغ من تسويدها لنفسه ...... تراب اقدام المؤمنين المحتاج الى

رحمة ربه الغنى المحسن عبده عبد علي بن محسن فى النجف الاشرف

يوم الخميس التاسع و العشرون من جمدى الآخر من شهور سنه ١٠٥٢ *

No. 278.

foll. 250; lines 19; size 13 × 8; 9 × 4¾.

شذور العقيان في تراجم الاعيان

SHUDHŪR AL-'IKYĀN FĪ TARĀJIM AL A'YĀN.

Vol. I.

The first volume of biographical work on Shī'a scholars by السيد اعجاز حسين بن السيد محمد قلي النيسابوري الكنتوري as-Saiyid I'jāz Husain bin as-Saiyid Muhammad Kulī an-Naisābūri al-Kantūrī. He was born at Meerat in A.H. 1240, A.D. 1824, studied with his father, made a pilgrimage to Karbalā', and wrote some useful works. He died in A.H. 1286, A.D. 1869. See the preface of Kashf al-Hujub, p. 3; and Nujūm as-Samā', p. 422.

Beginning:—

الحمد لله رافع درجات العلماء ...... و بعد فهذا كتاب حافل في تراجم العلماء سميته شذور العقيان في تراجم الاعيان و ذكرت فيه ما ذكر في امل الآمل و زدت عليه ما وجدت من تراجم العلماء في غيرة من كتب الاصحاب او غيرهم الخ *

The names are arranged alphabetically. The first word of each name is written in red ink. It has marginal corrections. Lacunae are in foll. 8b, 56a and 224b. It ends with the life of علي بن محمد بن العباس.

Written in clear Naskh. Not dated. C. 19th century.

No. 279.

foll. 277; lines 19; size 13 × 8; 9 × 4¾.

THE SAME.

Vol. II.

The second volume of the work noticed above.

Beginning:—

علي بن عبد الله ابو الحسن القزويني القاضي وجه من اصحابنا ثقة فى الحديث قدم بغداد سنه ست و خمسين و ثلاثمائة الخ *

The first word of each name is written in red ink. Lacunae are found in foll. 51b, 89b, 104a, 109a, 199, 200a, 201, 202, 203a

and 231*b*. There are marginal corrections. From the colophon it appears that in A.H. 1312 it was compared with the original copy of the author.

Written in the same hand of Nas<u>kh</u>. Not dated. C. 19th century.

Cosmography and Geography.

No. 280.

foll. 139; lines 13; size $9\frac{1}{2} \times 6$; $7 \times 3\frac{3}{4}$.

معجم البلدان

MU'JAM AL BULDĀN.

A portion of the famous geography by شهاب الدين ابو عبد الله ياقوت بن عبد الله الحموي الرومي <u>Sh</u>ihāb ad-Dīn Abū 'Abdallāh Yāḳūt bin 'Abdallāh al-Ḥamavī ar-Rūmī. He was born in A.H. 574, A.D. 1178, or A.H. 575, A.D. 1179. He studied under al-'Ukbarī. He visited different countries of Islām, and died on 20th Ramaḍān, A.H. 626, 20th August, 1229. For details see Ibn <u>Kh</u>allikān, Vol. II., p. 349; Brockelmann, Vol. I., p. 79; and Wüstenfeld, Gesch. No. 310.

It begins abruptly as follows :—

آبه بالباء الموحدة قال ابو سعد قال الحافظ ابو بكر احمد بن موسى بن مردوية آبة من قرى اصبهان الخ *

It contains only the account of the following places :—

آبة - اربل - ارم - ارنبوية - اسكاف - اقساس - ام القرى - اهواز ايوان - باب التبن - باب العير و المارستان - باب الطاق - براثا - براوستان - بسا - بصرة - بغداد - بليد - بيهق - تستر - تون - جرباذان - جرجان - جزيرة - حمص - حوب - دومة الجندل - ربدة - ري - زوراء - سقيفة - سوس - سهل - صفين - طبرستان - طبرك - عراق - عرب - عمان - فسا - قاشان - قشمير - كرخ - كعبة - مداين - مدينة - نجف - بحرين *

The whole work is edited by Wüstenfeld in 6 vols., *Leipzig* 1866–73. There is erroneously written on the title-page :—

معجم البلدان لابي بكر احمد بن موسى بن مردويه الحافظ رضي الله عنه المتقدم على ياقوت الحموي صاحب المعجم *

Names of places of which accounts are given are in red ink.

Written in Nas<u>kh</u>. Not dated. C. 19th century.

No. 281.

foll. 359; lines 14; size $9\frac{3}{4} \times 6\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{2}$.

مباهج الفكر و مناهج العبر

MABĀHIJ AL-FIKAR WA MANĀHIJ AL-'IBAR.

A cosmographical work by جمال الدين محمد بن ابراهيم بن يحيى الوراق الكتبي المعروف بالوطواط Jamāl ad-Dīn Muḥammad bin Ibrāhīm bin Yaḥyā al-Warrāḳ al-Kutbī, known as al-Waṭwāṭ. He was born in Dhū'l Ḥijja, A.H. 632, August 1235, and died in Ramaḍān A.H. 718, November 1318. See Brockelmann, Vol. II., p. 54; and Ḥājī Khalīfa, Vol. V., p. 361.

Beginning:—

يقول العبد الفقير الى الله تعالى الغني محمد بن ابراهيم بن يحيى الوراق عفا الله عنه الحمد لله الذي حلّ من ذى البيان عقدة اللسان الخ *

The work is divided into four volumes, each volume having a separate preface. Our copy contains the first and second volumes bound together. In Berlin Cat. only the second and fourth volumes are mentioned. See Berlin Cat. Nos. 6045 and 6207.

The first volume begins on fol. 4*a* as follows:—

الفن الاول في ذكر السماء

بسم الله الرحمن الرحيم

الحمد لله الذي رفع بقدرته منصوب الطباق السبع و بثّ فيها نجوما الخ *

This volume contains the following chapters:—

fol. 5*a*. الباب الاول في ذكر مبدء خلق السماء و ماهيتها

,, 19*b*. الباب الثاني في ذكر الكواكب السبعة المحيرة (المتحركة)

,, 48*b*. الباب الثالث فى ذكر الكواكب الثابتة

,, 62*a*. الباب الرابع في ذكر منازل القمر و انوايها

,, 83*b*. الباب الخامس فى الآثار العلوية

,, 111*a*. الباب السادس فى الليالي و الايام

,, 131*a*. الباب السابع فى الشهور و الاعوام

,, 140*a*. الباب الثامن في فصول السنة و ازمنتها

,, 155*a*. الباب التاسع في ذكر مواسم الامم و اعيادها

The second volume begins on fol. 167*b* as below :—

الحمد لله المنزه عن مقارنة (مقاربة) المثل و مقارنة الندّ الخ *

For the chapters of this volume see Berlin Cat. No. 6045.
Foll. 355*b*–359 contain lacunae.
Written in Nasta'līḳ. Not dated. C. 19th century.

No. 282.

foll. 246 ; lines 21 ; size $10\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{4} \times 5\frac{3}{4}$.

foll. 1–83. I.

زبد محاسن مرأة الزمان

ZUBAD MAḤĀSIN MIR'AT AZ-ZAMĀN.

A work on cosmography describing among other things the wonders of the world by ابراهيم بن واصف شاه المصري Ibrāhīm bin Wāṣif Shāh al-Miṣrī. See for his life No. 218.

Beginning :—

الحمد لله باري المسموكات و رازق المخلوقات الخ *

For copy see Br. Mus. Suppl. Cat. No. 687.

In Ḥājī Khalīfa, Vol. IV., p. 186 and in Br. Mus. Suppl. Cat, No. 687 this work has been named 'Ajā'ib ad-Dunyā.

It is divided into three parts.

fol. 1*a*. (الجزء الاول)

,, 16*b*. الجزء الثاني من عجائب الدنيا

,, 54*a*. الجزء الثالث في ذكر الملوك

Headings of chapters are in red ink. It has gold lines on the margin and coloured paper. Worm-eaten.

Written in Naskh. The colophon runs thus :—

وافق الفراغ من نسخة هذا الكتاب المبارك يوم السبت سلخ ربيع الآخر من شهر سنة اربع عشر و الف كتبه ... محمد بن محمد بن عبد الكريم الجزرى الشافعي *

foll. 83*b*–246. II.

Another work on cosmography.

The name of the author could not be traced.

Beginning :—

بسم الله الرحمن الرحيم و به اكتفى قال صاحب كتاب طب النفوس و وان عليه صاحب كتاب سرور تدوير اخبار الامم الماضية الخ *

It was composed in Jerusalem in A.H. 902, A.D. 1496, as the following passage on fol. 140a indicates :—

و ذلک مما نقلته من كتاب المثير الغرام الى زيارة القدس و الشام و ذلک ما الّفه الشيخ الامام ...... جمال الدين ابي محمود احمد بن محمد ابن ابراهيم بن هلال بن تميم رحمه الله و نفعنا بعلمه و فرغت منه في العشر الثاني من جمادي الآخر سنة اثنين و تسعمائة بالقدس الشريف بالمدرسة الجوهرية *

The last fol. contains the names of three previous owners. Worm-eaten.

Written in Naskh. Not dated. C. 16th century.

Logic.

No. 283.

foll. 197 ; lines 16–14 ; size 11 × 8 ; 9 × 5¼.

كتاب المقولات

KITĀB AL-MAḲŪLĀT.

It is a translation of Aristotle's work on Logic. According to Ḥājī Khalīfa, Vol. III., p. 96, this work deals with Logic, Physics, Metaphysics and Ethics, the Logic portion covering eight books. Ibn Abī Uṣaibi'a Vol. I., p. 262 says :—

قال ابو نصر الفارابي ان ارسطوطاليس جعل اجزاء المنطق ثمانية كل جزء منها في كتاب *

But the copy under notice contains only four books on Logic, as below :—

foll. 1–43. I.

كتاب قاطيغورس

KITĀB ḲĀṬĪGHŪRAS.

A book on categories. This book according to Ḥājī Khalīfa, Vol. III., p. 96 and Ibn al-Ḳifṭī, p. 35 was translated from Greek

by Abū Zaid Ḥunain bin Isḥāḳ al-'Ibādī. He was the son of a Christian apothecary at Ḥīra and studied medicine under Yaḥyā bin Māsawaih. He was a great physician and a great translator of Greek works, and also a personal medical attendant of Caliph al-Mutawakkil (A.H. 232–247, A.D. 847–861). He poisoned himself, because Bishop Theodosius excommunicated him, dying on 6th Ṣafar A.H. 260, 30th November A.D. ..3. For details see Ibn Khallikān, Vol. I., p. 184; Ibn al-Ḳifṭī, Tārīkh al-Ḥukamā', p. 171; Ibn Abī Uṣaibī'a, Vol. I., p. 184; Iktifā' al-Ḳunū', pp. 177, 213; Brockelmann, Gesch. d. Aarb. Litter. Vol. I., p. 205 and Wüstenfeld, Ärzte No. 69.

Beginning :—

قد اختلف مفسرو كتب ارسطو في غرض هذا الكتاب فقوم زعموا ان غرضه في هذا الكتاب الخ *

Al-Fārābī wrote a commentary on it. See Ḥājī Khalīfa, Vol. III., p. 96.

For copies see Derenbourg, No. 612–13; Rampur List, pp. 460–461; and Bankipur Cat. p. 624.

It has been edited by J. T. Zenker, *Lipsiae* 1846. See Ellis, Cat. Arabic Books, Br. Mus. Vol. I., p. 313.

foll. 44–79. II.

كتاب بارميناس

KITĀB BĀRMĪNĀS.

A book on interpretation. This book was translated from Greek into Syriac by Abū Zaid Ḥunain bin Isḥāk, d. A.H. 260, A.D. 873, and from Syriac into Arabic by his son Isḥāḳ bin Ḥunain. He was a friend of Ḳāsīm bin 'Ubaid wazīr of the Caliph al-Mu'taḍid and was more of a philosopher than of a physician. He died of paralysis on Rabī' I. A.H. 298 or 299, November A.D. 910 or 911. For details of his life see Ibn Nadīm, p. 285; Ibnal Ḳifṭī, p. 35; Ibn Abī Uṣaibī'a, Vol. I., p. 200; Ibn Khallikān, Vol. I., p. 70; Wüstenfeld, Ärzte, No. 71; Z.D.M.G. Vol. L. p. 393; Leclerc, Vol. I., p. 139; and Brockelmann, Vol. I., p. 206.

Beginning :—

فلناخذ في الكلام بارميناس وهو الكلام في العبارة و يجب اى يجرى على العادة في ايراد لابواب الثمانية الخ *

For copies see Derenbourg, No. 612–13; Rampur List, p. 460; and Bankipur Cat. p. 624.

Al-Fārābī wrote a commentary on it. See Ḥājī Khalīfa, Vol. III., p. 96. See also Ellis, Cat. Arabic Books, Br. Mus. Vol. I p. 313.

foll. 80–149 III

كتاب القياس

KITĀB AL-KAYĀS.

A book on prior analytica. According to Ḥājī Khalīfa, Vol. III., p. 96 Theodorus (see for his life Ibn Abī Uṣaibī'a, Vol. I., p. 308) has translated this book into Arabic and al-Kindī has written a commentary on it. See Ibn al-Kifṭī, p. 36.

Beginning :—

جوامع انولوطيقا الاولى و الثانية و هما القياس و البرهان - اول ما ينبغي ان يشرع فيه ان يبدء فى الابواب الثمانية الخ *

For copies see Derenbourg, No. 612–13; Rampur List, pp. 460–461; and Bankipur Cat. p. 624.

See also Ellis, Vol. I., p. 313.

foll. 150–197. IV

كتاب البرهان

KITĀB AL-BURHĀN.

A book on posterior analytica. This book was translated first into Syriac by Isḥāḳ bin Ḥunain and then from Syriac into Arabic by Abū Bishr Mattā bin Yūnus al-Ḳannā'ī. The latter was a Christian by religion and a translator of books into Arabic. He died in A.H. 328, A.D. 940. See Ibn Abī Uṣaibī'a, Vol. I., p. 235; Ibn al-Ḳifṭī, pp. 36, and 323; Z.D.M.G. Vol. L., p. 398; and Analecta Orientalia ab Poeticam Aristoteleam, edited by Margoliouth, *Lipsiae*, 1887.

Beginning :—

كتاب البرهان و ارسطوطاليس من بعد فراغة من الكلام فى القياس المطلق ينتقل فى الكلام فى القياس البرهانى الخ *

For copies see Derenbourg, No. 612–13; Rampur List, pp. 260 and 261; and Bankipur Cat. p. 624.

Al-Farābī wrote a commentary on it. See Ḥājī Khalīfa, Vol. III., p. 96. See also Ellis, Vol. I., p. 313.

For further details of all these books see Casiri, Vol. I., pp. 304–11.

Written in ordinary clear Naskh. Not dated. C. 19th, century.

No. 284.

foll. 324 ; lines 21 ; size 8½×5 ; 6×3.

كتاب الشفاء

KITĀB ASH-SHIFĀ'.

Part of the portion on Logic of the famous work called ash-Shifā by ابو علي الحسين بن عبد الله بن سينا Abū 'Alī al-Ḥusain bin 'Abdallāh bin Sīnā (known in Europe as Avicenna). He was born at Afshina, near Bukhārā, in A.H. 370, A.D. 980, and studied philosophy and medicine in the chief town of his native province. He is the greatest philosopher after al-Farābī, and is designated by the titles of الشيخ الرئيس and المعلم الثاني. He died in A.H. 428, A.D. 1037. For details of his life see Ibn Khallikān, Teheran edition, Vol. I., p. 167 ; Ibn Abī Uṣaibi'ya, Vol. II., pp. 2–20 ; Ibn al-Kifṭī, pp. 414–26, Nāma-i Dānishwarān, pp. 53–83 ; Baron Carra de Vaux's Avicenna, pp. 131–56 ; Ency. Britannica (11th edition) p. 62 ; Brockelmann, Vol. I., p. 452 ; Wüstenfeld, Ärzte, No. 128 ; and Leclerc, Vol. I., p. 466.

Ash-Shifā is divided into four parts, namely (1) Logic, (2) Physics, (3) Mathematics and Astronomy and (4) Metaphysics.

Beginning :—

الكلية و في كل واحد فكيف يمكن ان يعين حتى يعتبر الخ *

From fol. 11*a* new chapter begins as follows :—

المقالة الثانية من الفن الرابع من الجملة الاولى في عكس المقدمات على الاطلاق الخ *

For copies see Berlin Cat. No. 5044 ; Br. Mus. Cat. p. 745 ; Br. Mus. Suppl. Cat. No. 711 ; India Office Cat. No. 475 ; Bodleian Cat. p. 581, Cairo Cat. Vol. VI., p. 99 ; Yeni Cat. Nos. 770–5 ; Rampur List, p. 397 ; Bankipur Cat. p. 390, and Asiatic Society Cat. p. 82.

It has been lithographed in Teheran, A.H. 1303, and some portions of Logic, Physics, and Metaphysics have been translated into Latin by Dominicus Gundisalvus (*Venetijs*, A.D. 1508). See Ellis, Vol. I., p. 595.

Some foll. are missing after foll. 39, 109, 136, 240, 273 and

292. Foll. 5*a*, 9*a*, 15*a*, 17*b*, 21*b*, 23*b*, 28*b*, 37*a*, 52*a*, 56, 64*b*, 66*b*, 75*b*, 80*a*, 83*a*, 84*a*, 87*a*, 90*a*, 94*b*, 98*b*, 100*a*, 103*b*, 108*a*, 111*b*, 114*a*, 115*a*, 118*a*, 120*b*, 122*b*, 124*b*, 126*b*, 128*a*, 129*a*, 131*a*, 133*b*, 137*b*, 143*a*, 147*a*, 151*a*, 153*b*, 157*a*, 162*a*, 171*a*, 177*b*, 179*b*, 182*b*, 184*a*, 186*b*, 190*b*, 195*b*, 204*a*, 206*b*, 212*a*, 213*b*, 219*b*, 223*a*, 225*a*, 228*a*, 233*a*, 239*a*, 244*a*, 246*b*, 249*a*, 251*a*, 253*a*, 255*b*, 259*b*, 264*b*, 271*a*, 273*a*, 277*a*, 281*a*, 283*a*, 285*b*, 289*a*, 292*a*, 294*a*, 296*b*, 301*a*, 304, 305*b*, 308*b*, 315*b*, and 320 contain lacunae. Fol. 135 is defective on account of paper pasted over it. From the beginning up to fol. 136 the MS. is in one hand, and the rest in another. Worm-eaten. The middle of the 1st fol. is pasted over with thick paper.

Written in ordinary Naskh. Not dated. C. 18th century.

No. 285.

foll. 165; lines 21; size $9\frac{1}{8} \times 5$; 6×3.

THE SAME.

Part of the portion on Logic of the work noticed above. It contains some chapters of Book I., Fann IV; and all the chapters of Book I., Fann V.

Beginning :—

فی صورة القیاس المطلق قد فرغنا من ...... الفاظ المفردة و احوالها الخ *

Fann V. begins on fol. 24*b*, thus :—

المقالة الاولی من الفن الخامس من الجملة الاولی وهي فن البرهان من المنطق و فیها اثنا عشر فصلا الخ *

Foll. 23*b* and 24*a* are blank, but without causing any break in the text. Lacunae are in foll. 6*b*, 9*b*, 13*a*, 16*b*, 19*b*, 21*a*, 26*a*, 72*a*, 75*a*, 76*a*, 81*a*, 83*b*, 86*a*, 91*b*, 98*a*, 102*a*, and 106*a*. Borders of foll. 152–165 have been changed to thick paper. The first fol. is pasted over with thin paper. Foll. 7–13 are much damaged by worms. From the beginning up to fol. 23 the MS. is in one hand, and the rest is in another. Worm-eaten.

Written in ordinary Naskh. Not dated. C. 18th century.

No. 286.

foll. 210, lines 17; size $9\frac{1}{2} \times 6$; $6\frac{1}{4} \times 3$.

THE SAME.

The same portion on Logic of the work noticed above.

Beginning :—

المقالة الاولى من الفن الخامس من الجملة الاولى و هي فن البرهان
من المنطق و فيها اثنا عشر فصلا الخ *

Headings of chapters in red ink. There are marginal notes on the earlier portion of the book. It has also marginal corrections. Wrongly designated on the title page as برهان ابي صادق. Stained with damp.

Written in Naskh. Dated A.H. 1084. Scribe محمد شريف بن عبد العزيز بن شيخ خضر لحصائي.

No. 287.

foll. 127 ; lines 25 ; size $9\frac{1}{2} \times 5\frac{3}{4}$; $7 \times 3\frac{3}{4}$.

THE SAME.

The second volume of the work noticed above.

Beginning :—

الفن الاول من الطبعيات في السماع الطبعي و هو اربع مقالات الخ *

This volume deals with physics, and contains eight Fann. For details of chapters see Br. Mus. Suppl. Cat. No. 711. Some portions of this volume (viz. Book II., Fann I., Maḳāla 1, and 2, and Faṣl. 1 and 2 of Maḳāla 3) have been translated in Latin by Dominicus Gundisalvus (*Venetijs*, 1508). Fol. 36*b* and 55*b* contain lacunae. Foll. 115*b*,116*a* are blank, but without causing any break in the text. Fol. 79*b* contains marginal glosses. The lower halves of foll. 98*b*, 115*a*, 120*b* are also blank, but without any consequent break in the text. The headings of chapters are in red ink or marked with red lines.

Written in mixed Nasta'līḳ and Shikasta. Foll. 115*a* contains the name of the copyist and the date of transcription as follows :—

انتهى هذين الفنين في يوم الثالث من العشر الثالث من شهر
ذي الحجة الحرام سنه ١٠٨٩ بعون الله و تائيده و الصلوة على محمد نبيه
و آله اجمعين الطيبين الطاهرين على يد انقر عباد الله المذنب الراجي الى
رحمة الله ابو البركات الرازي اقل عباد الله *

No. 288.

foll. 206 ; lines 17–25 ; size 11½ × 6¼ ; 8 × 3½.

لوامع الاسرار في شرح مطالع الانوار

LAWĀMIʻ AL-ASRĀR FĪ SHARH MAṬĀLIʻ AL-ANWĀR.

A commentary on Maḥmūd bin Abī Bakr al-Urmavī's first part or portion of Logic of the work called Maṭāliʻ al-Anwār by قطب الدين ابو عبد الله محمد بن محمد الرازي التحتاني Ḳuṭb ad-Dīn Abū ʻAbdallāh Muḥammad bin Muḥammad ar-Rāzī at-Taḥtānī. He was a pupil of ʻAḍud ad-Dīn al-Ījī, and became one of the most eminent scholars of his time. In A.H. 763, A.D. 1361, he came to Damascus. He is the author of several works, and died in A.H. 766, A.D. 1364. As-Suyūṭī in his work Bughyat al-Wuʻāt (No. 268) fol. 153*b*, and ad-Durur al-Kāmina (No. 271) fol. 427*a*, have named him Maḥmūd bin Muḥammad ar-Rāzī. For details see Tabaḳāt al-Kubrā, Vol. VI., p. 31 ; at-Taʻlīḳat as-Sanīya, p. 53 ; Ḥabīb as-Siyar, Vol. III., Juz' I., p. 126 ; and Brockelmann, Vol II., p. 209.

Our author should not be confounded with another scholar of the same title, Ḳuṭb ad-Dīn, whose proper name was Maḥmūd bin Masʻūd ash-Shīrāzī, died A.H. 710, A.D. 1310. (See also No. 320.) Ḥabīb as-Siyar, again, has not made this mistake, but another in supposing that there were two Ḳuṭ ad-Dīn ash-Shīrāzīs, one of them being the pupil of aṭ-Ṭūsī, and the author of the commentary on al-Ḳānūn, and the other the author of the commentaries on al-Miftāḥ and Ḥikmat al-Ishrāḳ, and has consequently mentioned a man of the name in two places, see Vol. III., Juz' I., p. 67 and Vol. III., Juz' I., p. 112. These works are all the production of one man, namely, Ḳuṭb ad-Dīn Maḥmūd bin Masʻūd ash-Shīrāzī.

Biographers of the Imamīya school think that Ḳuṭb ad-Dīn ar-Rāzī belonged to their school. See Shudhūr al-ʻIḳyān, Vol. II., fol. 316 ; Muntaha'l Maḳāl, p. 289 ; Aml al-Āmil, p. 70 and Kashf al-Ḥujub, p. 353 (where the date of his death is wrongly given A.H. 796, A.D. 1393); while others consider him to be a follower of Shāfaʻī school.

Beginning :—

الحمد لله فيّاض ذوارف العوارف الخ *

It was dedicated to Ghayāth ad-Dīn Muḥammad bin Khāja Rashīd ad-Dīn, the Vazīr. Al-Urmavī divided his work into two principal parts. The first part deals with Logic, and the second with Metaphysics. Our commentary deals with the first part of the book, and is divided as follows :—

fol. 6b. القسم الاول في اكتساب التصور
„ 70a. القسم الثاني في اكتساب التصديق

It is one of the most popular works in India and Persia.

For copies see Berlin Cat. No. 5087; India Office Cat. No. 524; Browne, Hand List of Cambridge Library, p. 109; Rampur List, p. 458; Bankipur Cat. p. 382; and Hyderabad List, Fann Manṭiķ, No. 1.

For supercommentaries see Ḥājī Khalīfa, Vol. V., p. 595, and Berlin Cat. No. 5095.

It has been lithographed at Teheran.

Quotations from the text, and passages of the commentary, are introduced with the words قال and اقول respectively in red ink. In some places the blank spaces intended for the words have not been filled in. Fol. 194 is bound in reverse order. A portion of fol. 41b is blank with the remarks at the top of the page تمام زائدة عبارة هذه الصحيفة. After fol. 80 some foll. are missing. Fol. 81 is not a part of the work, but contains a note on some passages of the book. Foll. 147b, 176a, and portions of foll. 167b, 171a, 173, 175b, are blank. The title-page and the last fol. contain some prayers and prescriptions. Foll. 1–20 have been supplied recently. There are marginal notes.

Written in different hands of Nasta'līk. Not dated. C. 18th century.

No. 289.

foll. 134; lines 17; size $8\frac{3}{4} \times 6$; $5\frac{3}{4} \times 2\frac{3}{4}$.

حاشية شرح المطالع

HĀSHIYA SHARḤ AL-MAṬĀLI'.

A supercommentary on Kuṭb ad-Dīn ar-Rāzī's commentary (see No. 288) on Urmavī's work called Maṭāli' al-Anwār by علي بن محمد بن علي المعروف بالسيد الشريف الجرجاني 'Alī bin muḥammad bin 'Alī, known as as-Saiyid ash-Sharīf al-Jurjānī. He was born in A.H. 740, A.D. 1339. He studied with Kuṭb ad-Dīn Muḥammad ar-Rāzī, Akmal ad-Dīn Muḥammad bin Maḥamūd al-Bābartī, and with other eminent '*Ulamā*' of his time. He settled at Shīrāz and began to teach students. When Tīmūr conquered Shīrāz, he much respected al-Jurjānī, and included him among the scholars of his court. A discussion took place between him and Sa'd ad-Dīn at-Taftāzānī in which it is said that al-Jurjānī overcame him. Al-'Ainī and those who followed him think that he died in A.H. 814,

A.D. 1411, but other reliable authorities say that he died in A.H. 816, A.D. 1413. For details of his life see Ḥabīb as-Siyar, Vol. III., Juz' III., p. 89; Fawā'id al-Bahīya, p. 53; and Brockelmann, Vol. II., p. 216. Ibn 'Arab Shāh in his famous history of Tīmūr (Calcutta edition A.H. 1257) p. 266 has wrongly named al-Jurjānī as Muḥammad instead of 'Alī.

Beginning :—

قال وحيد زمانه تغمّده الله بغفرانه الحمد لله فيّاض ذوارف العوارف الفيّاض الوهاب من فاض الماء فيضا و فيوضة الخ *

For copies see Berlin Cat. No. 5089; Br. Mus. Suppl. Cat. No. 733; Br. Mus. Cat. p. 249*b*; India Office Cat. No. 525; Gotha Cat. No. 1184; Paris Cat. No. 2390; Rampur List, p. 441; Asiatic Society Cat. p. 77; and Hyderabad List, Fann Manṭiḳ, No. 3.

Profuse marginal notes occur in the earlier portion. Foll. 128*b*–134 are made defective by the pasting of paper over them. The word قوله is in red ink. Fol. 23 should come just after fol. 17 and fol. 18 should go after fol. 22. Two foll. are missing after fol. 23. The MS. ends abruptly as follows :—

نقيض المحمول عليه اذ يجوز كونها لعدم صدق *

Written on different kind of paper in two hands. Foll. 1–80, 97–104, and 134 are in Nasta'līḳ, and the rest in Naskh.

Not dated. C. 18th century.

No. 290.

foll. 165; lines 17; size $8\frac{3}{4} \times 5\frac{3}{4}$.

THE SAME.

Another copy of the supercommentary. It begins as the preceding one and ends as the Berlin copy does; see No. 5089. In foll. 66–68 the interlinear spaces are unusually large. Foll. 126–165 have been recently supplied. From the beginning up to fol. 125 the commentary is overlined with either black or red ink, and from fol. 126 up to the end the commentary is introduced with the word قوله in red ink. Marginal notes and corrections occasionally.

Written in Nasta'līḳ. Not dated. C. 18th century.

No. 291.

foll. 67; lines 19; size 9×5¼; 6¼×2¾.

حاشية شرح المطالع

ḤĀSHIYA SHARḤ AL-MAṬĀLI'.

A supercommentary on Ḳuṭb ad-Dīn ar-Rāzī's commentary (see No. 288) on Urmavī's work on Logic called Maṭāli' al-Anwār. It is defective both at the beginning and end, and the name of the author cannot be found in the body of the text; but according to a note on the title-page its author was Dā'ūd. He flourished about A.H. 850, A.D. 1446, and his surname was ash-Shirwānī; see Ḥājī Khalīfa, Vol. V., page 595, and Brockelmann, Vol. I., p. 467.

Our copy deals with the latter part of the portion of Logic, treating of affirmation, تصديقات, and begins abruptly as follows :—

اى المجهولات التصديقية فسر التصديقات بالمجهولات التصديقية اما
لان التصديق لما كان قسما للعلم المفسر بالصورة الحاصلة الخ *

For copies see Berlin Cat. No. 5090, Derenbourg, No. 643, and Rampur List, p. 436.

Slightly worm-eaten. The inner edge is changed to different kinds of paper. Spaces for insertion of the word قوله in red ink are not filled in. On the title-page it bears the seal and signature of Muẓaffar Ḥusain, dated 1869. It ends abruptly as follows :—

مغاير للمجهول على ان طبعه عن متعارفه قلت *

From the beginning up to fol. 50 the MS. is written in Naskh, and the rest is in Nasta'līḳ. Not dated. C. 18th century.

No. 292.

foll. 94; lines 17; size 8⅜×5½; 6×3.

القطبى

AL-ḲUṬBĪ.

A commentary on 'Alī al-Kātibī's treatise on logic called ash-Shamsīya by قطب الدين ابو عبد الله محمد بن محمد الرازي التحتاني Ḳuṭb ad-Dīn Ābū 'Abdallāh Muḥammad bin Muḥammad ar-Rāzī at-Taḥtānī, died A.H. 766, A.D. 1364. For his life see No. 288.

Beginning :—

ان ابهى درر تنظم بنان البيان الخ *

The full title of the commentary is تحرير القواعد المنطقية في شرح الرسالة الشمسية. According to Ḥājī Khalīfa, Vol. IV., p. 76; and Ḥabīb as-Siyar, Vol. III., Juz' I., p. 126, the author dedicated it to Wazīr Ghayāth ad-Dīn Muḥammad bin Khāja Rashīd (see for his life Ḥabīb as-Siyar, Vol. III., Juz' I., p. 122).

For copies see Berlin Cat. No. 5258; India Office Cat. No. 503; Gotha Cat. No. 1186; Br. Mus. Suppl. Cat. No. 99, III.; Casiri, Vol. I., No. 180; Rampur List, p. 460; Hyderabad List, Fann Manṭiḳ No. 5; and Asiatic Society Cat. p. 79.

For other commentaries and supercommentaries see Ḥājī Khalīfa, Vol. IV., p. 76 and Berlin Cat. No. 5271.

Printed, Calcutta, A.H. 1259; Cairo, A.H. 1307; and lithographed repeatedly in India.

The text (ash-Shamsīya), with an English translation, has been printed in the Bibliotheca Indica, 1854.

The text and the commentary are introduced with the words قال and اقول respectively in red ink. Foll. 1–18*a*, 32, and 33*a* contain marginal glosses. Fol. 88*a* is in another hand. Slightly worm-eaten. On the title-page it has a seal, dated A.H. 1207.

Written in ordinary Nasta'līḳ. Not dated. C. 19th century.

No. 293.

foll. 110; lines 17–20; size $8\frac{1}{4} \times 5\frac{3}{4}$; $5\frac{3}{4} \times 3$.

THE SAME.

Another copy of the work noticed above. It begins as the preceding copy begins. Fol. 2*a* and half of fol. 2*b* are blank. The MS. is a little injured by damp. The spaces for writing the words قال and اقول in many foll. are blank.

Written in Nasta'līḳ. Not dated. C. 19th century.

No. 294.

foll. 217; lines 17; size $8\frac{3}{4} \times 5\frac{1}{4}$; $7 \times 3\frac{1}{2}$.

foll. 1–85.

I.

مير قطبي

MĪR ḲUṬBĪ.

A supercommentary on Ḳuṭb ad-Dīn ar-Rāzī's commentary on al-Kātibī's treatise on Logic called ash-Shamsīya by علي بن محمد بن علي المعروف بالسيد الشريف الجرجاني 'Alī bin Muḥammad

bin 'Alī known as as-Saiyid ash-Sharīf al-Jurjānī, d. A.H. 816, A.D. 1413. For his life see No. 289.

A few foll. are missing from the beginning. It begins abruptly as folllows :—

وجوب التصور بوجه ما و امتناع الشروع فيه مطلقا الخ *

For copies see Berlin Cat. No. 5260: India Office Cat. Nos. 507–12; Rampur List, p. 465; and Bankipur Cat. p. 737.

Printed, Calcutta, A.H. 1261, and repeatedly lithographed, in India.

For other glosses on the supercommentary see Ḥājī Khalīfa, Vol. IV., p. 76.

Passages of the commentary are introduced with the word قوله in red ink up to fol. 50, after that spaces for the insertion of the said word are not filled in. It ends abruptly as follows :—

فلا يكون ايضا جزء عليحدة بل مندرجا فى المبادى التصديقية *

Written in ordinary Nasta'līḳ. Not dated. C. 18th century.

foll. 86–217. II.

السعدية

AS-SA'DĪYA.

A commentary on al-Kātibī's treatise on Logic called ash-Shamsīya by سعد الدين مسعود بن عمر التفتازاني Sa'd ad-Dīn Mas'ūd bin 'Umar at-Taftāzānī, d. A.H. 792, A.D. 1389. See No. 398.

This manuscript is defective both at the beginning and end. It begins abruptly as follows :—

التصديقات او بالعكس و ان اريد بالثالث الخ *

This work is described in No. 298. Foll. 108b–109 contain lacunae.

Written in different hands of Nasta'līḳ. Not dated. C. 18th century.

No. 295.

foll. 75; lines 25–21; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{3}$.

foll. 1–43a. I.

الحاشية على مير قطبي

AL-ḤĀSHIYA 'ALĀ MĪR ḲUṬBĪ.

Annotations to Ḳuṭb ad-Dīn ar-Rāzī's commentary called al-Ḳuṭbī (see No. 292), and to as-Saiyid ash-Sharīf al-Jurjānī's super-

commentary on the same (see No. 294). The name of the annotator is not mentioned in the body of the book, but by comparing the beginning and the end of the MS. with those of the Berlin Copy No. 5263, it is evident that the author is عماد بن محمد بن يحيى بن على الفارسي ‘Imād bin Muḥammad bin Yaḥyā bin ‘Alī al-Fārisī. He flourished in the 9th century Hijra, and died c. A.H. 900, A.D. 1497. See Berlin Cat. No. 5263, and Ḥājī Khalīfa, Vol. IV., p. 77.

Beginning :—

الحمد لله رب العالمين و الصلوة على رسوله محمد و آله اجمعين قوله و رتبته على مقدمة و ثلاث مقالات و خاتمة اعلم ان من داب المصنفين ان يشيروا في اول تصانيفهم الخ *

The annotation deals only with some portion on تصورات of the book.

For copies see Berlin Cat. No. 5263; India Office Cat. No. 513; Rampur List, p. 438; and Asiatic Society Cat. p. 77.

Our copy and the Berlin copy are without the preface, while the India Office copy has it. On the title-page, the name of the annotator is wrongly given as عماد الدين اللبكني.

Written in Nasta‘līḳ. Dated A.H. 1240. Scribe محمد علي.

foll. 43*b*–75.　　　　II.

These are also glosses to the work of as-Sayid ash-Sharīf and to the commentary itself, but it deals with تصديقات only.

The name of the author is not known.

Beginning :—

قال الشارح المقالة الثانية الخ يعني انه يحمل و ينسب في هذه المقالة الاحوال و الصفات على نفس القاضايا الخ *

It is incomplete, and ends as follows :—

فانه اذا عكس الترتيب صار هكذا بعض ا ب و لا شي من ج ب و هو الصواب الثالث *

Written in mixed Nasta‘līḳ and Shikasta. Not dated. C. 18th century.

No. 296.

foll. 164 ; lines 15 ; size $11\frac{1}{8} \times 6\frac{3}{4}$; $6\frac{3}{4} \times 3\frac{3}{4}$.

الحاشية على مير قطبي

AL-ḤĀSHIYA 'ALĀ MĪR ḲUṬBĪ.

Annotations to Ḳuṭb ad-Dīn ar-Rāzī's commentary called al-Ḳuṭbī (see No. 292), and to as-Saiyid ash-Sharīf al-Jurjānī's super-commentary on the same (see No. 294, I) by ملاعبد الحكيم بن شمس الدين السيالكوتي Mullā 'Abd al-Ḥakīm bin Shams ad-Dīn as-Siyālkūtī, died A.H. 1067, A.D. 1656. See No. 6.

Beginning :—

اعلى منطق افصح به لسان الفصحاء و اولى مدرك ارتسم في اذهان الاذكياء الخ *

From the preface it appears that the author wrote this super-commentary at the request of his son, but Dr. Loth in India Office Cat. No. 518 says that he wrote these notes on the advice of his father. It is an astonishing remark of the learned doctor. Most probably he read the word ولد, meaning son, as والد, meaning father. It was dedicated to Shāh Jahān, A.H. 1037–1069, A.D. 1628–1659.

For copies see Berlin Cat. No. 5264 ; India Office Cat. Nos. 518–19 ; Rampur List, p. 437 ; and Bankipur Cat. p. 174.

Printed, Constantinople, A.H. 1259, lithographed, Dehli, 1870.

Quotations from the commentary and the supercommentary are introduced by the word قوله in red ink up to fol. 149. In the rest of the MS. places for the insertion of the word قوله are not filled in. It is incomplete, and ends abruptly as follows :—

لا امتناع في ان يكون المتاخر في الوجود علة لثبوت المتقدم لشي آخر كذا في حواشي المطالع و هو ماخوذ من كلام الشيخ في الشفاء *

Written in mixed Nasta'līḳ and Shikasta. Not dated. C. 19th century.

No. 297.

foll. 69 ; lines 26 ; size $8\frac{1}{4} \times 5$; $6 \times 2\frac{3}{4}$.

الحاشية علي مير قطبي

AL-ḤĀSHIYA 'ALĀ MĪR ḲUṬBĪ.

Annotations to as-Saiyid ash-Sharīf al-Jurjānī's supercom-mentary on the same by احمد الابيوردي Aḥmad al-Abīwardī.

Beginning :—

الحمد لله الذي نوّر قلوب العارفين .... و بعد و هذه هذيانات الفها

تراب اقدام الفقراء احمد الابيوردي تشحيذا لخاطر بعض الناظرين ....

معلّقا اياها على ما ينسب الى سلطان المحققين ...... المرتضى الشريف

...... من الحواشي المتعلقة بشرح الرسالة الشمسية الخ *

For copy see Paris Cat. No. 2378. Also see Ḥājī Khalīfa Vol. IV., p. 77.

Spaces for the insertion of the word قوله in red ink have not been filled in. All the borders have been changed. Much worm-eaten. Wrongly designated on the title-page and last fol. as حاشيه ابى داؤد بر مير.

Written in ordinary Naskh. Dated A.H. 1014. Scribe ولى محمد بن ملا عثمان.

No. 298.

foll. 155, lines 19; size $8\frac{1}{2} \times 4\frac{3}{4}$; $6\frac{1}{2} \times 3$.

السعدية شرح الشمسية

AS-SA'ADĪYA SHARḤ ASH-SHAMSĪYA.

A commentary on al-Kātibī's treatise on Logic called ash-Shamsīya by سعد الدين مسعود بن عمر التفتازانى Sa'd ad-Dīn Mas'ūd bin 'Umar at-Taftāzānī, died A.H. 792, A.D. 1389. See for his life No. 398.

Beginning :—

الحمد لله الذي بصّرنا بنور الهداية و التوفيق .... و بعد فقد سألني

فرقة من خلّاني ...... ان اشرح لهم الرسالة الشمسية الخ *

For copies see Berlin Cat. Nos. 5266–8, Derenbourg, Nos. 660, 669[2], 670; Cairo Cat. Vol. VI., p. 63; Asiatic Society Cat. p. 78; and Rampur List, p. 451.

Lithographed, India.

The inner edge has been supplied in different paper. The words قال and اقول are in red ink. Marginal corrections occasionally. A few pages at the beginning have marginal notes.

Written in Nasta'līḳ. Not dated. C. 18th century.

No. 299.

foll. 61; lines 17; size $8\frac{3}{4} \times 5$; $5\frac{1}{2} \times 2\frac{1}{2}$.

شرح تهذيب المنطق

SHARḤ TAHDHĪB AL-MANṬIḲ.

A commentary on the first part (treating of Logic) of Sa'd ad-Dīn at-Taftāzānī's work called Tahdhīb al-Manṭiḳ wa'l Kalām by القاضی نور الله بن السید الشریف الحسینی المرعشی الشوستری al-Ḳāḍī Nūrallāh bin as-Sayid ash-Sharīf al-Ḥusainī al-Mar'ashī ash-Shūstarī, died A.H. 1019, A.D. 1610. See for his life No. 112.

Beginning :—

تهذيب المطنق و الكلام تذهيبه بحمد الملك العلّام .... اما بعد فيقول العبد ...... نور الله بن شريف الحسيني الشوستري ...... هذه ارقام كنت قد قيّدتها متفرقة عند مباحث التهذيب مع قلة البضاعة فرتبتها صونا لها عن الاضاعة الخ *

For copy see Rampur List, p. 453.

The text is divided into two parts. Part one deals with logic, and part two with scholastic theology. The first part became a very popular work in India and Persia, and several scholars wrote commentaries, supercommentaries, and glosses on the same. See Ḥājī Khalīfa, Vol. II., p. 479, and Berlin Cat. Nos. 5174–84.

Quotations from the text are introduced with قوله in red ink. Marginal corrections occasionally. Marginal notes having at the end the word منه are numerous.

Written in Nasta'līḳ. Not dated. C. 17th century. Scribe تاج الدين بن ولی محمد الحسينی.

No. 300.

foll. 64; lines 14; size $7\frac{1}{2} \times 5$; $5 \times 2\frac{3}{4}$.

حاشية بديع الميزان

ḤĀSHIYA BADĪ' AL-MĪZĀN.

A supercommentary on 'Abdallāh bin al-Haddād al-'Uthmānī aṭ-Ṭulanbī's commentary on a compendium of Logic called Mīzān Manṭiḳ by ملا محمد صادق Mullā Muḥammad Ṣādiḳ. He was an eminent scholar of the 11th century Hijra, passed a considerable part of his life at Jahāngīr Nagar (Dacca), Bengal, with Shujā', the

son of Emperor Shāh Jahān (A.H. 1037–1069, A.D. 1628–1659) The date of his death is not known. See Bankipur Cat. p. 442. In Rampur List, p. 433, the name of the commentator is given as 'Abd al-Hādī bin Ilāhdād al-Uthmānī aṭ-Ṭulbanī, died A.H. 922. Ṭulanbī, according to India Office Cat No. 574, is from Tulanb (Toolumba) in the Punjab

Beginning :—

قوله نوّر اي زيّن نفوسنا الناطقة المجردة غير الحالة الخ *

For other supercommentaries see Rampur List, p. 436

Quotations from the commentary are introduced with the word قوله in red ink.

Written in Nasta'līḳ. Not dated. C. 19th century. Scribe السيد رسول بخش.

No. 301.

foll. 402; lines 15; size $11\frac{1}{8} \times 6\frac{1}{4}$; $6\frac{1}{4} \times 2\frac{1}{2}$.

شرح سلم العلوم

SHARḤ SULLAM AL-'ULŪM

A commentary on Muḥibballāh al-Bihārī's treatise on Logic called Sullam al-'Ulūm by محمد فيروز بن محبت Muhammad Fīrūz bin Muḥabbat. He flourished in the reign of Shāh 'Ālam (A.H. 1173–1221, A.D. 1759–1806). The date of his death is not known. See Bankipur Cat. p. 419.

Beginning :—

لك الحمد يا من منّ علي الاكوان باصناف الاحسان الخ *

This commentary is named Sirāj Wahhāj, and is dedicated to Shāh 'Ālam. The principal chapters are as follows :—

fol. 8*b*.	المقدمة
,, 45*a*.	التصورات
,, 156*a*.	التصديقات
,, 400*b*.	الخاتمة

For copies see Rampur List, p. 456, and Bankipur Cat. p. 419.

It has a beautiful '*Unwān* at the beginning and gold and coloured lines on the margin. Headings of chapters in red ink. Passages of the original text are marked with red lines. There are occasional marginal glosses up to fol. 262*b*. Parts of foll. 357, 362, and 364*a* are blank. At the end of the MS. the date of transcrip-

tion is given in two languages, viz. Pushtū and Arabic. This note shows that it was copied in Kashmīr, 17th Jumādā II, A.H. 1229.

Written in Naskh. Scribe ملا عبید الله آخند زاده کاکري

No. 302.

foll. 129; lines 21; size $8\frac{3}{4} \times 5\frac{1}{4}$; $6\frac{1}{2} \times 3$.

شرح سلم العلوم

SHARḤ SULLAM AL-'ULŪM.

A commentary on Muḥibballāh al-Bihārī's famous treatise on Logic called Sullam al-'Ulūm by بحر العلوم عبد العلي محمد بن نظام الدين اللكهنوي Baḥr al-'Ulūm 'Abd al-'Alī Muḥammad bin Niẓām al-Dīn al-Lakhnavī, died, A.H. 1235, A.D. 1819. See for his life No. 142.

Beginning :—

الحمد لله الذي بعث نبينا ببراهين قاطعة و حجج ساطعة الخ *

For copies see Bankipur Cat. p. 396, and Hyderabad List, Fann Manṭiḳ, No. 11.

Lithographed in India.

Passages of the original text are generally marked with lines. Stained with damp.

Written in mixed Nasta'līḳ and Shikasta. Dated A.H. 1204.

No. 303.

foll. 42; lines 27; size $9\frac{3}{4} \times 6$; $7\frac{1}{2} \times 3\frac{3}{4}$.

تعليقات على شرح سلم العلوم

TA'LĪḲĀT 'ALĀ SHARḤ SULLAM AL-'ULŪM.

Glosses on the commentary of Baḥr al-'Ulūm on al-Bihārī's treatise on Logic called Sullam al-'Ulūm by the commentator (بحر العلوم عبد العلي محمد بن نظام الدين اللكهنوي Baḥr al-'Ulūm 'Abd Al-'alī Muḥammad bin Niẓām ad-Dīn al-Lakhnavī) himself. For his life see No. 142.

Beginning :—

سبحان الذي توحّد في وجوبه بالوحدانية ... اما بعد فيقول العبد ...
ابو العياش عبد العلي محمد بن نظام الدين محمد الانصارى .... هذه
فوائد معلقة علي شرحي لسلم العلوم ... كنت صنفتها في عنفوان الشباب ...

و كنت كتبت هذه الحواشي متفرقة في اوراق متشتت ثم رأيت ان اجمعها منها لابانة مجملاته و حلّ مشكلاته الخ *

For copy see Rampur List, p. 463.

Lithographed in India. Quotations from the commentary are introduced with the word قوله in red ink up to fol. 5*b*, and in the rest of the book spaces for the insertion of the word قوله are not filled in. Much worm-eaten.

Written in bad character of Nasta'lîḳ. Not dated. C. 19th century.

No. 304.

foll. 155; lines 17; size $9\frac{1}{2} \times 6\frac{3}{4}$; $6\frac{1}{2} \times 3\frac{1}{3}$.

شرح سلم العلوم

SHARḤ SULLAM AL-'ULŪM.

A commentary on Muḥibballāh al-Bihārī's work on Logic called Sullam al-'Ulūm by محمد اشرف بن ابي محمد العباسي البردواني Muḥammad Ashraf bin Abī Muḥammad al-'Abbāsī al-Barduwānī, From the preface it appears that he was an inhabitant of Barduwān· Bengal, and a pupil of Muḥammad Ṣāliḥ al-Lakhnavī. He flourished in the reign of Ḳuṭb ad-Dīn Muḥammad Shāh (A.H. 1131–1161, A.D. 1719–1748). He commenced this commentary in A.H. 1146, A.D. 1733, and according to the Bankipur Cat. p. 418 it was completed in A.H. 1150, A.D. 1737.

Beginning :—

سبحانه من اخرج الجائزات من كتم العدم الى ساحة الوجود ...... و بعد فيقول العبد ...... محمد اشرف بن ابي محمد العباسى البردواني اني كنت مشتغلا بتدريس العلوم عقليتها و نقليتها ...... فوصل اليّ بعض شروح اخوان الزمان و اصحاب الدوران لرسالة السلم .... فالتمس مني بعض الاحباب من المحصلين ان اشرح لها شرحا يحلّ مغلقاتها الخ *

The principal chapters are as follows :—

fol. 9*b*. المقدمة

,, 24*a*. المعلومات التصورية

,, 75*b*. التصديقات

,, 154*b*. الخاتمة

For copy see Bankipur Cat. p. 417.

Passages of the original text are marked with red lines. Lacunae are in foll. 90*b*, 102*a*, 131*b*, 137*b* and 140*b*. Foll. 120*a*, 147 and part of fol. 146*b* are blank. There are marginal glosses up to fol. 11*a*. Marginal corrections occasionally.

The text is in Naskh and the commentary is in Nasta'līḳ. Dated A.H. 1270. Scribe حسيب الدين احمد.

No. 305.

foll. 104 ; lines 19 ; size $10 \times 6\frac{1}{8}$; $7\frac{1}{4} \times 3\frac{3}{4}$.

شرح سلم العلوم

SHARḤ SULLAM AL-'ULŪM.

A commentary on Muḥibballāh al-Bihārī's treatise on Logic called Sullam al-'Ulūm by احمد علي بن فتح الله الحسيني السنديلي Aḥmad 'Alī bin Fatḥallāh al-Ḥusainī as-Sandīlī. He was born at Sandīla, a village in the vicinity of Lucknow, became a pupil of Ḥamdallāh and died, A.H. 1200, A.D. 1785. See Rampur List, p. 456.

Beginning :—

ان احلى حديث يتحلى اللسان .... اما بعد فيقول العبد الضعيف النحيف احمد علي بن فتح الله الحسيني اما وقع كتاب سلم العلوم الخ *

The principal chapters are as follows :—

fol. 9*a*.	المقدمة
,, 19*a*.	التصورات
,, 54*b*.	التصديقات
,, 102*b*.	الخاتمة

For copies see Rampur List, p. 456.

For other commentaries see Journal Asiatic Society, 1913, Vol. IX., p. 296.

Passages of the text are marked with red lines. Headings of chapters in red ink. Fol. 103*b* is blank, but without any gap in the MS. as it ends on fol. 103*a*. Fol. 104*a* contains some notes on a certain kind of syllogism. Occasional marginal notes are up to fol. 26*a*. The title-page bears the seal of محمد صفدر عليخان بهادر.

Written in ordinary Nasta'līḳ. Not dated. C. 18th century.

No. 306.

foll. 74; lines 13; size 9×7; $6\frac{1}{4} \times 4\frac{1}{3}$.

حاشية شرح سلم العلوم

ḤĀSHIYA SHARḤ SULLAM AL-'ULŪM.

A supercommentary on Ḥamdallāh as-Sandīlī's commentary on al-Bihārī's treatise on Logic called Sullam al-'Ulūm by محمد شريف خان بن اكمل خان بن محمد واصل خان Muḥammad Sharīf Khān bin Akmal Khān bin Muḥammad Wāṣil Khān. He was a famous physician at Dehli, and his ancestors were all renowned scholars and physicians. He is the author of several works, and died, A.H. 1231, A.D. 1815. See Rampur List, p. 439.

Beginning :—

الحمد لله الذى صوّر ماء الارحام صورا غريبة الخ *

For copies see Rampur List, p. 439.

The supercommentary deals with the portion on تصديقات of Ḥamdallāh. Slightly worm-eaten. From the beginning up to fol. 32 spaces for the insertion of the word قوله in red ink have not been filled in.

Written in different hands of Nasta'līḳ. Dated A.H. 1263.

No. 307.

foll. 26; lines 21; size $9 \times 6\frac{1}{8}$; $7\frac{1}{3} \times 5$.

حاشية شرح سلم العلوم

ḤĀSHIYA SHARḤ SULLAM AL-'ULŪM.

A supercommentary on Ḥamdallāh as-Sandīlī's commentary on Muḥibballāh al-Bihārī's treatise on Logic called Sullam al-'Ulūm by ملا عماد الدين العثمانى اللبكنى Mullā 'Imād ad-Dīn al-'Uthmānī al-Labkanī. He was born at Labkan, a village in the province of the Punjab. He studied with Mawlānā 'Abd al-'Alī Baḥr al-'Ulūm. The date of his death is not known. See Rampur List, p. 440; and Bankipur Cat. p. 194.

Beginning :—

سلّم العلوم و المعارف حمد الله سبحانه الخ *

For copies see Rampur List, p. 440.

For other supercommentaries see Rampur List , pp. 439–40.

This supercommentary deals with the portion on affirmations, تصديقات of Ḥamdallāh's commentary, which is itself known in India

as Hamdallāh. Quotations from the text are introduced by the word قوله, and are marked with a red line up to fol. 12. Marginal corrections occasionally.

Written in Nasta'līk. Not dated. C. 18th century.

No. 308.

foll. 273; lines 17; size $12 \times 7\frac{3}{4}$; $9\frac{1}{2} \times 4\frac{3}{4}$.

الحاشية علي شرح القاضي

AL-HĀSHIYA 'ALĀ SHARH AL-KĀDĪ.

A supercommentary on Kādī Mubārak's commentary on Muhibballāh al-Bihārī's treatise on Logic called Sullam al-'Ulūm by محمد احسن بن محمد صديق بن محمد اشرف پشاوری المعروف بحافظ دراز Muhammad Ahsan bin Muhammad Siddīk bin Muhammad Ashraf Pishāwarī, known as Hāfiz Darāz. He spent his life in teaching students, and wrote several works. He died in A.H. 1263, A.D. 1846. See Hadā'ik al-Hanafīya, p. 475.

Beginning :—

سبحانك اللهم نعوذ بعفوك من عقابك ... و بعد فان العبد ......
محمد حسن (احسن) بن محمد صديق بن محمد اشرف ...... كانت الرسالة
المسمى بسلم العلوم من بين متونها كالشمس بين النجوم و كان شرحه الذى
صنّفه الفاضل ...... محمد مبارك بن دائم الادهمى الفاروقى منفردا في
حلّ مشكلاتها ...... لكن كانت عباراتها مشكلة ...... فسالنى بعض المحصلين
ان اعلق عليه الخ *

For copies see Rampur List, p. 440.

The space for writing the word قوله in red ink has not been filled in. Foll. are missing after fol. 195. On the title-page is written :—

هذه حاشية علي شرح القاضي السلم لمولوى محمد حسن الملقب
بحافظ دراز من متملكات العبد الاحقرالمسمى بمظفر حسين صانه الله عن الشين *

Written in Nasta'līk. Not dated. C. 19th century.

No. 309.

foll. 66; lines 16; size $8\frac{3}{4} \times 6$; $6\frac{3}{4} \times 3\frac{1}{2}$.

foll. 1–37. I.

حاشية حمد الله

ḤĀSHIYA ḤAMDALLĀH.

A supercommentary on some obscure passages of Ḥamdallāh's commentary on the second part of Muḥibballāh al-Bihārī's treatise on Logic called Sullam al-ʻUlūm. The author is not known.

Beginning :—

الحمد لمن حمده اس تصديقات توصل الى نتائج هى السعادات الابدية اجمالا و تفصيلا الخ *

Quotations from the text, commentary and the supercommentary are introduced with قال المصنف, قال الشارح and اقول respectively in red ink. It has marginal corrections. Many borders are changed to modern paper.

Written in bad Nastaʻlīḳ. Not dated. C. 19th century.

foll. 38b–46. II.

حاشية حمد الله

ḤĀSHIYA ḤAMDALLĀH.

Another supercommentary on earlier portion of the said commentary, Ḥamdallāh, by an unknown author.

Beginning :—

قال المصنف التصديقات اى هذا مبحث التصديقات فما ذكره في تضعيفه من اقسام القضايا الخ *

It ends abruptly on fol. 46b as follows :—

و ما قيل من بيان امر الشارح بقوله فافهم من ان المصنف قال هو المنطقى الذى اه والحكم المنطقى عبارة عما يكون *

Borders are changed to different paper. On the title-page is written پارهٔ شرح سلم. Worm-eaten.

Written in mixed Nastaʻlīḳ and Shikasta. Not dated. C. 19th century.

foll. 47b–59a-. III.

Another commentary on the preface of al-Bihārī's treatise on Logic called Sullam al-ʻUlūm by an unknown author.

Beginning :—

سبحانه الظاهر ان سبحان مصدر كغفران الخ *

Passages of the text are marked with a red line. Borders are changed to different paper. Worm-eaten.

Written in mixed Nasta'līḳ and Shikasta. Not dated. C. 19th century.

foll. 60b–66. IV.

رسالة الجعل

RISĀLAT AL-JA'L.

A treatise on the meaning of the word *ja'ala* by غلام حسين Ghulām Husain. He was an Imāmīya scholar, and was teacher of Mawlānā Dildār 'Alī, who died in A.H. 1235, A.D. 1819. See Nujūm as-Samā', p. 346, and Shudhūr al-'Iḳyān, Vol. I., fol. 267.

Beginning :—

سبحانه ما اعجب شانه ليس كمثله شى في الاختفاء و الظهور ......
اما بعد فان مسئلة الجعل من اصول الخلافيات بين الحكماء الخ *

Borders are changed to modern paper. Worm-eaten. This treatise comes to an end on fol. 65. Fol. 66 contains different meanings of the word حمد.

Written in mixed Nasta'līḳ and Shikasta. Dated A.H. 1184. Scribe محمد حسين الموسوي.

No. 310.

foll. 152; lines 20; size 8×6; 7×3½.

foll. 1–18. I.

الحاشية الغلام يحيي

AL-ḤĀSHIYA LI GHULĀM YAḤYĀ.

A supercommentary on the earlier portion of Mīr Zāhid al-Haravī's commentary on Ḳuṭb ad-Dīn ar-Rāzī's treatise on Logic called ar-Risāla fi't Taṣawwur wa't Taṣdīḳ by غلام يحيي بن نجم الدين البهاري Ghulām Yaḥyā bin Najm ad-Dīn al-Bihārī. He was born in Bihar, studied with Bāballāh as-Sandīlī, became a disciple of Shāh Badr 'Ālam. Also he went to Dehli, and took the order of the Naḳshbandīya sect from Mīrzā Maẓhar Jānjānān. After some time he came to Lucknow where he used to teach students, and enroll people in the order of sufism. He died according to Tuḥfat al-A'yān fol. 48 in A.H. 1180, A.D. 1766, but according to Rampur List, p. 442 in A.H. 1128, A.D. 1715.

Beginning ;—

يسبّح لله ما في السموات و مـــا في الارض الملک القدوس العزيز الحکيم الخ *

This supercommentary is called لواء الهدى في الليل والدجى but is generally known as given above.

For copies see Rampur List; p. 442.

Lithographed in Cawnpore A.H. 1287, Muradabad A.H. 1310.

For other supercommentaries see Rampur List, pp. 443–446. For glosses on this supercommentary see Rampur List, p. 437.

Quotations from Mīr Zāhid's work are introduced with the word قوله in red ink.

Written in mixed Nasta'līḳ and Shikasta. Not dated. C. 18th century. Scribe محمد مصباح الدين

foll. 19–65. II.

الحاشية على الحاشية الزاهدية على الحاشية الجلالية

Annotations to Mīr Zāhid's supercommentary on Jalāl ad-Dīn ad-Dawwānī's commentary on the earlier portion of the first part (treating of logic) of Sa'd ad-Dīn at-Taftāzānī's work called Tahdhīb al-Manṭiḳ wa'l Kalām, by ملا حسن بن قاضي غلام مصطفى اللكهنوي Mullā Ḥasan bin Ḳāḍī Ghulām Muṣṭafā al-Lakhnavī. He was a pupil of Mullā Niẓām ad-Dīn bin Mullā Ḳuṭb ad-Dīn ash-Shahīd, remained for some time at Dehli and then at Lucknow, but afterwards during the time of Nawwāb Faiḍallāh Khān (died A.H. 1208, A.D. 1793) he settled at Rampur, where he died in A.H. 1198, A.D. 1783. He is the author of many works, among which his commentary on Sullam al-'Ulūm is very well known in India. For his life see Aḥwāl 'Ulamā' Firangī Maḥal, p. 24 ; Aghṣān al-Arba'a, p. 8 ; Āthār al-Uwal, p. 10 ; and Akhbār aṣ-Ṣanādīd, p. 415.

Beginning :—

له الحمد والمنة ...... قوله المعنى المصدرى اه قيل المعنى المصدرى من مقولة الفعل الخ *

For copies see Rampur List, pp. 447–8.

Quotations from the supercommentary are introduced with the word قولـه in red ink. Marginal corrections occasionally. It is incomplete at the end. The concluding words are :—

ما لا يكون متوقفا على النظر فالنظر داخل في عنوان القسم الثاني *

Written in mixed Nasta'līḳ and Shikasta. Not dated. C. 18th century.

foll. 67–152. III.

الحاشية على الحاشية الزاهدية على الحاشية الجلالية

Annotations to Mīr Zāhid's supercommentary on ad-Dawwānī's commentary on the earlier portion of the first part of at-Taftāzānī's work called Tahdhīb al-Manṭiḳ wa'l Kalām by قاضي مبارك بن محمد دائم الفاروقي گوپاموئى Ḳāḍī Mubārak bin Muḥammad Dā'im al-Fārūḳī Gūpāmū'ī. He was a contemporary of Ḥamdallāh as-Sandīlī. His commentary on Sullam al-'Ulūm, a famous work in Indian Madrasahs, was composed in A.H. 1143, A.D. 1730. According to Rampur List, p. 447, he died in A.H. 1162, A.D. 1748.

Our Ḳāḍī Mubārak Gūpāmū'ī should not be confounded with another Ḳāḍī Mubārak Gūpāmū'ī. The latter was a pupil of Niẓām ad-Dīn Amaitahavī, and flourished in the reign of Emperor Akbar; al-Badā'ūnī has given his life in Muntakhab at-Tawārīkh, Vol. III., p. 130. Also, there was a Shaikh Mubārak of Nāgūr, who was the father of Abū'l Faẓl 'Allāmī and Abū'l Faiḍ Faiḍī, and died in A.H. 1001, A.D. 1592.

Beginning :—

قوله و الحاصل بالمصدر الا اعلم ان المصدر قد يحصل به للفاعل معني ثابت قائم الخ *

For copies see Rampur List, p. 447.

Passages of the supercommentary are introduced with the word قوله in red ink. Marginal and interlineary notes occur in the earlier portion of the book.

Written in mixed Nasta'līḳ and Shikasta. Not dated. C. 18th century. Scribe محمد مصباح الدين

No. 311.

foll. 13; lines 9; size $8\frac{1}{8} \times 5\frac{1}{2}$; $5\frac{3}{4} \times 3\frac{1}{4}$.

ميزان المنطق

MĪZAN AL-MANṬIḲ.

A short treatise on Logic. The author is not known.

Beginning :—

هذه رسالة مترجمة بميزان المنطق مرتبة على فصول الخ *

For copies see India Office Cat. No. 573, and Asiatic Society Cat. p. 80.

Lithographed repeatedly with other treatises on Logic in India; for instance in Cawnpore in 1862, 1881 and Lucknow in 1869. For other editions see Ellis, Vol. I., p. 260.

Marginal and interlinery notes are numerous. The word فصل is written in red ink.

Written in Nasta'līḳ. Dated A.H. 1213. Scribe سيد مظهر علي

Philosophy.

No. 312.

foll. 61; lines 9; size $9\frac{1}{2} \times 6\frac{1}{8}$; $6\frac{1}{2} \times 3\frac{3}{4}$.

اقوال افلاطون

AḲWĀL AFLĀṬŪN.

A collection of philosophical sayings attributed to Plato. Beginning :—

قال افلاطون الحكيم من طلب الحكمة من طريق طلبها ادركها الخ •

The sayings are not arranged alphabetically. Each begins with the word قال. See Ibn Nadīm, p. 246; Wenrich, De Auctorum Graecorum versionibus et commentariis Syriacis, Arabicis, *Lipsiae*. 1842, pp. 119–122; and Casiri, Vol. II., p. 301. Some maxims of Plato (in Arabic) are also noticed in Munich Cat. No. 651.

For copy see Br. Mus. Suppl. Cat. No. 721, I.

Written in ordinary Naskh. Not dated. C. 19th century.

No. 313.

foll. 161; lines 9, size $9\frac{1}{2} \times 6$; 7×4.

اثولوجيا

UTHŪLŪJIYA.

A work on metaphysics commonly attributed to Aristotle, translated into Arabic by عبد المسيح بن عبد الله بن ناعمة الحمصي 'Abd al-Masīḥ bin 'Abdallāh bin Nā'ima al-Ḥimṣī, and revised by ابو يوسف يعقوب بن اسحق الكندى Abū Yūsuf Ya'ḳūb bin Isḥāḳ al-Kindī. The former flourished about A.H. 220, A.D. 835, and was a translator of foreign works into Arabic during the reign of Mu'taṣim (A.H. 218–227, A.D. 833–842). See Ibn Abī Uṣaibī'a, Vol. I., p. 204; and Brockelmann, Gesch. d. Arab. Litter. Vol. I., p. 203. The latter is known in the Islamic world as فيلسوف العرب, Philosopher of Arabia. He was born at Kūfa, studied at Baṣra and Baghdād, and died about A.H. 250, A.D. 864. For details

see Ibn Abī Uṣaibī'a Vol. I., p. 206; Ibn al-Ḳifṭī, p. 366; Z.D.M.G. Vol. XXIV., p. 347; Brockelmann, Gesch. d. Arab. Litter., Vol. I., p. 209; Flügel, al-Kindi, genannt der Philosoph der Araber.

Beginning :—

الحمد لله رب العالمين و الصلوة و السلام على محمد ..... الميمر الاول من كتاب ارسطوطاليس الفيلسوف المسمى باليونانية اثولوجيا و هو القول على الربوبية الخ *

The ten books into which the work is divided begin on the folios mentioned below :—

Book I., fol. 3*a*; Book II., fol. 21*a*; Book III., fol. 37*a*; Book IV., fol. 48*a*; Book V., fol. 50*b*; Book VI., fol. 59*a*; Book VII., fol 69*b*; Book VIII., fol. 78*a*; Book IX., fol. 111*b*; and Book X., fol. 121*a*.

Ibn Abī Uṣaibī'a (Vol. I., p. 71) regarding this work says :—

مقالة فيما استخرجه من كتاب ارسطوطاليس الذي يدعي بالرومية ثولوجيا و معناه الكلام في توحيد الله تعالى *

It has been edited, with a German translation, by Dieterici, *Leipzig*, 1882–3. For other editions see Ellis, Cat. of Arabic Books, (Br. Mus.) Vol. I., pp. 316–17. Also consult Transaction of Berlin Congress, II., pp. 1–12; Z.D.M.G. Vol. XXXI., pp. 117–126 and Abhandl. d. Münchener Akademie, 1862, pp. 1–12.

For copies see Berlin Cat. No. 5121; Br. Mus. Suppl. Cat. No. 722; Paris Cat. No. 2347; Bibliotheca Sprenger, No. 741 and Rampur List, p. 378.

Foll. 4*a*, 13*b*, 16*b*, 52*a*, 69*a*, 72*a*, 73*a*, 79, 80*b*, 81*b*, 82*a*, 83, 84. 85*a*, 86*a*, 87, 88*b*, 89*a*, 90*a*, 91*b*, 92*a*, 93*a*, 94*a*, 100*a*, 101*b*, 102, 104, 105*b*, 106*b*, and 115*a* contain lacunae. Titles of all the books except the first one are in red ink.

Written in Naskh. Not dated. C. 19th century. Scribe عبد النبي

No. 314.

foll. 29; lines 13; size $9\frac{1}{2} \times 6\frac{1}{4}$; $7 \times 3\frac{3}{4}$.

رسالة الف الصغرى

RISALA ALIF AṢ-ṢUGHRĀ.

A commentary on a philosophical treatise attributed to Aristotle by يحيي بن عدى Yaḥyā bin 'Adī. He was a pupil of Abū

Naṣar al-Fārābī, (who died A.H. 339, A.D. 950), and was a recognised authority on philosophy during his time. He died in A.H. 364, A.D. 974. See al-Fihrist, p. 264; Ibn al-Kifṭī, p. 361; Ibn Abī Uṣaibī'a Vol. I., p. 235: and Brockelmann. Vol. I., p. 207.

Beginning :—

تفسير يحيي بن عدي المقالة الاولى من كتاب ارسطوطاليس الموسوم بمطاطاقوسيقا اى ما بعد الطبعيات وهي الموسومة بالف الصغرى الخ *

Ibn Abī Uṣaibī'a Vol. I., p. 69 says that Aristotle wrote a work in 12 chapters called كتاب ماطاطاقوسيقا.

Aristotle's sayings and annotations are headed with قال ارسطوطاليس and قال يحيي بن عدى respectively. These words are over-lined with red ink up to fol. 20b and then with black ink up to the end.

Written in ordinary Naskh. Not dated. C. 19th century.

No. 315.

foll. 81; lines 22–23; size 10¾ × 6; 7¼ × 4.

كتاب النجاة

KITĀB AN-NAJĀT.

A philosophical encyclopaedia by ابو على الحسين بن عبد الله بن سينا Abū 'Alī al-Ḥusain bin 'Abdallāh bin Sīnā, died A.H. 428, A.D. 1037. For his life see No. 234.

Beginning :—

قال الشيخ الرئيس ابو على الحسين بن عبد الله بن سينا رحمه الله اما بعد حمد الله تعالى و الثناء عليه بما هو اهله و مستحقه الخ *

This work is an abridgement of the author's larger work on the subject called ash-Shifā' see No. 284.

For copies see Cairo Cat. Vol. VI., p. 105, and Yeni Cat. No. 777. See also Ḥājī Khalīfa, Vol. VI., p. 303.

It has been printed at Rome in A.D. 1593 as an appendix to al-Ḳānūn. Foll. 66–77 have been numbered wrongly. They should stand in the following order 66, 75, 76, 69, 70, 71, 72, 73, 74, 67, 68 and 77. Headings of chapters in red ink. Gold and black lines on the borders.

Written in good Nasta'līḳ on gold sprinkled paper. Dated A.H. 1098.

No. 316.

foll. 69 ; lines 23 ; size 10×7 ; $7\frac{1}{2} \times 4\frac{3}{4}$.

شرح كتاب النجات

SHARḤ KITĀB AN-NAJĀT.

A commentary on Ibn Sīnā's philosophical work called an-Najāt. The name of the commentator is not mentioned in the preface. But from the colophon it appears that Fakhr ad-Dīn an-Naisābūrī is the author of this commentary; and probably this Fakhr ad-Dīn is Fakhr ad-Dīn Abū ʿAbdallāh Muḥammad bin ʿUmar ar-Rāzī, died A.H. 606, A.D. 1209. For his life see No. 317.

It begins abruptly as follows :—

المقالة الاولى من الطبعيات من كتاب النجاة الفصل الاول في بيان موضوع هذا العلم نريد ان نحصرجوامع العلم ... التفسير قال الامام الفاضل قدوة المحققين رح ههنا ابحاث البحث الاول في تعريف العلم الطبعي الخ *

The present volume is the commentary on the portion on Physics of Kitāb an-Najāt, and the chapters are as follows :—

الفصل السادس في ان الحركة قابلة للقسمة بالقوة	fol. 19*a*.
الفصل السابع في وحدة الحركة	,, 19*b*.
الفصل الثامن في تطابق الحركات	,, 20*b*.
الفصل التاسع في تضاد الحركات	,, 20*b*.
الفصل العاشر في التقابل في الحركة والسكون	,, 22*b*.
الفصل الحادي عشر في الزمان	,, 23*a*.
الفصل الثاني عشر في المكان	,, 28*a*.
الفصل الثالث عشر في النهاية واللانهاية	,, 32*b*.
الفصل الرابع عشر في الجهات	,, 35*b*.
المقالة الثالثة في الامور الطبعية وغير الطبعية من الاجسام	,, 37*a*.
المقالة الرابعة في الاشارة الى الاجسام الاولى	,, 44*b*.
المقالة الخامسة في المركبات	,, 49*a*.
المقالة السادسة في النفوس	,, 62*b*.

Quotations from the original work begin with قال الشيخ, and the passages of the commentary itself are introduced with the word التفسير up to fol. 34. and then with the word الشرح; all these words are in red ink.

Written in mixed Naskh and Nasta'lik. Not dated. C. 15th century. The colophon runs thus:—

تمت الطبيعيات من شرح النجات للامام الكامل فخر الملة والدين النيسابوري في بلدة لاهجان بعون الملك المنّان بيد الفقير الى الله السبّوح لطف الله ابوالفتوح *

No. 317.

foll. 203; lines 23; size $10\frac{1}{2} \times 6$; 8×4.

شرح عيون الحكمة

SHARH 'UYŪN AL-HIKMA.

A commentary on Ibn Sīna's well-known work on philosophy called 'Uyūn al-Hikma by فخر الدين ابو عبد الله محمد بن عمر

بن الحسين الرازی Fakhr ad-Dīn Abū 'Abdallāh Muḥammad bin 'Umar bin al-Ḥusain ar-Rāzī. He was born on the 25th Ramaḍān, A.H. 544, A.D. 1150, or, according to some, in A.H. 543, A.D. 1149. He studied with his father Ḍiyā' ad-Dīn 'Umar, a preacher at Rai in his native land, and also with other scholars at Marāgha. He finally settled at Herāt, and died there in A.H. 606, A.D. 1209. For details see Subkī, Tabaḳāt al-Kubrā, Vol. V., pp. 33–40; Ibn Khallikān (Teheran edition) Vol. II., p. 48; Ibn Abī Uṣaibi'a, Vol. II., pp. 23–30; Mir'at al-Janān, (No. 197) Vol. II., fol. 242*b*; Ibn Ḳāḍī Shuhba, Ṭabaḳāt ash-Shāfi'iya, (No. 264) fol. 68*a*; Ibn al-Ḳifṭī, p. 291; Leclerc, Vol. II., p. 20; Wüstenfeld, Gesch. No. 294, Ärzte No. 200; Brockelmann, Gesch. d. Arab. Litter. Vol. I., p. 506.

Beginning :—

اللهم يا خالق السموات و الارض الخ *

It is a commentary on all the three parts, namely, Logic, Physics and Metaphysics, of the work. The Commentary on the portion on Logic begins on fol. 2*b*, physics on fol. 67*b*, and Metaphysics on fol. 164*a*. The author wrote this commentary at the request of his pupil محمد بن رضوان بن منوچهر ملك شروان.

For copies see Berlin Cat. No. 5043; Derenbourg, No. 628; India Office Cat. No. 478; Vienna Cat. No. 1522; and Leyden Cat. No. 1446. I have seen a very old copy of this book in the Rampur Library. Extracts from the text have been given by Heneberg in Abhandl. d. bair. Ak. XI., pp. 256–67.

Quotations from the original work are headed with the word قال الشيخ, and the commentary with the word التفسير; both these words being written in red ink. The headings of chapters are in red ink. Gold and coloured lines throughout. Slightly worm-eaten. On the title-page it bears the signature of Ḥakīm Muẓaffar Ḥusain, son of Masīḥ ad-Dawla, above the date, 15th January 1870.

Written in very fine Naskh. Dated A.H. 1097.

No. 318.

foll. 258; lines 15–20; size $9 \times 5\frac{1}{4}$; $6\frac{1}{4} \times 3$.

THE SAME.

A defective copy of the work noticed above. Its foll. are wrongly arranged and some are missing. The second part of the work الطبعيات (physics) begins on fol. 11, the third part الالهيات (metaphysics), which is the last part of the work, begins on fol. 116*a* while the first part المنطق (Logic) begins on fol. 166*b*. Foll.

165–166a contain a portion of the preface, and the first line of it on fol. 165 runs as follows :—

التي ذكرتها بقولك و لسوف يعطيك ربك فترضي اما بعد فان كتاب

عيون الحكمة الخ •

Foll. 257–258 should come just after fol. 164. Some foll. are missing after foll. 170 and 256.

Written in different hands of Nasta'lik. Not dated. C. 18th century.

No. 319.

foll. 494 ; lines 19 ; size $10\frac{1}{2} \times 6\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

شرح الاشارات و التنبيهات

SHARH AL-ISHARAT WA'T TANBIHAT.

A commentary on Ibn Sina's philosophical work called al-Isharat wa't Tanbihat by ابو جعفر نصير الدين محمد بن محمد بن الحسن الطوسي الشيعي Abū Ja'far Naṣīr ad-Dīn Muḥammad bin Muḥammad bin al-Ḥasan aṭ-Ṭūsī ash-Shī'ī. He was born at Ṭūs in A.H. 597, A.D. 1200, and neither in A.H. 607, A.D. 1210, as supposed by Brockelmann in his work Gesch. d. Arab. Litter. Vol. I., p. 508, and by Huart in History of Arabic Literature, p. 321, nor in A.H. 507, A.D. 1113, as given by Rieu in his Cat. of Persian MSS. Br. Mus. Vol. II., p. 441. He was much respected by Hūlākū Khān, the Mongol Emperor. He built, at State expense, an observatory at Marāgha. He died at Baghdād in A.H. 672, A.D. 1273, and not in A.H. 692, A.D. 1292, as given by Rieu in his Persian Cat. Vol. II., p. 441. For details of his life see Fawāt al-Wafayāt, Vol. II., p. 186; Shudhūr al-'Ikyān, Vol. II., fol. 284; Muntaha'l Makāl, p. 291; Aml al-Āmil, p. 68; Rawdāt al-Jannāt, p. 505; Ḥabīb as-Siyar, Vols. II., Juz' 4, p. 80, III., Juz' I., p. 60; Browne, Literary History of Persia, Vol. II., pp. 484–6; and also A History of Persian Literature under Tartar Dominion, pp. 17–18.

Beginning :—

الحمد لله الذي وفقنا لافتتاح المقال بتحميده الخ •

Our copy comprises three separate parts bound together. The first part (foll. 1–158) is on Logic; the second part (foll. 159–315) is on Physics; and the third part (foll. 316–493) is on Metaphysics. The portion on Logic contains ten chapters, each called النهج, and the portions on Physics and Metaphysics are each divided into ten

chapters, which are called النمط. The commentary was composed at the request of aṭ-Ṭūsī's patron, who is styled in the book (fol. 2*b*) المجلس الرفيع ربيب الدولة و شهاب الملة قدوة الحكماء و الاطباء سيد الاكابر والفضلاء. Aṭ-Ṭūsī wrote this commentary in refutation of the commentary of Fakhr ad-Dīn ar-Rāzī, died, A.H. 606, A.D. 1209, who is designated in this work الفاضل الشارح. Regarding this work the author of Wafayāt, p. 188, says :—

و من تصانيفه شرح الاشارات و ردّ علي الامام فخر الدين في شرحه و قال هذا جرح و ما هو شرح *

This commentary is also designated حلّ مشكلات الاشارات و التنبيهات and was completed in A.H. 644, A.D. 1246 (see Kashf al-Ḥujub, p. 200). The text is described as the last work of Ibn Sīnā, and the last three sections have been published with a French translation by Mehren, 1891. It has been edited by Forget at *Leyde*, 1892, under the title of *Le Livre des théorèmes et des avertissements*. See Ellis, Cat. Vol. I., p. 670.

For copies see Berlin Cat. No. 5049; Br. Mus. Supp. Cat. No. 723; Leyden Cat. No. 1452; India Office Cat. No. 480; Paris Cat. No. 2366; Petersburg Cat. Nos. 87–89; Cairo Cat. Vol. VI., p. 91; Rampur List, pp. 394–95; Bankipur Cat. p. 388; and Hyderabad List, Fann Ḥikmat, Nos. 23 and 25.

For glosses and other commentaries see Ḥājī Khalīfa, Vol. I., p. 300 and Berlin Cat. No. 5054.

The portions of the commentary on the second and third parts (Physics and Metaphysics) have been printed at Constantinople, A.H. 1290, and also lithographed at Lucknow, A.H. 1293.

The headings of chapters are in red ink. Quotations from the original text are introduced with قوله in red ink. Foll. 184–189 have been recently replaced. Foll. 159*a*, 316*a* and a part of foll. 158*b*, 315*b* are blank, but without causing any break in the text. Fol. 493*b* and a part of fol. 494*a* contain some different readings in respect of some portion on Logic. Borders are partly pasted over with modern paper. The title-page contains a seal which is not legible, and bears the date A.H. 1161.

Written in beautiful Naskh. The colophon runs thus :—

تمّ كتاب شرح الاشارات للمحقق الطوسي في شهور سنة تسع و خمسين و الف من الهجرة النبوية عليه افضل الصلوة و التحية ببلدة لاهور حميت عن الشرور *

No. 320.

foll. 273; lines 19–15; size 10 × 5⅛; 7¼ × 3½.

foll. 1–247. I.

شرح حكمة الاشراق

SHARḤ ḤIKMAT AL-ISHRĀḲ.

A commentary on Shihāb ad-Dīn Yaḥyā bin Ḥabash as-Suhrawardī's (d. A.H. 587, A.D. 1191) philosophical treatise called Ḥikmat al-Ishrāḳ by قطب الدين محمود بن مسعود الشيرازى Ḳuṭb ad-Dīn Maḥmūd bin Mas'ūd ash-Shīrāzī. He was born at Shīrāz, A.H. 634, A.D. 1236; studied with Naṣīr ad-Dīn aṭ-Ṭūsī, and died at Tabrīz in A.H. 710, A.D. 1310.

He must not be confused with another celebrated scholar Ḳuṭb ad-Dīn Muḥammad bin Muḥammad ar-Rāzī, the author of al-Ḳuṭbī and many other works, (see No. 288). Our Shihāb ad-Dīn as-Suhrawardī is a different man from the author of the famous book called 'Awārif al-Ma'ārif, though the surnames are similar; the latter's full name is Shihāb ad-Dīn Abū Ḥafṣ 'Umar as-Suhrawardī (died A.H. 632, A.D. 1234). For details of the life of the commentator see ad-Durar al-Kāmina, No. 272, Vol. II., fol. 427*b*; at-Ta'līḳāt as-Sanīya, p. 53; and Brockelmann, Gesch. d. Arab. Litter. Vol. II., p. 211.

Beginning :—

قال مولانا و استاذنا ... . قطب الملة والدين .... الاشراق سبيلك و الاشواق دليلك انت ربنا الخ *

For copies see Paris Cat. No. 2349; Leyden Cat. Nos. 1499–1501; Koprūlūzādah Cat. No. 881; Rampur List, p. 395; Bankipur Cat. p. 384; and Asiatic Society Cat. p. 81.

The first fol. is supplied in a different hand. Passages of the original text are marked with a red line. The headings of chapters are in red ink. Marginal glosses occur here and there. Worm-eaten.

Written in ordinary Nasta'līḳ. Not dated. C. 18th century.

foll. 248*b*–251. II.

Miscellaneous quotations.

These miscellaneous quotations consist of six تمجيدات (or the glorification and praise of God) attributed to Shihāb ad-Dīn as-

Suhrawardī (see No. 320, I.): one prayer of Ḥasan bin Manṣūr al-Ḥallāj at the time of his murder, and two other prayers, etc., by as-Suhrawardī.

Written mostly in Nasta'līḳ. Not dated. C. 18th century.

foll. 252b–255a. III.

رسالۂ آذر ساسان دیهیم بخش

RISĀLA ĀDAR SĀSĀN DĪHĪM BAKHSH.

A treatise by Ādar Sāsān Dīhīm Bakhsh, known as Sāsān II., on logic.

Beginning :—

گویش نخست در شناختگان و شناسیدن و درو هفت نگهبان است الخ *

In this treatise all the technical terms used in writing of Logic are pure Persian. It is divided into three chapters each called گویش, and each of the first two chapters is subdivided into seven rules, ضابطه, called نگهبان. The third chapter is incomplete, and ends abruptly. Below the Persian technical terms of logic, the Arabic terms have been written in a different hand.

Written in Nasta'līḳ. Not dated. C. 17th century.

foll. 255b–257a. IV.

نامۂ دادیار

NĀMA DĀDYĀR.

A small treatise by Dādyār in definition of خاصه- فصل- نوع- جنس and عرض عام entirely in Persian.

Beginning :—

بهي گويائي به فرنود است و فرنود دانسته نشود الخ *

The Arabic terms, in this treatise also, are added by a different hand below the Persian ones.

Written in Nasta'līḳ. The colophon runs thus :—

تمام شد رسالۂ داد پنجه یار بتاریخ ۱۲ ربیع الثاني سنه ۱۰۶۴ھ *

foll. 257*a*–263*b*. V.

رسالۀ ده‌گوي

RISĀLA DAH GŪAI.

A treatise on مقولات عشر, with a description and division of قضيه (fol. 258*b*) and قياس (fol. 260*a*) by Dādyār.

Beginning :—

چون نگاه کردند بود مند جهان فرور دين و فرازين الخ *

Written in the same hand and year as the preceding MS.

foll. 263*b*–265*b*. VI.

رسالۀ مشکين بانو

RISĀLA MUSHKĪN BĀNŪ.

A treatise by a lady called Mushkīn Bānū on Logic entirely in Persian.

Beginning :—

انچه درچم به آکين در آمد انکار است الخ *

It is mentioned in the last fol. that Mushkīn Bānū was the wife of Dastān Sām, (دستان سام), who appointed his brother-in-law called Sank (سنک) Governor of Persia. Once when Dastān was away from the capital his brother-in-law died. Mushkīn Bānū, apprehending some political danger, if the death of the Governor would become known to the public, wrote this treatise using in it as an illustration of affirmative and negative propositions, the following sentence : " Dastān is wise and Sank is not a speaker, " and sent the work to her husband. Dastān on receiving this treatise came to know of the death of his brother-in-law, and adopted the necessary measures to safeguard his kingdom.

Written in the same hand and year as parts IV and V above.

foll. 266*b*–272. VII.

رسالۀ دستبوي

RISĀLA DASTBŪAI.

A treatise on physics and metaphysics entirely in Persian by اسفنديار Isfindiyār.

Beginning :—

فرواني آنست که بروني بود مندان را آن داني کانان چونند الخ ●

Fol. 266*a* is blank. Fol. 273 contains Persian technical terms of Logic with the Arabic equivalents.

The MS. bears among others the seals and signature of مظفر حسين بن مسيح الدوله. The signature is dated 24th December 1869.

Written in the same hand and year as the above.

No. 321.

foll. 82; lines 12–9; size 7 × 4½; 4½ × 2½.

شرح هداية الحكمة

SHARḤ HIDĀYAT AL-ḤIKMA.

A commentary on al-Abharī's (d. A.H. 663, A.D. 1264) treatise on philosophy called Hidāyat al-Ḥikma by ميرک شمس الدين محمد بن مبارک شاه البخاري Mīrak Shams ad-Dīn Muḥammad bin Mubārak Shāh al-Bukhārī. He flourished in the eighth century Hijra. See Ḥājī Khalīfa, Vol. VI., p. 474 and Brockelmann, Gesch. d. Arab. Litter. Vol. I., p. 464.

Beginning :—

القسم الثاني في الطبعيات وهو مرتب علي ثلاثة فنون الخ ●

This commentary is only on physics and metaphysics.

For copies see India Office Cat. No. 493; and Rampur List, p. 396.

Our copy is without the preface that is found in the India Office Cat. No. 493. Passages of the original work and the commentary are headed with a space evidently left blank for writing the words قال and اقول. The line quoted by Ḥājī Khalīfa, Vol. VI., p. 474, as the beginning of the work under notice is from the author's commentary on the Ḥikmat al-'Ain.

The last two foll. (81–82) are in a different hand. Slightly worm-eaten. On the title-page it bears a seal written on which is محمد مسجدي, dated A.H. 1139.

Written in mixed Nasta'līk and Shikasta. Not dated. C. 17th century.

No. 322.

foll. 168; lines 21; size $7\frac{3}{4} \times 6$; $5\frac{1}{4} \times 3$.

شرح هداية الحكمة

SHARḤ HIDĀYAT AL-ḤIKMA.

A commentary on al-Abharī's treatise on philosophy called Hidāyat al-Ḥikma by حسين بن معين الدين الميبذي Husian bin Mu'īn ad-Dīn al-Maibidhī. He was born at Maibidh, a village about ten leagues from Yazd, was a distinguished scholar of his age and was the author of several works. His commentary on Dīwān 'Alī was completed in A.H. 890, A.D. 1485. His poetical name was Manṭiḳī. He died according to some in A.H. 904, A.D. 1498. Yaḥyā al-Ḳazvīnī in his work Lubb at-Tawārīkh (Library copy No. 6) fol. 106a says that Ḳāḍī Mīr Husain Maibidhī was put to death by order of Shāh Ismā'īl in A.H. 910, A.D. 1504 in Yazd; but the author of Riyāḍ al-'Ulamā' says that his death took place in A.H. 912, A.D. 1506. See Rawḍāt al-Jannāt, p. 258; Ḥabīb as-Siyar, vol. III, Juz'4, p. 112; and Rieu, Persian Cat. vol. III, p. 1077.

Beginning :—

الهداية امر من لديه و كل شي يعود اليه له الحمد ما انعم علينا سوابق النعم ولواحقها الخ •

The original text is divided into three parts, Logic, Physics and Metaphysics, but the commentary deals with only the last two. From the preface it appears that this book was the first work of the Commentator. It was composed in A.H. 880, A.D. 1475. For chapters see Berlin Cat. No. 5065.

For copies see Berlin Cat. No. 5065; Paris Cat. No. 2363; Casiri, No. 704; Cairo Cat. Vol VI., p. 98; Yeni Cat. No. 769; Algiers Cat. No. 1389; India Office Cat. No. 487; Asiatic Society Cat. p. 82 and Rampur List, p. 405.

For other commentaries on the text see Ḥājī Khalīfa, Vol. VI., pp. 473–476; and Berlin Cat. Nos. 5067–5075.

It was printed in Calcutta and lithographed at Lucknow, A.H. 1281, and at Cawnpore, 1880.

The passages of the original text are marked with red lines. The pagination is wrong after fol. 120. The next fol. has been numbered 161 instead of 121, and the mistake is carried on throughout the rest of the book. Marginal notes are given only on the earlier portion of the work.

Foll. 167b–168 contain a poem with the following heading :—

هذه قصيدة عينية في احوال النفس الناطقة او الروح تعتزي الى الشيخ الرئيس ابي علي سينا الممدوح روّح الله روحه و اصاب الينا فتوحة *

Beginning :—

هبطت اليك من المحل الارفع ورقاء ذات تغرد و تمنع

This poem contains 21 couplets.
Written in bad Nastaʻlīḳ. Not dated. C. 19th century.

No. 323.

foll. 77; lines 17; size $11\frac{1}{2} \times 7\frac{1}{4}$; $8\frac{3}{4} \times 4\frac{1}{4}$.

حاشية شرح هداية الحكمة

ḤĀSHIYA SHARḤ HIDĀYAT AL-ḤIKMA.

A supercommentary on Maibidhī's commentary (see No. 322) on Abharī's treatise on philosophy called Hidāyat al-Ḥikma. The name of the supercommentator is not mentioned anywhere in the work, but from notes on the title-page and from the colophon it appears that its author was نصر الله بن محمد الخلخالى Naṣrallāh bin Muḥammad al-Khalkhālī.

Beginning :—

قوله الهداية امر من لديه اى ناش من عنده اما بواسطة او بدونها الخ *

Ḥājī Khalīfa, Vol. VI., p. 474, mentions this supercommentary, but without quoting any passage from it. Quotations from al-Maibidhī are introduced with the word قوله in red ink. On the first and last foll. are the seals and signatures of مظفر حسين بن مسيح الدوله, a well-known physician of Lucknow, with the date 25th December, 1869.

Written in ordinary Nastaʻlīḳ. The colophon runs thus :—

تمام شد حاشية نصر الله بر ميبذي بتاريخ بست و هفتم ربيع الاول روز سه شنبه سنه ١٢٦٨ هجرى راقم عاصي پر معاصي محمد عابد ساكن ردولي تلميذ حكيم ميرزا مظفرحسين خان مدّ ظله العالي *

No. 324.

foll. 130; lines 22; size $10\frac{1}{2} \times 6\frac{1}{2}$; $8\frac{3}{4} \times 4\frac{3}{4}$.

foll. 1–112. I.

حاشية شرح هداية الحكمة
ḤĀSHIYA SHARḤ HIDĀYAT AL-ḤIKMA.

A supercommentary on Ṣadr ad-Dīn ash-Shīrāzī's commentary on Abharī's treatise on philosophy called Hidāyat al-Ḥikma by ملانظام الدين بن ملا قطب الدين السهالي Mullā Niẓām ad-Dīn bin Mullā Ḳuṭb ad-Dīn as-Sahālī, died A.H. 1161, A.D. 1748. See No. 140.

Beginning :—

تبارك الذي بيده الملك و هو على كل شي قدير الخ *

For copies see Rampur List p. 384; Bankipur Cat. p. 171; and Asiatic Society (Govt. collection) No. 305.

Quotations from the text are headed with the word قوله in red ink. In many places the borders are partially or completely replaced with thick paper.

Written in mixed Nasta'līḳ and Shikasta. The colophon runs thus :—

تمت الحاشية التي صنّفها العلامة افضل زمانه و وحيد أوانه صاحب القدسية .... مولانا نظام الدين السهالى قدّس الله سرّه العالى المتعالى على شرح الهداية المشهور بالصدرا في اواخر ربيع الثاني سنه ۱۱۷۴ بيد اقل الخليفة بل لا شي في الحقيقة المحتاج الى عفو ربه في الدارين محمد حسين المعروف بغلام حسين تجاوز الله عن ذنوبه بشفاعة سيد الثقلين عليه و على آله افضل الصلوات و اكمل التحيات *

foll. 113b–130. II.

رسالة هيئت
RISĀLA HAI'AT.

A Persian treatise on astronomy by علي القوشجي 'Alī al-Ḳūshjī (see for his life No. 452, I.).

Beginning :—

الحمد لله رب العالمين حمد الشاكرين و الصلوة على خير خلقه محمد و آله اجمعين اما بعد اين كتاب مشتمل است بر مقدمه و دومقاله الخ *

For further particulars of this Persian treatise see Rieu, Persian Cat. Br. Mus. Vol. II., p. 458.

The headings of chapters, circles and diagrams are in red ink. Written in the same manner as the above MS.

No. 325.

foll. 265 ; lines 21 ; size 9×5 ; ..×2¼.

شرح حكمة العين

SHARH HIKMAT AL-'AIN.

A commentary on Najm ad-Dīn 'Alī bin 'Umar al-Kazvīnī's (d. A.H. 675, A.D. 1276) treatise on metaphysics and physics called Hikmat al-'Ain by ميرك شمس الدين محمد بن مبارك شاه البخاري Mīrak Shams ad-Dīn Muhammad bin Mubārak Shāh al-Bukhārī (see No. 321).

Beginning :—

اما بعد حمد الله فاطر ذوات العقول النورية الخ

The author says in the preface that he wrote this commentary at the request of his students, and that he has included in the work the entire glosses on the text by Kutb ad-Dīn ash-Shīrāzī (died A.H. 710, A.D. 1310), which he quotes with the words الحواشي للقطبية

For copies see Berlin Cat. No. 5081 ; Paris Cat. Nos. 2384–5 ; Br. Mus. Cat. pp. 209*b* ; 627*b* ; Br. Mus. Suppl. Cat. No. 726 ; India Office Cat. No. 498 ; Cairo Cat. Vol. I., p. 97 ; Rampur List, p. 395 ; Asiatic Society Cat. p. 81, and Bankipur Cat. p. 383.

For other commentaries and glosses see Hājī Khalīfa, Vol. III., p. 103., and Berlin Cat. No. 5086.

The commentary begins on fol. 6*b*. The first five foll. contain anonymous glosses on some portions of the metaphysics of Hikmat al-'Ain ; and on fol. 6*a* are some prayers. The commentary includes the whole text, the passages of which are marked with red line throughout, except in foll. 124*b*–132*a*, where black is used instead. It has numerous marginal notes chiefly taken from the glosses on this commentary by as-Saiyid Sharīf al-Jurjānī. A list of contents is annexed at the end, but the page numbers are wrong. Gold and coloured lines in the margins are up to fol. 225. It is wormeaten, but carefully mended. Borders of many foll. are supplied with a different kind of paper. It also bears two seals, one of which has been purposely effaced. The other one bears the date A.H 1274.

Written in two hands : from beginning up to fol. 225 it is in Naskh and the rest is in Nasta'līk. Some one effacing the original

date of transcript, has written A.H. 1018, but evidently the last portion is in a quite recent hand: the first portion was copied apparently in the 17th century.

No. 326.

foll. 249 lines 17-19; size 11×6½; 7¾×4½.

حاشية شرح حكمة العين

ḤĀSHIYA SHARḤ ḤIKMAT AL-'AIN.

A supercommentary on Muḥammad bin Mubārak Shāh al-Bukhārī's commentary (see No. 325) on the well-known treatise on metaphysics and physics called Ḥikmat al-'Ain by محمد هاشم الحسيني Muḥammad Hāshim al-Ḥusainī. He was a physician, and the date of his death is not known. See Brockelmann, Gesch. d. Arab. Litter. Vol. I., p. 467.

Beginning :—

حمداً لمن سدّ بحكمته متون العلماء و شرح بفضله صدور الفضلاء الخ *

For other particulars of this work see India Office Cat. No. 501, where this supercommentary is called كشف الغين عن شرح حكمة العين. In our copy the place for writing the name is left blank. Quotations from the text and the commentary are headed with قوله and قال الشارح respectively. Foll. 3*a*, 5*b*, 8*b*, 9, 10*a*, 11*a*, 20, 246*b* and 249*a* have lacunae. This supercommentary deals only with the first مقاله of the Ḥikmat al-'Ain. The first and last foll. bear seals, but they have been obliterated.

For copy see India Office Cat. No. 501.

Written in two hands of Nasta'līḳ. Not dated. C. 18th century.

No. 327.

foll. 218; lines 21; size 13×8; 8×4½.

الافق المبين

AL-UFUḲ AL-MUBĪN.

A work on metaphysics by محمد باقربن محمد الحسيني الداماد Muḥammad Bāḳir bin Muḥammad al-Ḥusainī ad-Dāmād, died A.H. 1040, A.D. 1630. For his life see No. 70.

Beginning :—

سبحانك اللهم جلّ حمدك وعزّ مجدك يا رب العاقلات العالية الخ *

This work is divided into two parts, called صرحة, each sub-divided into sections called مساقات. Each مساقة contains several chapters, called فصول, which again comprise sub-chapters called عنوانات, as the author says on fol. 2*b* :—

في الكتاب تنظم ابوابها صرحان في كل منهما مساقات في كل منهم فصول و في كل منهم عنوانات *

Our copy contains only the 1st, 5th and 6th sections, or مساقات, of the first part called صرحة. They begin respectively on foll. 2*b*, 47*a* and 122*a*.

It is one of the most abstruse of works on philosophy.

For copies see India Office Cat. No. 580, Rampur List, p. 379; and Bankipur Cat. p. 22. See also Kashf al-Hujub, p. 55.

Foll. 57*b*, 58*b*, 59*a*, 62, 63*b*, 64*b*, 65*b*, 66*a*, 67*b*, 68–70*a*, 71*a*, 72*b*, 73*b*, 74*a*, 75*b*, 77*a*, 78*b*, 79, 80*a*, 81*b*, 82*b*, 83*b*, 84*b*, 86*b*, 87*a*, 88–89*a*, 91–93*a*, 94*b*, 96*a*, 97*a*, 98*a*, 99–102*b*, 106*a*–108*b*, 175*b*, 182*b*, 188*b*, 191, 193*a*, 195*a*, 196*a*, 198*a*, 199*a* and 218*b* contain lacunae.

Written in ordinary Naskh. Not dated. C. 19th century.

No. 328.

foll. 195; lines 21; size 13×8; 12×4¾.

القبسات

AL-KABASĀT.

A work on metaphysics by محمد باقر بن محمد الحسيني الداماد Muhammad Bākir bin Muhammad al-Husainī ad-Dāmād, died A.H. 1040, A.D. 1630. For his life see No. 70.

Beginning :—

الحمد لله الواحد الاحد الصمد المصمود و مهيمن كل موجود الخ

This work is divided into chapters, called القبسات, as follows :—

fol. 2*a*. القبس الاول فيه ذكر انواع الحدوث و تقاسيم الوجود

القبس الثاني فيه انواع تثليث السبق الذاتي و تقويم
„ 20*b*. البرهان من سبيل التقدم بالذات

القبس الثالث فيه تثنية البعدية الانفكاكية و تقويم
„ 45*a*. البرهان من سبيل القبلية السرمدية

القبس الخامس في نحو وجود الطبائع المرسلة و سبيل
„ 80*b*. البرهان من نحو وجود الطبيعة

القبس السادس في اتصال الزمان و الحركة و تقويم سياق البرهان حسب اتصال مكنة الزمان على النظم الطبعى fol. 102*b*.

القبس السابع في تعقب احتجاجات اقتضائية و مراوغات جزاية ,, 135*a*.

القبس الثامن فى تحقيق قدرة الله سبحانه ,, 158*b*.

For copies see Hyderabad List, Fann Kalām, No. 48; and Bankipur Cat. p. 532.

The fourth chapter is not given in this copy, unless by a mistake of the copyist what is really the fourth chapter is called the fifth, the mistake being continued up to the end; or the fourth chapter is really missing. In this work the author has also explained some of the abstruse and difficult problems of his *al-Ufuḳ al-Mubīn*. Ibn Sīnā is frequently quoted in the work. It was completed in A.H. 1034, A.D. 1624; see Kashf al-Ḥujub, p. 410.

Written in ordinary Naskh. Not dated. C. 19th century.

No. 329.

foll. 257; lines 9; size $9\frac{1}{4} \times 6\frac{1}{8}$; $6\frac{3}{4} \times 4$.

صراط المستقيم

ṢIRĀṬ AL-MUSTAḲĪM.

A work explaining the connection between the Infinite and the Finite, or God and the world by محمد باقر بن محمد الحسينى الداماد Muḥammad Bāḳir bin Muḥammad al-Ḥusainī ad-Dāmād, died A.H. 1040, A.D. 1630. For his life see No. 70.

Beginning:—

البقاء دون افق عزك و جلالك اللهم و الدثاء وراء سرادق قدسك و كمالك الخ *

The author dedicated this work to Shāh 'Abbās I. (A.H. 985–1038, A.D. 1587–1629) of the Safavide dynasty.

For copies see India Office Cat. No. 581, I. and II. See also Kashf al-Ḥujub, p. 370.

Foll. 5*a*, 11*a*, 21*a*, 23*a*, 26*a*, 27*a*, 32*a*, 34*a*, 40*a*, 45, 60*b*, 69*a*, 99*a*, 157*b*, 196*a* and 198*b* contain lacunae.

Written in a very recent hand of Naskh. Not dated. C. 19th century.

No. 330.

foll. 124 ; lines 15 ; size 11×6½ ; 7×3¼.

الايماضات و التشريقات

AL-ĪMĀḌĀT WA'T TASHRĪḲĀT.

A work dwelling o. he Eternal and the Accidental by محمد باقر بن محمد الحسيني الداماد Muḥammad Bāḳir bin Muḥammad al-Husainī ad-Dāmād, died A.H. 1040, A.D. 1630. For his life see No. 70.

Beginning :—

سبحانک اللهم رب الخلق و الامر لک الملک و لک الحمد الخ *

The author wrote this work after composing al-Ufuḳ al-Mubīn and aṣ-Ṣirāṭ al-Mustaḳīm. It is also designated aṣ-Ṣaḥīfat al-Kāmila, or aṣ-Ṣaḥīfat al-Malakūtīya.

For copies see Rampur List, p. 379. See also Kashf al-Ḥujub, p. 74.

The work is divided into a prologue and several chapters, called سقايات, as follows :—

fol. 2b. المقدمة في تحديد حريم النزاع في حدوث عالم الجواز

,, 4b. السقاية الاولى فيها فرقان شيون الموجود بحسب اطوار اوعية الوجود ثم سياق التبيان على نمط

,, 17a. السقاية الثانية فيها طائفة من شئون شعوب الحوادث بحسب انحاء الحدوث ثم سياق التبيان على نمط آخر

,, 40b. السقاية الثالثة فيها اثبات الهيولي الاولى الداخلة في جوهر الجسم و الحاملة ليكون الكاين و فساد الفاسد

,, 106a. السقاية الخامسة من كتاب الايماضات و التشريقات الملقب بالصحيفة الملكوتية فيها .... الى الاخذ في الصقع الربوبي و سوق النظر الى القول الاخرى بالحيات الوجوبي

The fourth chapter is missing. It is noted on the title-page that the composition of the treatise was commenced on the 4th Dhū'l Ḳa'da A.H. 1012. Headings of chapters in red ink. There are coloured margina. lines throughout, wi.n occasional glosses.

The MS. is incomplete, as after fol. 104*b*, some foll. are missing. Fol. 105 contains glosses on difficult passages of the book which ought to have been placed after fol. 108. Foll. 109–116*a* contain glosses collected by one Sulṭān Aḥmad on obscure passages of the text. From fol. 116*b* to the middle of fol. 119*b*, there are notes in Persian by same Sulṭān Aḥmad on محل خلاف میان حکیم و متکلم differences of opinion among philosophers and theologians regarding cause and effect, and similar matters. From the latter half of fol. 119*b* up to the end are glosses on difficult passages of the book composed by the author. The MS. is bordered with thick paper.

Written in ordinary Nasta'līḳ. Not dated. C. 17th century.

No. 331.

foll. 204 ; lines 23 ; size $10\frac{1}{4} \times 6\frac{1}{4}$; $8 \times 4\frac{1}{2}$.

الاسفار الاربعة

AL-ASFĀR AL-ARBA'A.

A wo rkon metaphysics by صدر الدین محمد بن ابراهیم الشیرازی Ṣadr ad-Dīn Muḥammad bin Ibrāhīm ash-Shīrāzī, known as Mullā Ṣadrā, a pupil of Mīr Bāḳir Dāmād. He was a great philosopher of his time, and was the author of many works. He died in A.H. 1050, A.D. 1640. See Nujūm as-Samā', p. 87 ; Rawḍāt al-Jannāt, p. 331. and also No. 91.

Beginning :—

ان الترتیب الطبیعی وان استدعی ان تقدم مباحث الجواهر اقسامها الخ *

The work is divided into four parts, as the author says in the preface :—

اعلم ان للسلوک من العرفاء و الاولیاء اسفارا اربعة احدها السفر من الخلق الی الحق و ثانیها السفر بالحق فی الحق و السفر الثالث یقابل الاول لانه من الحق الی الخلق بالحق والرابع یقابل الثانی من وجه لانه بالحق فی الحق *

The work is also designated الحکمة المتعالیة فی الاسفار العقلیة.

For copies see Cairo Cat. Vol. VI., p. 88 ; Rampur List, p. 379 ; and Asiatic Society Cat. p. 80.

Lithographed with marginal commentaries by al-Hādī bin-Mahdī as-Sabzawārī, Teheran, A.H. 1282, A.D. 1865.

Our copy comprises only the third part of the printed copy. On the title-page the work is designated السفر الثالث من کتاب اسفار الاربعة و هو الذی من الحق الی الخلق بالحق. On the top of the first two

pages the following lines in Persian are written in black ink on a gold surface :—

بر کرد سفر حکیم از خلق بحق   دارد صوفی سفر سوي خلق ز حق
بی یاری معراج و براق و جبریل   اسفار تو در حق است از حق سوی حق

The MS. is very carefully transcribed. Gold and coloured lines are on the margin throughout. Borders have been changed into a different kind of paper. The first four pages are richly illuminated. Headings of chapters in gold ink. At the end two pages are illuminated and the colophon is written in gold ink. It is transcribed from a copy which had been copied from one written by the author himself. It bears different seals, among which are those of Amjad ʻAlī and Sulaimān Jāh of Lucknow.

Written in beautiful Naskh. The colophon runs thus :—

و قد وقع الفراغ من نسختها من الثانی من الثالث من التاسع من الثامنة من الاول من الثانية من الثاني من الهجرة النبوية المحمدية على الصادع بها و آله و اولاده الف الف صلوة و تحية ببلدة شيراز صانها الله عن الاعواز و الحمد لله على آلائه المواترة المتكاثرة حمدا نافعا فی الدنيا و الآخرة تائبا مستغفرا *

No. 332.

foll. 123 ; lines 15 ; size $11\frac{3}{4} \times 7\frac{1}{8}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

نقد الجواهر في شرح زواهر الجواهر

NAḲD AL-JAWĀHIR FĪ SHARḤ ZAWĀHIR AL-JAWĀHIR.

A commentary by محمد خير الدين جونپوری Muḥammad Khair ad-Dīn Jawnpūrī on his own treatise on philosophy called Zawāhir al-Jawāhir. He was born in Allahabad in A.H. 1165, A.D. 1751. He studied under as-Saiyid Muḥammad Ḥusain al-Mūsavī al-Aurangābādī, and after his death, which took place in A.H. 1185, A.D. 1771, he went to Jaunpur, and sat at the feet of Mawlānā Muḥammad ʻAskarī for higher studies. He served the British Government in various capacities. In A.H. 1198–99, A.D. 1783–84, he was confidential agent of Mr. James Anderson, the British resident in the camp of Sindhiah. He spent the last part of his life at Jaunpūr in the enjoyment of a pension from the British Government. He died according to Rieu Cat. Vol. III., p. 946, about A.H. 1243. A.D. 1827. For details see Elliot, History of India, Vol. VIII., p.

237; Journal Asiatic Society, Vols. XXIII., p. 284, LXXI., part I., p. 136; and Tadhkira 'Ulamā' Jawnpūr, p. 131.
Beginning :—

سبحانه جلّ شانه ظهر بالذات و صدر عنه الكائنات الخ *

The author commenced to write this commentary from the beginning of Rabī' II, A.H. 1211 (A.D. 1796), and completed it on the 21st Shawwāl, A.H. 1212 (A.D. 1797).

Lithographed at Husainī Press, Lucknow. Passages of the text are marked either with red or black lines. Marginal glosses from the author, called منهيه, are occasional. At the end of the work the author prays that the book may be beneficial to all his students, and specially to his son, who is named ابو علي امين الدين حسن المشتهر بالسلطان الحسن المحمدي.

Written in ordinary Nasta'līk. Not dated. C. 19th century.

No. 333.

foll. 159; lines 20; size $10\frac{1}{2} \times 6\frac{3}{4}$; $7\frac{1}{2} \times 3\frac{3}{4}$.

الحاشية على الشمس البازغة

AL-HĀSHIYA AL'ASH SHAMS AL-BĀZIGHA.

A supercommentary on Mahmūd al-Jawnpūrī's work on physics called ash-Shams al-Bāzigha by ملاحسن بن قاضي غلام مصطفى اللكهنوي Mullā Hasan bin Kādī Ghulām Mustafā al-Lakhnavī, died A.H. 1198, A.D. 1783. See for his life No. 310, II.
Beginning :—

الحمد لله الذى كلّ اللسان فى تحميده الخ *

Ash-Shams al-Bāzigha, a very popular book in India, is a commentary by Mahmūd al-Jawnpūrī on his work called al-Hikmat al-Bāligha. He wrote the preface to ash-Shams al-Bāzigha on his death-bed, as the following quotation indicates :—

لكني كنت أدبّ في التاليف دبيبا و ان للدهر في تقريب حمامي ارقالا و تقريبا نبيذا اذ سودت كثيرا من مباحث ما قبل الطبعية و بقى اكثر و امليت من مطالب ما بعد الطبعية الاقل الا ندر هجم المرض الوبيل و ضرب عليّ طبل الرحيل الخ *

For copies see Rampur List, p. 386, and Bankipur Cat., p. 191.

Quotations from ash-Shams al-Bāzigha are introduced with the word قوله in red ink. Borders of foll. 137–142, 144–149 have been partially pasted over with thick paper. The MS. is worm-eaten, but serviceable. On the first fol. it has a seal of Saiyid Murtaḍā.
Written in ordinary Nasta'līk. Not dated. C. 18th century.

No. 334.

foll. 169; lines 22; size $11\frac{3}{4} \times 8\frac{1}{2}$; $9\frac{3}{4} \times 5\frac{1}{4}$.

الحاشية على شرح صدرا

AL-ḤĀSHIYA 'ALĀ SHARḤ ṢADRA.

A supercommentary on Ṣadr ad-Dīn ash-Shīrāzī's commentary on al-Abharī's treatise on philosophy called Hidāyat al-Ḥikmat by ابوالعياش عبدالعلي محمد بن نظام الدين المشهور ببحرالعلوم Abū'l 'Aiyāsh 'Abd al-'Alī Muḥammad bin Niẓām ad-Dīn, known as Baḥr al-'Ulūm, died A.H. 1235, A.D. 1819. See No. 142.
It begins abruptly as follows:—

قوله من حيث اشتماله على قوة التغير الخ يحتمل ان يراد بالقوة الخ *

The overlined words are a quotation from Ṣadr ad-Dīn's commentary, and occur on p. 16 of the lithographed copy of the work by the 'Alavī Press, A.H. 1262. The identity of its author can be established by comparing passages from it with Baḥr al-'Ulūm's marginal glosses on this commentary, published by 'Alavī Press.
For copies see Rampur List, p. 382.
Foll. 78*a* and 101 contain lacunae. The commentary is introduced with the word قوله, written in red ink, though in many places the space for قوله is left blank. Worm-eaten places have been pasted over with paper.
Written in ordinary Nasta'līk. Not dated. C. 18th century.

No. 335.

foll. 33; lines 28 or 27; size $10 \times 6\frac{1}{4}$; 8×5.

الحاشية على شرح صدرا

AL-ḤĀSHIYA 'ALA SHARḤ ṢADRĀ.

A supercommentary on Ṣadr ad-Dīn ash-Shīrāzī's commentary on al-Abharī's treatise on philosophy called Hidāyat al-Ḥikmat by

محمد اعلم بن محمد شاکر السندیلی Muhammad A'lam bin Muhammad Shākir as-Sandīlī. He was a pupil of Mullā Kamāl ad-Dīn as-Sahālī and Hamdallāh as-Sandīlī, and died A.H. 1200, A.D. 1785. See Rampur List, p. 383, and Tadhkira 'Ulamā' Hind, p. 180.

Beginning :—

لا آله الا هو سبحانه عما یشرکون .... قوله الحمد لله مخترع العقل الفعال|لا الاختراع و الابداع کالمترادفین بمعنی الخلق و الایجاد الخ *

For copies see Rampur List, p. 383.

Our copy deals only with the first part, i.e., the physics section of the commentary. Regarding the indentity of the author nothing is written in the text, but by comparing passages of this supercommentary with the marginal glosses of Muhammad A'lam as-Sandīlī, published on the margin of the lithographed copy of Sharh Sadrā, the author's identity has been established. His name is erroneously written on an additional page حاشیه ملا حسن بر صدرا. Quotations from the commentary are headed with the word قوله in red ink, or there is a blank space intended for it.

Written in two hands. From the beginning up to two-thirds of fol. 21 it is in one hand, and the rest in another. Slightly worm-eaten.

Written in Nasta'līk. Not dated. C. 19th century.

No. 336.

foll. 12 ; lines 21 ; size 9 × 5½ ; 6 × 3¼.

شرح رساله محقق طوسی

SHARH RISĀLA MUHAKKIK TŪSĪ.

A commentary on a metaphysical treatise ascribed to Nasīr ad-Dīn at-Tūsī. The name of the commentator could not be traced.

It begins abruptly :—

قوله فعلی هذا لایکون الا اما الاولان فلان الظاهر المتبادر من قولهم لا یختص بقسم الخ *

It is imperfect at the beginning and end. Quotations are introduced with the word قوله in red ink.

Written in semi-Nasta'līk. Not dated. C. 18th century.

No. 337.

foll. 404 ; lines 31 ; size $10\frac{1}{4} \times 6$; $7 \times 3\frac{3}{4}$.

رسائل اخوان الصفا

RASĀ'IL IKHWĀN AṢ-ṢAFĀ.

A collection of the well-known philosophical treatises of the Ikhwān aṣ-Ṣafa, or "Brothers of Purity", composed about A.H. 350, A.D. 961. According to Ḥājī Khalīfa, Vol. III., p. 460, the authors were Abū Sulaimān Muḥammad bin Naṣr (according to Brockelmann, Vol. I., p. 213, Mushir) al-Bustī, known as al-Muḳaddasī, Abū'l Ḥasan 'Alī bin Hārūn as-Zanjānī, Abū Aḥmad an-Nahrjūrī, al-'Awfī, and Zaid bin Rifā'a. See also al-Ḳifṭī, pp. 82–88 ; Z.D.M.G., Vol. XIII, ,pp. 1–43 ; Leclerc, Vol. I., p. 393 ; Abh. d. Berl. Akad. 1858, p. 240 ; Brockelmann, Gesch d. Arab. Litter. Vol. I., pp. 213–14 ; Dieterici, Philosophie der Araber, pp. 141–151 ; and Ency. of Islām, No. 25, p. 459.

It begins on fol. 4*b* :—

الحمد لله وسلام على عباده الذين اصطفى الله خيراما يشركون الخ *

The work is divided into four parts, and each contains several abridged *risālas* or treatises, there being altogether fifty-one in the whole volume.

Fol. 1*b*–2*a*, synopsis of the fifty-one treatises. Fol. 2*b*–3, gist of the fourteen treatises of the first part, i.e. العلم الرياضى.

The first part contains the following treatises :—

fol. 4*b*. الرسالة الاولى من الرياضيات فى العدد وهو الارثماطيقى

This, the first, treatise is published with some omissions "Die. Abhandlungen der Ichwān es-Sefa in Auswahl", *Leipzig*, 1883–6, pp. 255–292, and translated in "Die Propaedeutik der Araber" pp. 1–22.

fol. 10*b*. الرسالة الثانية من الرياضيات فى الهندسة

Partly printed in the "Auswahl", pp. 292–301, and translated in "Propaedeutik", pp. 23–45.

fol. 14*b*. الرسالة الثالثة من الرياضيات في النجوم

Published in extracts in "Auswahl", pp. 113–124 ; and translated in "Propaedeutik", pp. 46–85.

fol. 22*b*. الرسالة الرابعة من الرياضيات في علم الموسقيي

Published in "Auswahl", pp. 301–331 ; and translated in "Propaedeutik", pp. 100–153.

fol. 35*b*. الرسالة الخامسة من الرياضيات في جغرافيا

Published in extracts in "Auswahl", pp. 59–65; and translated in "Propaedeutik", pp. 86–99.

fol. 42*b*. الرسالة السادسة من الرياضيات في النسبة العددية

Printed in "Auswahl", pp. 331–344; translated in "Propaedeutik", pp. 154–168.

fol. 46*b*. الرسالة السابعة من الرياضيات في الصنائع العلمية

Extracts in "Auswahl", pp. 239–254; translation in the "Logik und Psychologie der Araber", pp. 1–18.

fol. 50*b*. الرسالة الثامنة من الرياضيات في الصنائع و هو العملية

Extracts in "Auswahl", pp. 225–239; translation in "Logik und Psychologie", pp. 85–101.

fol. 53*b*. الرسالة التاسعة من الرياضيات في بيان اصلاح الاخلاق

Extracts in "Auswahl", pp. 396-436; translation in "Logik und Psychologie", pp. 102–173.

الرسالة العاشرة من الرياضيات في ايساغوجي في الالفاظ
fol. 74*b*. الستة التي تستعملها الحكماء

Text in "Auswahl", pp. 345–355; translation in "Logik und Psychologie", pp. 19–32.

fol. 75*b*. الرسالة الحادية عشر من الرياضيات في معاني قاطوغورياس

Text in "Auswahl", pp. 355–364; translation in "Logik und Psychologie", pp. 33–43.

fol. 78*b*. الرسالة الثانية عشر من الرياضيات في معني بارمانياس

Text in "Auswahl", pp. 364–369; translation in "Logik und Psychologie", pp. 44–50.

fol. 80*b*. الرسالة الثالثة عشر في معني انولوطيقا

Text in "Auswahl", pp. 369–376; translation in "Logik und Psychologie", pp. 51–59. The twelfth and thirteenth treatises of our copy have been mentioned as the twelfth treatise in the Berlin Cat. No. 5035, and for the thirteenth treatise that Catalogue gives another treatise with the heading as follows:—

الرسالة الثالثة عشر في معنى افودقطيقي

fol. 82*b*. الرسالة الرابعة عشر في معني انولوطيقا الثانية

Text in "Auswahl", pp. 376–395; translation in "Logik und Psychologie", pp. 60–84. From fol. 82*b* the names of the treatises

have been wrongly written in our copy, and the mistake continues up to the end. The above treatise is named in our copy الرسالة الرابعة عشر في الهيولي والصورة, whereas it ought to be الرسالة الرابعة عشر فی معني انولوطيقا الثانية. In Br. Mus. Suppl. Cat. No. 708 the thirteenth and fourteenth treatises have been given together as the thirteenth.

With the last treatise the first part, or القسم الاول, of the book ends on fol. 87*a*. From 88*b* the second part, or القسم الثاني, begins The treatises of this part are as follows :—

fol. 88*b*. الرسالة الخامسة عشر في الهيولي والصورة

Text in "Auswahl", pp. 24–42; translation in "Naturanschauung und Naturphilosophie der Araber", 1861, pp. 1–23. In our copy the treatise is wrongly named الرسالة الخامسة عشر فی السماء و العالم.

fol. 92*b*. الرسالة السادسة عشر في السماء والعالم

Extracts in "Auswahl," pp. 97–113; translation in "Naturanschauung", pp. 24–54.

Wrongly named الرسالة السادسة عشر فی الكون و الفساد.

fol. 98*b*. الرسالة السابعة عشر في الكون والفساد

Text in "Auswahl", pp. 71–77; translation in "Naturanschauung", pp. 55–65. Wrongly named الرسالة السابعة عشر فی الآثار العلوية.

fol. 100*b*. الرسالة الثامنة عشر فی الآثار العلوية

Extracts in "Auswahl", pp. 77–97; translation in "Naturanschauung", pp. 66–94. Wrongly named الرسالة الثانية عشر في تكوين المعادن.

fol. 107*b*. الرسالة التاسعة عشر في تكوين المعادن

Extracts in "Auswahl", pp. 125–139; translation in "Naturanschauung", pp. 95–140. Wrongly named الرسالة التاسعة عشر في ماهية الطبيعة.

fol. 116*b*. الرسالة العشرون في ماهية الطبيعة

Text in "Auswahl", pp. 43–58; translation in "Naturanschauung", pp. 141–160. Wrongly named الرسالة العشرون في اجناس النبات و انواعها.

fol. 121*b*. الرسالة الحادية و العشرون فى اجناس النبات و انواعها

Extracts in "Auswahl", pp. 139–154; translation in "Naturanschauung", pp. 161–190. Wrongly named الرسالة الحادية و العشرون في اصناف الحيوان.

fol. 127*b*. الرسالة الثانية و العشرون فى اصناف الحيوانات و اقاويلهم

It contains an allegorical controversy between men and animals, printed in Calcutta, 1812, 1846, edited by my father Shams al-'Ulamā' Mawlānā Vilāyat Ḥusain in Calcutta, 1888 and by Dieterici, 1879; and also translated by him in German, 1858. Lithographed, Cawnpore, A.H. 1320. See "Auswahl", pp. 155–170; and the translation in "Naturanschauung", pp. 191–216. Wrongly named الرسالة الثانية و العشرون في تركيب الجسد.

fol. 169*b*. الرسالة الثالثة و العشرون في تركيب الجسد

Extracts in "Auswahl", pp. 186–195; translation in "Die Anthropologie der Araber", 1871, pp. 1–19. Wrongly named الرسالة الثالثة و العشرون فى الحاس و المحسوس.

fol. 173*b*. الرسالة الرابعة و العشرون فى الحاس و المحسوس

Extracts in "Auswahl", pp. 196–211; translation in "Anthropologie", pp. 20–40. Wrongly named الرسالة الرابعة و العشرون في مسقط النطفة.

fol. 178*b*. الرسالة الخامسة و العشرون في مسقط النطفة

Extracts in "Auswahl", pp. 171–186; translation in "Anthropologie", pp. 64–98. Wrongly named الرسالة الخامسة و العشرون في معني قول الحكماء ان الانسان عالم صغير.

fol. 188*b*. الرسالة السادسة و العشرون في معني قول الحكماء ان الانسان عالم صغير

Text in "Auswahl", pp. 454–475; translation in "Anthropologie", pp. 41–63. Wrongly named الرسالة السادسة و العشرون في كيفية نشو الانفس الجزوية.

fol. 192*b*. الرسالة السابعة و العشرون في كيفية نشو الانفس الجزوية فى الاجساد

Translation in "Anthropologie", pp. 99–108. Wrongly named الرسالة السابعة و العشرون في بيان طاقة الانسان فى المعارف.

الرسالة الثامنة و العشرون في بيان طاقة الانسان فى المعارف fol. 195*b*.

Translation in "Anthropologie", pp. 109–119. Wrongly named الرسالة الثامنة و العشرون فى ماهية حكمة الموت و الحيوة.

الرسالة التاسعة و العشرون في ماهية حكمة الموت و الحيوة و خاصية اللذات fol. 200*b*.

Translation in "Anthropologie", pp. 120–134. Wrongly named الرسالة التاسعة و العشرون في ماهية اللذات و الآلام الجسمانية.

الرسالة الثلاثون في ماهية اللذات و الآلام fol. 204*b*.

Translation in "Anthropologie", pp. 135–158. Wrongly named الرسالة الثلثون من جملة الكتاب في علل اختلاف اللغات.

الرسالة الحادي و الثلثون في علل اختلاف اللغات fol. 211*b*.

Translation in "Anthropologie", pp. 159–221. Wrongly named الرسالة الحادي و الثلثون في مبادى الموجودات العقلية.

The second part, or القسم الثاني, ends with this treatise on fol. 227*b*, and the third part, or القسم الثالث, begins on fol. 228*b*. Its treatises are as follows:—

الرسالة الثانية و الثلثون في مبادي الموجودات على راى فيثاغورس fol. 228*b*.

The text in "Auswahl", pp. 437–446, translation in "Die Lehre von der Weltseele bei d. Ar.", 1873, pp. 1–10. Wrongly named الرسالة الثانية و الثلثون فى المبادى العقلية على راى اخوان الصفا.

الرسالة الثالثة و الثلثون فى المبادي العقلية على راى اخوان الصفا fol. 229*b*.

Extracts in "Auswahl", pp. 1–14; translation in "Weltseele", pp. 11–27. Wrongly named الرسالة الثالثة و الثلثون في ان العالم انسان كبير.

الرسالة الرابعة و الثلثون فى ان العالم انسان كبير fol. 233*b*.

Text in "Auswahl", pp. 446–454; translation in "Weltseele", pp. 27–36. Wrongly named الرسالة الرابعة و الثلثون في العقل و المعقول.

الرسالة الخامسة و الثلثون فى العقل و المعقول fol. 236*b*.

Extracts in " Auswahl ", pp. 221–224 ; translation in " Weltseele ", pp. 37–51. Wrongly named as الرسالة الخامسة و الثلثون فى الادوار والاكوان .

fol. 240*b*. الرسالة السادسة و الثلثون فى الادوار و الاكوان

T⁻ t in " Auswahl ", pp. 475–492 ; translation in " Weltseele", pp. 52–69. Wrongly named الرسالة السادسة و الثلثون في ماهية العشق.

fol. 245*b*. الرسالة السابعة و الثلثون في ماهية العشق

Text in " Auswahl ", pp. 493–507 ; translation in " Weltseele ", pp. 70–84. Wrongly named الرسالة السابعة و الثلثون فى البعث و القيمة.

fol. 249*b*. الرسالة الثامنة و الثلثون في البعث والقيمة

Text in " Auswahl ", pp. 507–523, translation in " Weltseele", pp. 85–115. Wrongly named الرسالة الثامنة و الثلثون في كمية اجناس الحركات.

fol. 257*b*. الرسالة التاسعة و الثلثون فى كمية اجناس الحركات

Text in " Auswahl ", pp. 524–541 ; translation in " Weltseele ", pp. 116–136. Wrongly named الرسالة التاسعة و الثلثون فى العلل و المعلولات.

fol. 262*b*. الرسالة الاربعون فى العلل و المعلولات

Text in " Auswahl ", pp. 541–576 ; translation in " Weltseele ", pp. 137–174. Wrongly named الرسالة الاربعون فى الحدود و الرسوم.

fol. 271*b*. الرسالة الحادي و الاربعون فى الحدود و الرسوم

Text in " Auswahl ", pp. 577–592 ; translation in " Weltseele", pp. 17-196. Wrongly named الرسالة الحادي و الاربعون فى الآراء و المذاهب.

The third part, or القسم الثالث, ends on fol. 274*b*, and the fourth part, القسم الرابع, begins from fol. 275*b*. The treatises of this part are as follows :—

fol. 275*b*. الرسالة الثانية و الاربعون فى الآراء و الديانات

Wrongly named الرسالة الثانية و الاربعون في ماهية الطريق الى الله.

fol. 306*b*. الرسالة الثالثة و الاربعون فى ماهية الطريق الى الله

Wrongly named الرسالة الثالثة و الاربعون في بيان اعتقادات اخوان الصفا.

fol. 309*b*. الرسالة الرابعة و الاربعون فى بيان اعتقادات اخوان الصفا

Text in "Auswahl", pp. 592–609; abridged translation in "Philosophie der Araber in X. Jahrhundert", pp. 87–110. In our copy the title of the treatise is not mentioned.

fol. 316*b*. الرسالة الخامسة و الاربعون في كيفية عشرة اخوان الصفا و تعاون بعضهم بعضا

Text in "Auswahl", pp. 609–623. Wrongly named الرسالة الخامسة و الاربعون في ماهية الايمان و خصال المؤمنين المحققين.

fol. 321*b*. الرسالة السادسة و الاربعون في ماهية الايمان و خصال المؤمنين

This treatise in our copy begins without any name.

fol. 334*b*. الرسالة السابعة و الاربعون في ماهية الناموس الالهي و شرائط النبوة

Wrongly named الرسالة السابعة و الاربعون في كيفية الدعوة الى الله.

fol. 338*b*. الرسالة الثامنة و الاربعون في كيفية الدعوة الى الله

Wrongly named الرسالة الثامنة و الاربعون في كيفية احوال الروحانيين.

fol. 349*b*. الرسالة التاسعة و الاربعون في كيفية احوال الروحانيين

Wrongly named الرسالة التاسعة و الاربعون في كيفية انواع السياسات.

fol. 359*b*. الرسالة الخمسون في كيفية انواع السياسات

Wrongly named الرسالة الخمسون في كيفية نضد العالم

fol. 365*b*. الرسالة الحادي و الخمسون في كيفية نضد العالم

Text in "Auswahl", pp. 15–23; translation in "Der Darwinismus im X. und XIX. Jahrhundert", 1878, pp. 215–228. Wrongly named الرسالة الحادي و الخمسون في ماهية السحر و العزائم.

fol. 367*b*. الرسالة الثانية الخمسون في ماهية السحر و العزائم

This treatise begins without any heading, and, in our copy, is divided into two portions. The first portion begins on fol. 367*b*. The second portion begins on fol. 375*b*. It has also a beautiful '*Unwān*. Though in our copy there are fifty-two treatises, the work contains only fifty-one. Our thirteenth has been divided into two parts, and each has been given a separate number.

For copies see Berlin Cat. Nos. 5035–42; India Office Cat. No. 474; Paris Cat. Nos. 2303–9; Munich Cat. No. 652; Pet. Rosen. Cat. No. 194; Br. Mus. Supl. Cat. No. 708; Rampur List, p. 378; Bankipur Cat. p. 317; and Hyderabad List, Fann Ḥikmat, Nos. 1–4.

It has also been printed at Bombay in four vols. in 1303–6. For other editions see Ellis, Cat. Arabic Books, Br. Mus. Vol. I., p. 742.

Headings of chapters are in red ink. Gold ruled margins are throughout. Headings of each treatise are beautifully ornamented, and the name of the treatise is written in white ink on a gold surface. The first two pages are richly illuminated and contain a list of fifty-one treatises. After each treatise a fol. or part of a fol. is left blank. Fol. 374*b*, though has a beautiful *'Unwān*, has been penned through, being a duplication of foll. 375*b*. Foll. 17*b*, 36*b*, 37*a*, 93*a*, 125*b*, 230*a*, 263*a*, 273*b*, 274*a*, and 283*a*, have lacunae.

Written in beautiful Nasḵh. Not dated. C. 15th century.

Mathematics and Astronomy.

No. 338.

fol. 75; lines 15; size $8\frac{1}{3} \times 6\frac{1}{8}$; $5\frac{1}{3} \times 3$.

foll. 1–68. I.

الشمسية

ASH-SHAMSĪYA.

A treatise on arithmetic by الحسن بن محمد بن الحسين النظام الاعرج النيسابوري al-Ḥasan bin Muḥammad bin al-Ḥusain an-Niẓām al-A'raj an-Nīsābūrī. He was a pupil of Naṣīr ad-Dīn aṭ-Ṭūsī, and wrote several works. His commentary on at-Taḏhkirat an-Naṣīrīya was completed in A.H. 711, A.D. 1311. See Ḥājī Ḵhalīfa, Vol. II., p. 269; and Brockelmann, Vol. II., p. 211.

Beginning:—

الحمد لله انفرد بلا ندّ المنزه عن الزوج و الضد الخ *

For copies see India Office Cat. No. 748; Leyden Cat. No. 1032; and Bodleian Cat. Vol. II., p. 290.

The headings are in red ink. It has profuse marginal notes.

Written in Nasta'līḳ. Not dated. C. 18th century. Scribe اكبرشاه جهان آبادي چشتي.

foll. 69–75. II.

AR-RISĀLA FĪ'L ḤISĀB.

الرسالة في الحساب

An incomplete treatise on arithmetic. From the preface it appears that it has been based on Bahā' ad-Dīn al-'Āmilī's (died A.H. 1030, A.D. 1621) treatise on Arithmetic.

Beginning :—

الحمد لله الواحد الاحد و الفرد الصمد .... اما بعد فهذه فصول تشتمل على بيان قواعد الضرب و فوائده ...... انتخبتها من الرسالة الموسومة البهائية مع زيادة آخر ليست فيها الخ *

It is incomplete, and ends as follows :—

فصل و اما الضرب بالنسبة فسهل جدا و طريقه ان تنسب *

Written in Nasta'līk. Not dated. C. 18th century.

No. 339.

foll. 130 ; lines 25 ; size $9\frac{1}{2} \times 5\frac{3}{4}$; $7\frac{1}{2} \times 3\frac{3}{4}$.

شرح الشمسية

SHARḤ ASH-SHAMSĪYA.

A commentary on Niẓām an-Nīsābūrī's treatise on arithmetic called ash-Shamsīya (see No. 338, I.) by عبد العلي بن محمد بن الحسين البرجندي 'Abd al-'Alī bin Muḥammad bin al-Ḥusain al-Barjandī. He was a pupil of Manṣūr bin Mu'īn ad-Dīn al-Kāshī and Saif ad-Dīn Aḥmad at-Taftāzānī (the Shaikh al-Islām of Hirāt, died A.H. 916, A.D. 1510). He is the author of many works. He was alive in A.H. 930, A.D. 1523. See Ḥabīb as-Siyar, Vol. III., juz' IV., p. 117 ; Ta'līkāt as-Sanīya, p. 12 ; and Rieu, Pers. Cat. Vol. II., p. 453.

Beginning :—

الحمد لله الواحد الاحد المنزه عن التثليث و الاشتراك و التماثل ...... ما بعد فيقول العبد المتوسل الى رب المشرقين عبد العلي بن محمد بن الحسين .... ان علم الحساب اشرف العلوم .... و من جملة ما صنف فيه من الرسالة السنية الرسالة الموسومة بالشمسية المنسوب الى ...... نظام الملة و الدين النيشابوري الخ *

For copy see Rampur List, p. 416.

Passages of the original text are marked with red lines. Coloured rules are on the margin throughout. It bears the seals of Amjad 'Alī Shāh, Sulaimān Jāh and Wājid 'Alī Shāh on the title-page and last fol. Worm-eaten, but serviceable. In foll. 120*b* the space for figures is not filled in. In foll. 121–130 the borders have been partially replaced by modern paper. Marginal corrections occasionally. On the first fol. is found the name of Muẓaffar Ḥusain bin Masīḥ ad-Dawla as the owner.

Written in fine Nasta'līḳ. Not dated. C. 18th century.

No. 340.

foll. 196 ; lines 19 ; size 10×6 ; 6¾×3½.

THE SAME.

Another copy of the preceding work. It begins and ends as the former. The text is marked with black lines. Headings of chapters in red ink. The inner edge of each fol. has been changed to a different kind of paper.

On the title-page the name of the author is wrongly given as 'Abd al-'Alī Baḥr al-'Ulūm. It has marginal corrections up to fol. 19. Foll. 20*b*, 21*a*, 33, 39*b*, 40*b*, 41, 84*b*, 85*a*, 118*a*, and 183*a* contain blank spaces for figures.

Written in Naskh. Dated A.H. 1200.

No. 341.

foll. 86 ; lines 27 ; size 9×4¾ ; 6×3.

مفتاح الحساب في علم الحساب

MIFTĀḤ AL-ḤUSSĀB FI 'ILM AL-ḤISĀB.

A treatise on arithmetic by عياث الدين جمشيد بن مسعود بن محمود الكاشي Ghayāth ad-Dīn Jamshīd bin Mas'ūd bin Maḥmūd al-Kāshī. He was an eminent mathematician and astronomer, and helped Ulugh Beg in building the astronomical observatory commenced at Samarkand in A.H. 823, A.D. 1420. He died shortly after that date. See Ḥabīb as-Siyar, Vol. III., Juz' III., p. 159 ; and Rieu, Persian Cat. p. 869 ; and Brockelmann, Vol. II., p. 211.

It is defective, and begins abruptly :—

محترزا عن اشباع ممل و اختصار مخل و وضعت لاكثر الاعمال الخ *

The work was dedicated to Ulugh Beg.

For copies see India Office Cat. No. 756, II ; Br. Mus. Cat. p.

199; Berlin Cat. No. 2992; Leyden Cat. No. 1036; Bankipur Cat. p. 738; and Rampur List, p. 418. See also Ḥājī Khalīfa, Vol. VI., p. 12.

The work is divided into a prologue and five sections called مقاله. The fifth section, or مقاله, is wanting. It contains marginal corrections, figures and tables. A list of contents is added at the end. Between foll. 44–45, 73–74, and 74–75, leaves with notes are inserted. Foll. 26-86 will come after fol. 7, foll. 8-25 after fol. 86; and several foll. are missing after fol. 86.

Written in Nasta'līḳ. Not dated. C. 15th century.

No. 342.

foll. 76; lines 15; size $7 \times 3\frac{1}{2}$; $4\frac{1}{4} \times 2$.

foll. 1–55. I.

شرح اشكال التاسيس
SHARḤ ASHKĀL AT-TA'SĪS.

A commentary on Muḥammad bin Ashraf as-Samarḳandī's treatise on geometry called Ashkāl at-Ta'sīs by صلاح الدين موسى بن محمد المعروف بقاضى زاده الرومي Ṣalāḥ ad-Dīn Mūsā bin Muḥammad, known as Ḳāḍīzāda ar-Rūmī. He lived at the Court of Ulugh Beg in Samarḳand, and helped him in building the observatory. He died in A.H. 815, A.D. 1412. Dr. Rieu in his Suppl. Cat. No. 760 says that he died some time after A.H. 823, A.D. 1420. See Brockelmann, Vol. II., p. 212 (his father's name is there given as Maḥmūd instead of Muḥammad); Habib as Siyar, Vol. III., Juz' III, p. 159, and Ḥājī Khalīfa, Vol. III., p. 559.

The MS. is defective, and begins abruptly as follows:—

بين الشركاء في الانصار و لعمري انها اجدى من تفاريق العصا ثم المختصر الموسوم باشكال التاسيس الخ *

For copies see Berlin Cat. No. 5943; Br. Mus. Cat., pp. 186*a*, 618*a*; Munich Cat. No. 849; Gotha Cat. No. 1498; Cairo Cat. Vol. V., p. 196; and Rampur List, p. 415.

For supercommentaries see Ḥājī Khalīfa, Vol. I., p. 322; and Berlin Cat. No. 5943. See also Z.D.M.G., Vol. L., p. 169.

Passages of the text are marked either with red or black lines. Marginal corrections numerous. Foll. 18*b* and 19*a* are somewhat stained with ink. On the first fol. the name of the book is wrongly written سيف صارم.

Written in ordinary Naskh. Dated A.H. 029.

foll. 56-63. II.

كتاب المناظر

KITĀB AL-MUNĀẒAR.

A treatise describing the manner in which light is refracted on entering the eye. The original treatise was written by Euclid, but the present version is published by ابوجعفر نصير الدين محمد بن محمد بن الحسن الطوسي الشيعي Abū Ja'far Naṣīr ad-Dīn Muḥammad bin Muḥammad bin al-Ḥasan aṭ-Ṭūsī ash-Shī'ī, died A.H. 672, A.D. 1273. See for his life No. 319.

Beginning :—

صدر الكتاب العين تحدث باستمداد من الاجرام المنيرة في الجسم الشفاف الخ •

It is also designated Taḥrīr al-Munāẓar.

For copies see Berlin Cat. 6016 ; India Office Cat. No. 743, II ; Leyden Cat. No. 977 ; and Rampur List, p. 410. See also Ḥājī Khalīfa, Vol. V., p. 159 ; and Wenrich, de auctor. Graecor. versionibus, p. 182.

It is stained with damp.

Written in ordinary Nasta'līḳ. Not dated. C. 18th century.

foll. 64-76. III.

تشريح الافلاک

TASHRĪḤ AL-AFLĀK.

A treatise on astronomy by بهاء الدين العاملي Bahā' ad-Dīn al-'Āmilī, died A.H. 1030, A.D. 1621. For the life of the author see No. 184 and for the book, No. 352, I.

It begins as the other copy does.

The headings and diagrams are in red ink. Stained with damp. Slightly worm-eaten.

Written in good Nasta'līḳ. Dated A.H. 1225.

No. 343.

foll. 71 ; lines 21 ; size 11 × 7½ ; 7½ × 4½.

مجموعة الرسائل الحكمية

MAJMŪ'AT AR-RASĀ'IL AL-ḤIKAMĪYAH.

A collection of a few treatises on mathematical science by different authors.

foll. 1–8*a*. **I.**

تحرير كتاب المناظر

TAḤRĪR KITĀB AL-MUNĀẒAR.

An Arabic version of Euclid's optics by ابو جعفر نصير الدين محمد بن محمد بن الحسن الطوسي الشيعي Abū Ja'far Naṣīr ad-Dīn Muḥammad bin Muḥammad bin al-Ḥasan aṭ-Ṭūsī ash-Shī'ī, died A.H. 672, A.D. 1273. For his life see No. 319.

Beginning :—

تحرير كتاب المناظر لاقليدس الصوري و هو اربع و ستون شكلا صدر الكتاب العين تحدث باستمداد من الاجرام النيرة الخ *

See No. 342, II.

It should have 64 figures altogether, but our copy is defective, and ends abruptly as follows :—

و اخري متاخر عنه و هو ايضا ظاهر من هذا الشكل و الشكل هذا *

foll. 8*a*–8*b*. **II.**

رسالة انعكاس الشعاع

RISĀLA IN'IKĀS ASH-SHU'Ā'.

A treatise on the reflection of the rays of the sun by ابو جعفر نصير الدين محمد بن محمد بن الحسن الطوسي الشيعي Abū Ja'far Naṣīr ad-Dīn Muḥammad bin Muḥammad bin al-Ḥasan aṭ-Ṭūsī ash-Shī'ī, died A.H. 672, A.D. 1273. See for his life No. 319.

Beginning :—

بسم الله الرحمن الرحيم هذه رسالة في انعكاس الشعاع و انعطافه للمحقق نصير الدين محمد الطوسي مباحث انعكاس الشعاع و انعطافه مبنية على مقدمات و هي هذه مقدمة الشعاع يمتد متصلا من ذي الشعاع الى قابله من غير تراكم الخ *

It contains three figures, and ends as follows :—

بان الانعكاس و الانعطاف ما يمكن وقوعها الا على موضع واحد معين لكل واحد منهما يكون ذلك الموضع على وضع خاص من ذي الشعاع و ذلك ما اردنا * تمت رسالة المحقق الطوسي في انعكاس الشعاع و انعطافه و الحمد لله على نعمائه و الطائه *

For copy see Berlin Cat. No. 6020. See also Ḥājī Khalīfa, Vol. III., p. 371; and Kashf al-Ḥujub, p. 239.

foll. 9–19. III.

كتاب المعطيات

KITĀB AL-MU'AṬĪYĀT.

Another work of Euclid, translated by Isḥāḳ bin Ḥunain (see for his life No. 282, II.), revised by Thābit bin Ḳurra, and edited by ابو جعفر نصير الدين محمد بن محمد بن الحسن الطوسى الشيعي Abū Ja'far Naṣīr ad-Dīn Muḥammad bin Muḥammad bin al-Ḥasan aṭ-Ṭūsi ash-Shī'ī, died A.H. 672, A.D. 1273. See for his life No. 319.

Abū'l Ḥasan Thābit bin Ḳurra as-Ṣābī was born in A.H. 221, A.D. 836. He originally followed the trade of a money-changer at Ḥarrān, but went to Baghdād to study science, and became one of the most notable scholars of his age. His translations of foreign books into Arabic are considered to be very accurate. He was very well-versed also in the Syriack language. He has translated and revised many books, and his fifth book of the *Conic Sections* of Apollonius of Perga has been translated into German by L. Nix, *Liepzig*, 1889. He died in A.H. 288, A.D. 900. For details of his life see al-Ḳifṭī, p. 115; Ibn Khallikān (Teheran edition) p. 107; Ibn Abī Uṣaibī'a, Vol. I., p. 215; Wüstenfeld, Ärzte, No. 81; Chwolsohn, Die Ssabier, Vol. I., pp. 546–567; and Brockelmann, Vol. I., p. 217.

Beginning:—

هذا تحرير كتاب المعطيات لاقليدس ترجمه اسحق و اصلحه ثابت خمسة و تسعون شكلا صدر الكتاب السطوح و الخطوط و الزوايا المعلومة القدر الخ *

It contains 95 figures.

For copies see Berlin Cat. No. 5929; India Office Cat. No. 743, I; Leyden Cat. 978; and Rampur List, p. 411.

See also Ḥājī Khalīfa, Vol. V., p. 154; Kashf al-Ḥujub, p. 100; Wenrich, p. 181, and Z.D.M.G., Vol. L., p. 171.

foll. 20–23. IV.

كتاب الكرة المتحركة

KITĀB AL-KURAT AL-MUTAḤARRIKA.

A translation of a mathematical treatise of Autolycus on the revolving sphere by Thābit bin Ḳurra, died A.H. 288, A.D. 900, as edited by ابو جعفر نصير الدين محمد بن محمد بن الحسن الطوسي الشيعي Abū Ja'far Naṣīr ad-Dīn Muḥammad bin Muḥammad bin al-Ḥasan

aṭ-Ṭūsī ash-Shī'ī, died A.H. 672, A.D. 1273. See for the latter's life No. 319.

Beginning :—

تحرير كتاب الكرة المتحركة لاوطولوقس اصلحه ثابت و هو مقالة واحدة و اثنا عشر شكلا الصدر النقطة التي ترك الخ *

For copies see Berlin Cat. No. 5932; India Office Cat. No. 744, I.; Leyden Cat. No. 987; Br. Mus. Cat., p. 623*a*; and Rampur List, p. 411.

See also Ḥājī Khalīfa, Vol. V., p. 140; and Wenrich, p. 208.

foll. 24–27. V.

كتاب المفروضات

KITĀB AL-MAFRŪḌĀT.

Another mathematical treatise in the version of Thābit bin Ḳurra, died A.H. 288, A.D. 900, edited by نصير الدين الطوسي Naṣīr ad-Dīn aṭ-Ṭūsī, died, A.H. 672, A.D. 1273. See for his life No. 319.

Beginning :—

تحرير كتاب المفروضات لثابت بن قرة الحراني الصابى و هي ستة و ثلثون شكلا و هي في بعض النسخ اربعة و ثلثون شكلا الخ *

For copies see Berlin Cat. No. 5939; Paris Cat. No. 2467/4; Cairo Cat. Vol. V., p. 200; Leyden Cat. No. 1029; and Rampur List, p. 412.

See also Ḥājī Khalīfa, Vol. V., p. 154; and Z.D.M.G., Vol. L., p. 171.

foll. 28–32*a*. VI.

كتاب الماخوذات

KITĀB AL-MĀKHŪDHĀT.

A mathematical treatise of Archimedes on the principles of geometry, in the version of Thābit bin Ḳurra, with the commentary of Abū'l Ḥasan 'Alī bin Aḥmad an-Nasavī, and edited by نصير الدين الطوسي Naṣīr ad-Dīn aṭ-Ṭūsī, died A.H. 672, A.D. 1273. See for his life No. 319.

Beginning :—

تحرير كتاب ماخوذات ارشميدس ترجمه ثابت بن قرة و تفسير الاستاذ المحقق عن ابي الحسن على بن احمد النسوي خمسة عشر شكلا قال الاستاذ المحقق هذه مقالة منسوبة الخ *

For copies see Berlin Cat. No. 5936; Leyden Cat. No. 982, and Rampur List, p. 411. See also Ḥājī Khalīfa, Vol., V., p. 144.

foll. 32*b*–60*b*. VII.

كتاب الكرة و الاسطوانة

KITĀB AL-KURAT WA'L USṬUWĀNA.

Another mathematical treatise of Archimedes, according to the version of Thābit bin Ḳurra, died A.H. 288, A.D. 900, and Isḥāk bin Ḥanain, died A.H. 298, A.D. 910 (see for his life No. 282, II.) and edited by نصير الدين الطوسي Naṣīr ad-Dīn aṭ-Ṭūsī, died A.H. 672, A.D. 1273. For his life see No. 319.

Beginning :—

اقول بعد تحميد الله و تمجيده و الصلوة على محمد و آله المصطفين من عبيده الخ *

For copies see Berlin Cat. No. 5934; India Office Cat. No. 743, VI.; Paris Cat. No. 2467/8; Leyden Cat. No. 1001; and Rampur List, p. 411.

See also Ḥājī Khalīfa, Vol. V., p. 140, and Z.D.M.G, Vol. L., p. 172. At the end of this treatise we find another treatise (foll. 60*b*–62*a*) by Archimedes. It is named مقالة ارشميدس في تكسير الدائرة.

Beginning :—

مقالة ارشميدس في تكسير الدائرة وهي ثلثة اشكال الخ *

For copies see India Office Cat. No. 743, VI.; and Berlin Cat. No. 5934. See also Ḥājī Khalīfa, Vol. V., p. 50.

foll. 62*b*–64. VIII.

رسالة فى تربيع الدائرة

RISĀLA FĪ TARBĪ' AD-DĀ'IRA.

A mathematical treatise by ابو علي الحسن بن الحسن بن الهيثم البصري Abū 'Alī al-Ḥasan bin al-Ḥasan bin al-Haitham al-Biṣrī. He held a Government appointment in his native town, Basra, with the title of Vazīr. He was a great mathematician, and died about A.H. 430, A.D. 1038.

Brockelmann, Vol. I., p. 469, has named him Muḥammad bin al-Ḥasan. For details see Ibn al-Ḳifṭī, p. 165; Ibn Abī Uṣaibi'a, Vol. II., p. 90; Leclerc, Vol. I., p. 512; and Huart, p. 293.

Beginning :—

رسالة لابن الهيثم في تربيع الدائرة - قد يعتقد كثير من المتفلسفين ان
سطح الدائرة الخ *

For copy see Berlin Cat. No. 5941.

foll. 64*b*–70*a*. IX.

كتاب مساحة الاشكال البسيطة و الكرية

KITĀB MASĀḤAT AL-ASHKĀL AL-BASĪṬA
WA'L KURĪYA.

A treatise on the mensuration of plain and spherical bodies in the version of Banū Mūsā (i.e. sons of Mūsā, viz. Muḥammad, Aḥmad, and al-Ḥasan), and edited by نصير الدين الطوسي Naṣīr ad-Dīn aṭ-Ṭūsī, died A.H. 672, A.D. 1273. See for his life No. 319.

Beginning :—

صدرالكتاب الطول اول الاقدار التي تحد الاشكال الخ *

For copies see Berlin Cat. No. 5938; and Rampur List, p. 411. See also Ḥājī Khalīfa, Vol. V., p. 150.

It ends in the middle of fol. 70*a*. The remaining of fol. 70*a*, foll. 70*b* and 71*a* contain quotations from the writings of Banī Mūsā, Ḳuṭb ad-Dīn Shīrāzī and Shams ad-Dīn Shaharzūrī.

The title-page has also a quotation from the writings of Naṣīr ad-Dīn aṭ-Ṭūsī. The headings and figures in the MS. are in red ink. Many foll. are defective, as the paper, except foll. 24–27, has become brittle. Marginal notes occasionally.

Written in minute Nasta'līḳ. Not dated. C. 17th century.

No. 344.

foll. 124; lines 25; size $9 \times 7\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{3}{4}$.

تحرير المجسطي

TAḤRĪR AL-MIJISṬĪ.

An abridged version of the famous astronomical work of Ptolemy called al-Mijisṭ by ابو جعفر نصير الدين محمد بن محمد بن الحسن الطوسي Abū Ja'far Naṣīr ad-Dīn Muḥammad bin Muḥammad bin al-Ḥasan aṭ-Ṭūsī, died A.H. 672, A.D. 1273. For his life see No. 319.

Beginning :—

الحمد لله مبدأ كل مبدأ و غاية كل غاية الخ *

For chapters see Berlin Cat. No. 5655.

For copies see Berlin Cat. No. 5655; Br. Mus. Cat. pp. 187, 620 and 745; India Office Cat. No. 741; Paris Cat. No. 2485; Rosen, No. 188; Rampur List, p. 421; and Bankipur Cat. p. 424. See also Ḥājī Khalīfa, Vol. V., p. 385; Kashf al-Ḥujub, p. 100; Wenrich, p. 228; and Ellis, Cat. Vol. II., p. 493.

Between foll. 82 and 83 one small leaf has been recently added. Marginal corrections occasionally. The headings of chapters are in red ink.

Written in clear Naskh. Not dated. C. 18th century.

No. 345.

foll. 386; lines 26; size 11×6¾; 8×3¾.

شرح تحرير المجسطي

SHARḤ TAḤRĪR AL-MIJISṬĪ.

A commentary on Naṣīr ad-Dīn aṭ-Ṭūsī's work on astronomy called Taḥrīr al-Mijisṭī by عبد العلي بن محمد بن الحسين البرجندي 'Abd al-'Alī bin Muḥammad bin al-Ḥusain al-Barjandī. See for his life No. 339.

Beginning :—

الحمد لله الذي جعلنا من المتفكرين في خلق السموات و الارض الخ *

This commentary was completed in A.H. 921, A.D. 1515.

For copies see India Office Cat. No. 742; Rampur List, p. 428; and Asiatic Society Cat. p. 88.

For other commentaries see Ḥājī Khalīfa, Vol. V., p. 386; and Rampur List, p. 428.

Quotations from the text are introduced with قوله in red ink. Double gold and coloured lines throughout. The first two pages are illuminated with a beautiful *'Unwān*. The first fifty foll. contain figures; in the rest of the book the spaces for figures have not been filled in. The headings are in red ink. Borders are a little stained with damp, and consequently in many places they have been pasted over with papers. Up to fol. 50, this copy has been compared with some other copy, and contains marginal corrections and notes. These notes are in Nasta'līk character.

Written in Naskh. The colophon runs thus :—

قد فرغت من تحرير الشرح ضحوة يوم الجمعة في اوائل جمادي الاخرى
سنة خمس و اربعين بعد الالف و مائتان من الهجرة النبوية *

No. 346.

foll. 170; lines 17; size 8×5½; 6×4.

شرح تحرير المجسطي

SHARḤ TAḤRĪR AL-MIJISṬĪ.

A commentary on Naṣīr ad-Dīn aṭ-Ṭūsī's work on astronomy called Taḥrīr al-Mijisṭī. The name of the commentator is not found in the body of the work, but from a note on the title-page it appears that عصمة الله is its author. His full name is عصمة الله بن اعظم بن عبد الرسول السهارنپوری 'Iṣmatallāh bin A'ẓam bin 'Abd ar-Rasūl as-Sahāranpūrī. He was a scholar of great reputation in mathematics and astronomy. He is the author of a commentary on Tashrīḥ al-Aflāk, and a commentary on Khulāṣat al-Ḥisāb, which he completed in A.H. 1086, A.D. 1675 and other works. The date of his death is not known. See India Office Cat. No. 759; and Rampur List, pp. 416, 427. Our 'Iṣmatallāh should not be confounded with another 'Iṣmatallāh Sahāranpūrī, the author of a supercommentary on Sharḥ al-Jāmī, who died in A.H. 1039, A.D. 1629. See for the latter Ḥadā'iḳ al-Ḥanafīya, p. 407, and Subḥat al-Majān, p. 52.

Beginning :—

اما بعد حمد الله. والصلوة على رسوله محمد وآله فلما كانت العلوم اليقينية .... اشرف العلوم مرتبة .... خاصة كتاب تحرير المجسطي .... محمد بن محمد بن الحسن الطوسي .... فاردت ان اكتب له شرحا مشتملا على حلّ مشكلاته الخ *

The text and the commentary are introduced with the letters ق and ن respectively, being the abbreviations of قال and نقول, in red ink. Worm-eaten and pasted over with paper. It bears, among others, the seals of Muḥammad Shāh. Figures are in red ink.

Written in ordinary Naskh. Not dated. C. 18th century.

No. 347.

foll. 88; lines 25; size 9⅛×6; 6½×4½.

الزيج الملخص

AZ-ZĪCH AL-MULAKHKHAṢ.

An astronomical treatise with copious astronomical tables. The name of the author is not found in the body of the book, but from a note on the title-page it appears that the author of the book

was اثیرالدین المفضل بن عمر الابہری Athīr ad-Dīn al-Mufaḍḍal bin 'Umar al-Abharī, died A.H. 662, A.D. 1263, or A.H. 663, A.D. 1264 (for whose works see Brockelmann, Vol. I., p. 464). But from the preface it appears that this work is an abridgement of Zīch Shāhī (for Zīch Shāhī see Ḥājī Khalīfa, Vol. III., p. 565), and its full title is الزیج الملخص علی الرصد العلائی (for Zīch al-'Alā'ī see Ḥājī Khalīfa, Vol. III., p. 567). The commencing line of our work tallies with the beginning of az-Zīch ash-Shāmil by Abū'l Wafā' Muḥammad bin Aḥmad al-Būzjānī. See Ḥāji Khalīfa, Vol. III., p. 565, and Paris Cat. No. 2528. In the latter some passages are quoted from al-Būzjānī's work, but they differ greatly from our copy.

Beginning:—

الحمد لله علی تواتر آلائه و اشکره علی ظاهر نعمائه الخ *

For copies see Paris Cat. No. 2515, and Rampur List, p. 426.

Foll. 9–59*a* and 64*b*–88 are occupied with astronomical tables. It is defective at the end. The title-page contains some Persian lines and notes on astronomical subjects. More than two-thirds of fol. 8*b* and foll. 9*a* and 65*b* are blank, but without any consequent gap in the text.

Written in an old 'Arab hand of Naskh. Not dated. C. 13th century.

No. 348.

foll. 96; lines 25; size 11¾ × 7¼; 9 × 4¾.

التحفة الشاهية

AT-TAḤFAT ASH-SHĀHĪYA.

A work on astronomy by قطب الدین محمود بن مسعود الشیرازی Kuṭb ad-Dīn Maḥmūd bin Mas'ūd ash-Shīrāzī, died A.H. 710, A.D. 1310. For his life see No. 320.

Beginning.—

خیرالمبادی ما زین بالحمد لواهب القوة علی حمده الخ *

It was dedicated, as mentioned in the preface, to Amīr Shāh Muḥammad bin aṣ-Ṣadr as-Sa'īd Tāj ad-Dīn Mu'tazz bin Ṭāhir, and consequently it was given the above name. See Ḥājī Khalīfa, Vol. II., p. 229. The work consists of four sections, subdivided into many chapters.

For copies see Paris Cat. No. 2516; Leyden Cat. No. 1105; Aya Sofia Cat. Nos. 2584–7; Koprūlūzādah Cat. No. 928; Rampur List, p. 421; and Bankipur Cat. p. 106.

Our copy is incomplete and many foll. are missing. The headings of chapters are in red ink. One fol. added at the end con-

tains notes on planets. The first fol. bears the name and seals of Muẓaffar Ḥasain bin Masīḥ ad-Dawla, dated 1869.

Written in ordanary Naskh. Not dated. C. 19th century

No. 349.

foll. 48; lines 29; size 11 × 7¾; 8¾ × 4.

شرح چغمني

SHARḤ CHAGHMINĪ.

A commentary on Chaghminī's treatise on astronomy called al-Mulakhkhaṣ by صلاح الدين موسى بن محمد المعروف بقاضي زاده الرومي Ṣalāḥ ad-Dīn Mūsā bin Muḥammad, known as Ḳaḍīzāda ar-Rūmī, died A.H. 815, A.D. 1412. See for his life No. 342.

Beginning:—

الحمد لله الذي جعل الشمس ضياء والقمر نوراً الخ *

It was composed in A.H. 815, A.D. 1412, and was dedicated to Mīrzā Ulugh Beg. See Ḥājī Khalīfa, Vol. VI., p. 113.

For copies see Berlin Cat. No. 5675; Munich Cat. No. 854; Paris Cat. No. 2503; Br. Mus. Cat. p. 190; India Office Cat. No. 751; Br. Mus. Suppl. Cat. No. 760; Leyden Cat. No. 1086; Casiri, No. 953; Cairo Cat. Vol. V., pp. 223, 224; Vol. VII., p. 43; Bankipur Cat. p. 405; and Rampur List, p. 427.

For other commentaries see Ḥājī Khalīfa, Vol. VI., p. 113.

Lithographed in A.H. 1271 and also in A.H. 1290.

The text was translated by Rudloff and Hochheim (see Z.D.M.G. Vol. XLVII., p. 213; and also *ibid.*, Vol. XLVIII., p. 120).

Passages of the text are marked with red lines up to fol. 32, and in the rest of the book with a black line. Borders are changed into modern paper. In foll. 39*a*, 40*b* and 41*a*, spaces for the insertion of figures or diagrams are not filled in. Figures, whenever they occur, are in red ink. Marginal corrections occasionally.

Written in bad Nata'līḳ. Not dated. C. 18th century.

No. 350.

foll. 103; lines 19; size 8¾ × 6; 7 × 4.

الحاشية على شرح چغمني

AL-ḤĀSHIYA 'ALĀ SHARḤ CHAGHMINĪ.

A supercommentary on Ḳāḍīzāda's commentary on Chaghminī's treatise on astronomy called al-Mulakhkhaṣ, by عبد العلي

عبد العلي بن محمد بن الحسين البرجندي 'Abd al-'Alī bin Muḥammad bin al-Ḥusain al-Barjandī. See for his life No. 339.

Beginning :—

الحمد لله رب المشارق و المغارب الخ *

For copies see Berlin Cat. 5677; Br. Mus. Suppl. Cat. No. 762; Cairo Cat. Vol. V., pp. 221 and 224; India Office Cat. No. 754; and Rampur List, p. 423. See also Ḥājī Khalīfa, Vol. VI., p. 114.

Lithographed on the margin of Sharḥ Chaghminī, A.H. 1271.

Quotations from the commentary are introduced with the word قوله in red ink. Coloured ruled margins throughout. Marginal corrections occasionally. Much injured by insects.

Written in ordinary Nasta'līk. Not dated. C. 18th century.

No. 351.

foll. 139; lines 32; size 8 × 5½; 6½ × 3½.

التكملة في شرح التذكرة

AT-TAKMILA FĪ SHARḤ AT-TADHKIRA.

A commentary on Naṣīr ad-Dīn aṭ-Ṭūsī's work on astronomy called at-Tadhkira by شمس الدين محمد بن احمد الخضري Shams ad-Dīn Muḥammad bin Aḥmad al-Khiḍrī. See No. 89.

Beginning :—

تعاليت ياذا العرش الاعلى و ما اعظم شانك .... اما بعد فيقول الفقير الى الله الغني محمد بن احمد الخضري .... و كان كتاب التذكرة محتويا علي امهات مسائلها ...... شرحته شرحا ...... و سميته بالتكملة في شرح التذكرة الخ *

From the colophon it appears that it was composed in A.H. 932, A.D. 1525.

For copies see India Office Cat. No. 747; Yeni Cat. No. 791; and Bankipur Cat. p. 108.

For other commentaries see Ḥājī Khalīfa, Vol. II., p. 268.

Passages of the text are marked with red lines from the beginning up to fol. 15*a*, and also in foll. 135*b*, 136*a*, 138*b*, and 139. The earlier and the last parts are worm-eaten, and pasted over with thin paper. Marginal corrections occasionally. Lacunae occur in foll. 9*b*, 24*a*, 32*b*, 33*a*, 39*b*, 40*a*, 49, 56*a*, 61, 63*b*, 66*a*, 68*a*, 70*a*, 71*a*, 74*a*, 77*b*, 80*b*, 98*a*, 102*b*, 105*b*, 111*a*, 114*a*, 116*a*, 117*b*, 118*b*, 120, 122*b*, 124*a*, 127*b*, 129*a*, 130*b*, 132*a*, 133*b* and 137*b*. From the beginning up to fol. 16 borders are changed to different paper.

Written in Naskh. The colophon runs thus:—

قد وقع الفراغ من تسويده يوم الاربعاء خامس عشرين من شوال المكرم سنة الف و مائتان و احد و ثلثون *

No. 352.

foll. 79; lines 19; size $7\frac{1}{4} \times 4\frac{3}{4}$; $4 \times 1\frac{2}{3}$.

foll. 1–8. I.

تشريح الافلاك
TASHRĪH AL-AFLĀK.

A treatise on astronomy by بهاء الدين محمد بن الحسين بن عبد الصمد الحارثي العاملي Bahā' ad-Dīn Muhammad bin al-Husain bin 'Abd aṣ-Ṣamad al-Hārithī al-'Āmilī, died A.H. 1030, A.D. 1621. For his life see No. 184.

Beginning:—

ربنا ما خلقت هذا باطلا الخ *

It consists of a prologue, مقدمة, five chapters, فصول, and an epilogue, خاتمة.

For copies see Berlin Cat. No. 5703; India Office Cat. No. 1043, VI; Br. Mus. Cat. p. 244; Bankipur Cat. p. 107; Rampur List, p. 422: and Asiatic Society Cat. p. 88.

It was lithographed, with its commentary called at-Taṣrīḥ, at Dehli in A.H. 1294 and in 1312.

The first page is illuminated. Gold and coloured margins throughout. One or two foll. are missing after fol. 1. The headings of chapters and the illustrations are in red ink. The borders have been changed. The title-page bears the seal of Shāh 'Ālam.

Written in fine Nasta'līk. Not dated. C. 17th century.

foll. 9–34*a*. II.

خلاصة الحساب
KHULĀṢAT AL-HISĀB.

A treatise on arithmetic by بهاء الدين محمد بن الحسين بن عبد الصمد الحارثي العاملي Bahā' ad-Dīn Muhammad bin al-Husain bin 'Abd aṣ-Ṣamad al-Hārithī al-'Āmili, died A.H. 1030, A.D. 1621. For his life see No. 184.

Beginning:—

نحمدك يا من لايحيط بجمع نعمة عدد الخ *

It consists of a prologue, مقدمة, ten chapters, each called باب, and an epilogue, خاتمة.

For copies see Berlin Cat. No. 5998; India Office Cat. No. 758; Br. Mus. Cat. p. 622; Cairo Cat. Vol. V., p. 180, Vol. VII., p. 89; Bankipur Cat. p. 219, and Rampur List, p. 413. See also Kashf al-Ḥujub, p. 208.

Printed with a Persian commentary at Calcutta 1812, and also in Constantinople A.H. 1268, and in Cairo A.H. 1299. Lithographed repeatedly in India.

Transtated into French by M. A. Marre, *Rome*, 1864.

Our copy is defective, and the chapters are found as follows :—

The	7th chapter	begins	on	fol.	12*b*.
,,	8th ,,	,,	,,	,,	16*a*.
,,	9th ,,	,,	,,	,,	17*b*.
,,	10th ,,	,,	,,	,,	19*a*.
,,	خاتمة	,,	,,	,,	22*a*.
,,	4th chapter	,,	,,	,,	24*a*.
,,	5th ,,	,,	,,	,,	24*b*.
,,	6th ,,	,,	,,	,,	33*a*.

Some foll. are missing after fol. 9. Fol. 33 should come next to fol. 24. Marginal glosses occasionally. Gold and coloured margins throughout. The headings of chapters are in red ink. Foll. 9 and 26 are defective. Borders are changed.

Written in Nasta'līḳ. Dated, A.H. 1052. Scribe محمد بن علي الشيرازي.

foll. 34*b*–79. III.

رساله علم حساب

RISĀLA 'ILM ḤISĀB.

A Persian treatise on arithmetic. It is noted in the book that the author is قوشجي. His full name is علاءالدين على بن محمد القوشجي 'Alā' ad-Dīn 'Alī bin Muḥammad al-Ḳūshjī, d. A.H. 879, A.D. 1474. See for his life No. 152, I.

Beginning :—

الحمد لله رب العالمين والصلوة و السلام على محمد و آله اجمعين و بعد اين رساله ايست در علم حساب مشتمل بر سه مقاله الخ

From the preface it appears that the work is divided into three parts called مقاله. Our copy contains the first part, مقاله اول, commencing on fol. 34*b*, and some portion of the second part, or مقاله دوم which commences on fol. 59*a*. The headings of chapters and the

figures or diagrams are in red ink. The first page illuminated. Gold ruled margins throughout. Borders are changed.

Written in fine Nasta'līķ. Not dated. C. 17th century.

Astrology.

No. 353.

foll. 19; lines 10; size $8 \times 5\frac{1}{4}$; $5 \times 2\frac{3}{4}$.

كتاب الثمرة في احكام النجوم

KITĀB ATH-THAMARA FĪ AḤKĀM AN-NUJŪM.

A treatise containing one hundred sayings of Ptolemy on astrology.

Beginning :—

كتاب الثمرة لبطليموس الحكيم تمام الكتب الاربعة التي الفها في الاحكام السيورس تلميذه قال بطليموس قد قدمنا لک يا سيورس كتبا فيما يوثره الكواكب الخ *

It gives the purport of the four books of Ptolemy, which he wrote for his pupil Syro on astrology.

For copies see Berlin Cat. No. 5874; and Pet. Rosen, No. 191/4. See also Z.D.M.G., Vol. L., p. 211; Ḥājī Khalīfa, Vol. II., p. 496; and al-Ķifṭī, p. 98.

Joannes Hispalensis translated it from Arabic, and this was printed by Erhardum ratdolt de Augusta: *Venetijs*, 1484. See Ellis, Cat. of Printed Books, Vol. II., p. 493.

Each saying has a numerical letter or letters before it.

Written in very modern Naskh. Not dated. C. 19th century.

Alchemy.

No. 354.

foll. 196; lines 29; size $11\frac{1}{2} \times 6\frac{3}{4}$; $10 \times 4\frac{3}{4}$.

البرهان في اسرار علم الميزان

AL-BURHĀN FĪ ASRĀR 'ILM AL-MĪZĀN.

A work on alchemy by ايدمر بن علي الجلدكي Aidamir bin 'Alī al-Jildakī. He remained for a considerable time at Damascus, and then went to Cairo. He is the author of several books on alchemy. He died according to Brockelmann, Vol. II., p. 138, in A.H. 743 A.D. 1342, or in A.H. 762, A.D. 1360.

Iktifā' al-Ḳunū', p. 226, says that he died about A.H. 750, A.D. 1349. For his life see Leclerc, Vol. II., p. 280; and S. de Sacy, Notices et Extraits, Vol. IV., p. 108. In Brockelmann the author is wrongly named 'Alī bin Aidmur bin 'Alī al-Jildakī.

Our copy is defective, and begins abruptly as follows :—

المقدمة السابعة في العلة و المعلول اما العلة فتقال لكل ما له وجود في نفسه الخ *

Our copy is a part of the Vol. IV. For chapters see Berlin Cat. No. 4185.

For copies see Berlin Cat. No. 4185; Paris Cat. No. 1355; Pet. Rosen, No. 199; and Leyden Cat. No. 1263.

The headings of chapters are in red ink. Double coloured lines in the margin. It has marginal corrections. Foll. 25*a*, 35*b*, 43*b*, 46*b*, 155*b*, 156, 157*a*, 158*a*, 159*b* and 188*b* contain diagrams. Part of fol. 159*a* is blank. A few foll. are added at the beginning, which contain, in Persian, the effects of the seven planets, and an extract from Ḥadā'iḳ al-Anwār by Fakhr ad-Dīn Rāzī.

Written in Nasta'līḳ. Dated A.H. 1257.

No. 355.

foll. 30; lines 13; size 11×7; 7×4¼.

دقائق الميزان في مقادير الاوزان

DAḲĀ'IḲ AL-MĪZĀN FĪ MAḲĀDĪR AL-AWZĀN.

A treatise on alchemy by المولف الجديد الصاروخاني الرومي al-Mu'allif al-Jadīd aṣ-Ṣārūkhānī ar-Rūmī. In Brockelmann this author has been mentioned in two places. In Vol. II., page 233, the author is said to have flourished in the 9th century, but on p. 448, in the 10th century Hijra. See also Ḥājī Khalīfa, Vol. III., p. 234.

Beginning :—

الحمد لله الذي خلق العالم على مقادير الحكمة الخ *

For copies see Cairo Cat. Vol. V., p. 393; and Pet. Rosen, No. 205/7.

Foll. are missing after fol. 1. Borders of foll. 3, 5, 6, 12, 14, 15 and 28 are partially changed to modern paper. Marginal corrections occasionally. Our copy is erroneously designated دقائق الميزان في المقاديرو الاوزان.

Written in two hands of Nasta'līḳ. Not dated. C. 19th century.

No. 356.

foll. 40; lines 13; size 10½ × 7; 7 × 4¼.

السّر الرباني

AS-SIRR AR-RABBĀNĪ.

A treatise on alchemy by المولف الجديد الصاروخاني الرومي al-Muwallif al-Jadīd aṣ-Ṣārūkhānī ar-Rūmī; see No. 355.

Beginning :—

الحمد لله الذي تقدست ذاته عن تدارك الاوهام الخ *

See Ḥājī Khalīfa, Vol. III., p. 593.

It is divided into the following chapters :—

fol. 3*b*.	المقالة الاولى في الميزان المتعلق بالاسرب
„ 9*a*.	„ الثانية „ „ „ بالرصاص القلعي
„ 13*a*.	„ الثالثة „ „ „ بالحديد
„ 17*b*.	„ الرابعة „ „ „ بالخارصيني
„ 22*a*.	„ الخامسة „ „ „ بالنحاس
„ 38*a*.	„ السادسة „ „ „ بالديبق
„ 32*a*.	„ السابعة „ „ „ بالتوتيا
„ 34*a*.	„ الثامنة „ „ „ بالفضة
„ 39*b*.	„ التاسعة „ „ „ بالذهب

The copyist after writing up to fol. 40 wrote the remaining part of the book on the margins working backwards, till the book was completed on the margin of fol. 38, which also contains the remark صحيح البياض.

Marginal corrections occasionally. Names of chapters are also written on the top borders in red ink. The name of the copyist has been effaced purposely.

Written in Nasta'līḳ. Dated A.H. 1312.

Magic.

No. 357.

foll. 77; lines 14; size $9\frac{1}{4} \times 6$; $6\frac{1}{4} \times 3\frac{1}{4}$.

foll. 1–59*a*. I.

كتاب الطلسم

KITĀB AṬ-ṬILSM.

A treatise on magic. The name of the author could not be traced.

Beginning :—

قال ابوبكر بن طاهر الصانع الفزاري حدثنا سلار بن حوامر الديلمي قال حدثنا عيسى بن صالح قال حدثنا داود بن حرب الفقال ...... قال قد مت مصر و واليها احمد بن طولون ...... فحضرته يوما و بين يديه شيخ كبير السن عليه ثياب الرهبان وجماعة من الادبا محدقون به وهو يتكلم في اصناف العلوم للاوائل و يخبر بالعجائب والغرائب الخ *

Lacunae are in foll. 20*a*, 29*b* and 49*a*. The headings are in red ink. It contains many pictures.

foll. 59*b*–77. II.

منافع الاحجار

MANĀFIʿ AL-AḤJĀR.

Another work on magic. The name of the author is not known.
Beginning :—

قال عطارد بن محمد الحاسب كنت نظرت في كتاب البراني والاحجار لهرمس و في المصحف المعروف باجانقي لهذه المعاني من الاحجار و الاشجار و الطير و الجان و منافعها و في كتب الطلسمات للحكماء السبعة في استعمال الاحجار والانتفاع بها .... فرائيت ان استخلص من جميعها كتابا شافيا ملخصا جامعا لما يحتاج اليه من هذه المعني ففعلت ذلک وهو هذا الكتاب المعروف منافع الاحجار وجمعت اليه ما ذكرت العرب به الخ *

Lacuna in fol. 70*a*. The headings are either in bold black character or in red ink. It has also many pictures of man, animals, etc.

Written in Naskh. Not dated. C. 19th century

Interpretation of Dreams.

No. 358.

foll. 144; lines 21; size $9\frac{1}{4} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 5\frac{1}{4}$.

كتاب التحبير في علم التعبير

KITĀB AT-TAḤBĪR FĪ ʻILM AT-TAʻBĪR.

A work on the interpretation of dreams. The author is not known, but from the preface it appears that he based his book on Abū Saʻd Naṣr bin Yaʻḳūb ad-Dīnawarī's (c. A.H. 400, A.D. 1009) work called Kitāb al-Ḳādirī fi't Taʻbīr.

Beginning:—

رب يسر برحمتك الحمد لله رب العالمين و صلواته على خير خلقه محمد و آله و صحبه الطيبين الطاهرين - هذا كتاب مختصر في تعبير الرويا انتزعته من الكتاب المسمى القادري ...... و بوبته ثلاثين بابا ذكرت في تسعة و عشرين بابا ما ذكر مصنفه الشيخ ابو سعد نصر بن يعقوب الدينوري رحمه الله من المسائل و في الكتاب الثلثين منه ما شذ عن كتابه و وجدته في سائر الكتب المصنفة في هذا الفن الخ *

The work on which it is based was composed for the Caliph Ḳādirbillāh Aḥmad al-ʻAbbāsī (A.H. 381–422, A.D. 991–1031) in A.H. 397, A.D. 1006, and consequently it was named Kitāb al-Ḳādirī. See Ḥājī Khalīfa, Vol. II., p. 312, Vol. IV., p. 486; Paris Cat. No. 2745; and Pet. Rosen, No. 212. Our copy is divided into the following thirty chapters:—

fol. 3a.	الباب الاول في آداب النائم
,, 5a.	الباب الثاني في روية الله تعالى
,, 6a.	الباب الثالث في روية الملائكة
,, 7a.	الباب الرابع في روية الانبياء و الصحابة و الصالحين والشهداء
,, 10a.	الباب الخامس في تاويل الجان و الشياطين
,, 10b.	الباب السادس في تاويل روية الانسان واعضائه
,, 26b.	الباب السابع في تاويل روية ما يخرج من الحيوان
,, 32b.	الباب الثامن في تاويل الاديان و العبادات و ما يشتمل عليه من الفرائض و السنن

الباب الخامس و العشرون في تاويل روية العشق و عواديه
و احوال العاشق و ملاهيه fol. 124*b*.

الباب السادس و العشرون في تاويل روية العاهات و ما
يعرض في البدن من الآفات ,, 125*b*.

الباب السابع و العشرون في المعالجة من الادواء بالفصد
و الحجامة و سائر الدوا ,, 131*a*.

الباب الثامن و العشرون في تاويل روية الاموات و احوالهم
و قبورهم ,, 132*b*.

الباب التاسع و العشرون في تاويل الآخرة و ما فيها من
الصراط و الجحيم و ما يشتمل عليه من الثواب
و الدرجات و النعم ,, 138*b*.

الباب الثلثون في بيان النوم و ماهيته و كيفية المنامات
و بيان الصحيحة منها و الفاسدة ,, 141*a*.

The headings of chapters are in red ink. The first two foll. are defective. Some foll. are missing at the end, and the MS. ends abruptly as follows :—

و ان راي بانه نبت له ريش او ظهرله جناح فا *

Written in old 'Arab Naskh. The date of transcription is given on the title-page as follows :—

يشتمل على ثلاثين بابا ابتدأ في كتابته الفقير الى الله تعالى عبد الرحيم
ابن احمد بن عثمان الشافعي اللخمي عفا الله عنه في يوم السبت الثاني
و العشرين من ربيع الآخر سنة ثمان و ثمانمائة *

Mechanics.

No. 359.

foll. 234 ; lines 21 ; size $9\frac{1}{4} \times 6$; $6\frac{1}{2} \times 3\frac{1}{4}$.

كتاب الحيل

KITĀB AL-ḤIYAL.

A work on clepsydrae (water-clocks), magical drinking glasses and hydraulic instruments of all kinds. Unfortunately only a part of the author's name has survived the eating of worms. The

words are بديع الزمان ابو العز بن اسمعيل بن Badī‘ az-Zamān Abū'l ‘Izz bin Ismā‘īl bin. But in Rampur List, p. 414, the work is called رساله في رسم آلات الساعة المعروف به بنكام and Abū Bakr al-Mu‘izz bin Ismā‘īl bin ar-Razzāz al-Jawzī is quoted there as its Author. The Paris Cat. No. 2477 calls it كتاب البناكيم and gives Abū'l ‘Izz Ismā‘īl al-Jazarī as its author. It appears from the following quotation from the preface that the author flourished about A.H. 570, A.D. 1174. The quotation (fol. 2*a*) is :—

عند اتصالي بخدمة الزعيم الصالح ابي الفتح محمود بن محمد بن قرا ارسلان زعيم ديار بكر بن آل ارتق ابقاه الله و ذلک على اثر خدمتي ابيه و اخيه مدة خمس و عشرين سنة اولها سنة سبعين و خمسمائة الى ان افضي الامر اليه *

For further details see Brockelmann, Vol. I., p. 494.
Beginning :—

قال الشيخ رئيس الاعمال بديع الزمان ابو العز بن اسمعيل بن...... رحمة الله عليه الحمد لله المبدع صنعه فی السمائيات المودع اسرار حكمته فی الارضيات ...... فاني تفحصت من كتب المتقدمين و اعمال المتاخرين اسباب الحيل فی الحركات ...... الروحانية و الآلات المتخذة للساعات .... و نقل الاجسام بالاجسام عن المقدمات الطبيعية الخ *

In fol. 2*b* the author gives the name of an-Nāṣir li Dīn Allāh (A.H. 575–622, A.D. 1180–1225) as the reigning caliph of the time.
It is evident from fol. 2*b* that the book is divided into the following sections :—

النوع الاول في عمل بناكيم فيال فاكين
النوع الثاني في عمل آوان وضوء بمجالس الشراب
النوع الثالث في عمل اباريق و طساس للفصد والوضوء
النوع الرابع في عمل فوارت في بركة متبدل و آلات الزمر الدائم
النوع الخامس في عمل آلات يرفع ما من غمرة وبئر ليست بعمقه ونهر
النوع السادس في عمل اشكال مختلفة غير متشابهة

It is a curious book, but unfortunately many foll. are missing, and the following chapters only are now extant :—

الشكل الرابع من النوع الثاني و هو باطنه الشراب و يصيب
فيها الوان من الشراب و الماء و لا يزال يوخذ منه
كل لون وحده و ينقسم الى فصول ثلاثة fol. 161*a*.
الفصل الاول في صفة ظاهر الصورة معناها ,, 161*a*.
الفصل الثاني في كيفية عمل الباطية ,, 162*a*.
الفصل الثالث في عمل البزال ,, 164*b*.
الشكل الثامن من النوع الثاني و هو صورة رجل نديم
يشرب سور الملك و هو ما يبقي في اسفل من
الشراب و ينقسم الى فصلين ,, 167*a*.
الفصل الاول في صفة ظاهر الصورة و معناها ,, 167*a*.
الفصل الثاني في كيفية عمل صورة النديم ,, 167*b*.
الشكل السابع من النوع الثاني و هو غلام قائم في يده
سمكة و قدح يستقى منها الملك و ينقسم الى
فصول ثلاثة ,, 170*a*.
الفصل الاول في صفة ظاهر صورة الساقي و معناها ,, 170*a*.
الفصل الثاني في كيفية عمل الصورة ,, 170*a*.
الفصل الثالث في كيفية عمل يدي الغلام و حركتهما ,, 170*b*.
الشكل الثاني من النوع الثاني و هو رجل في يديه قدح
و قرابة يصيب من القرابة الى القدح شرابا و يشربه
و ينقسم الى فصلين ,, 172*b*.
الفصل الاول في صفة ظاهر الصورة و معناها ,, 173*a*.
الفصل الثاني في كيفية عمل اليد اليسرى و فيها القرابة ,, 173*a*.
الشكل التاسع من النوع الثاني و هو سرير عليه سحان
في يدي كل واحد منها قدح و قنية يصيب في قدح

For copies see Paris Cat. No. 2477, and Rampur List, p. 414.

The contents of foll. 56–57*b* up to the words فنكان الفيل واذكرمعناه are a duplicate of a passage in foll. 50–51*b*. Foll. 26*a*, 30, 33, 43, 44, 52, 133, 186 and 188–192*a* are blank. Lacunae occur in foll. 6, 73*b*, 74*a*, 75, 83*a*, 84*a*, 85*a*, 86, 92, 93*a*, 95*a*, 98*b*, 103, 123*b*, 183*a*, 192*b*–197, 199*a*, 200*b* and 202*b*. Foll. 37*b*, 132*a* and 204*a* are a little defective, as a few words in them are pasted over with a different kind of paper. About half of fol. 103 has been torn off.

It contains numerous illustrations in coloured ink. Borders are changed throughout. It ends on fol. 205*a*. Fol. 205*b* explains the marks used in the work in the corresponding letters of the alphabet. Fol. 206 contains a quotation in Persian with the heading صفت طشتي كه چون دست بشويند ماهيان ازو برآيند. Foll. 207–234 have quotations from some astronomical work with the heading.

اختلاف اسماء المنازل و اشتقاقاتها و صفاتها وعدة كواكبها *

This portion also contains illustrations in coloured ink. The MS. is copied by some unscholarly man, and is not very accurate. On the title-page it has been named

در فن جرثقيل كتاب حيل بني موسى برهان جلدكى جلد دوم *

It also contains lives of Ibn Jubair, and Ibn Ḥaiyān Ṣūfī in Persian in the handwriting of Saiyid Ṣadr ad-Dīn Aḥmad al-Mūsavī and two seals. In the last fol. it is also named برهان جلدكى جلد دوم and we also find the following note :—

حيل بني موسى در علم صنعت از كتب خانه قاضي محمد عليم دهلي
شريف محله بليلي خانه صورت ابتياع پذيرفت الحمد لله كه بعمري دامن
اميد پر شد از گوهر مراد فقير خيرالله مهندس سهارنپوري *

Written in two hands of Nasta'līḳ. Not dated. C. 18th century.

Medicine.

No. 360.

foll. 121; lines 25; size $13\frac{1}{4} \times 8\frac{1}{2}$; $8\frac{1}{2} \times 5\frac{1}{4}$.

كليات القانون

KULLIYĀT AL-ḲĀNŪN.

The first part of the famous work called al-Ḳānūn fī'ṭ Ṭibb on systems of medicine by ابو علي الحسين بن عبد الله بن سينا Abū 'Alī

al-Ḥusain bin ʻAbdallāh bin Sīnā, died A.H. 428, A.D. 1037. For his life see No. 284.

Beginning :—

الحمد لله حمدا يستحقه بعلو شانه .... و بعد فقد التمس مني بعض خلّص اخواني الخ ٭

For chapters see Berlin Cat. No. 6269.

For copies see India Office Cat. Nos. 777–8; Berlin Cat. Nos. 6269–71; Br. Mus. Cat. pp. 221, 632, 744; Gotha Cat. No. 1911; Cairo Cat. Vol. VI., p. 27; Nūr Osmānīya Cat. No. 3568; Kūprūlūzadah Cat. No. 976; Rampur List, p. 490; Asiatic Society Cat. p. 85; and ʻAẓīmu'd-Dīn Aḥmad, (Bankipur) Cat. p. 38.

For commentaries see Ḥājī Khalīfa, Vol. IV., p. 496; and Berlin Cat. No. 6281.

For different editions and translations see Ellis, Cat. of Arabic Books in the Br. Mus. Vol. I., pp. 664–94.

Foll. 1–8, 11*a*–12*a* and 18*b*–23*b* are full of notes in small character. Marginal corrections occasionally. Borders have been changed to a different kind of paper. The headings of chapters are in red letters. The first and last foll. bear two seals. Worm-eaten.

Written in Nastaʻlīḳ. Not dated. C. 18th century.

No. 361.

foll. 487; lines 25; size 8 × 4½; 6¼ × 2½.

شرح الاسباب و العلامات

SHARḤ AL-ASBĀB WA'L ʻALĀMAT.

A commentary on Muḥammad bin ʻAlī as-Samarḳandī's treatise on the symptoms, causes, and treatment of diseases called al-Asbāb wa'l ʻAlāmāt by برهان الدين نفيس بن عوض الكرماني Burhān ad-Dīn Nafīs bin ʻIwaḍ al-Kirmānī. He was a physician in the Court of Ulugh Beg Mīrzā (A.H. 850–853, A.D. 1447–1449), and was considered one of the best physicians of his time. See Ḥabīb as-Siyar, Vol. III., Juz' III., p. 159; Wüstenfeld, Ärzte, p. 106; and Brockelmann Vol. II., p. 213.

Beginning :—

الحمد لله رب العالمين .... و بعد فان الفقير الى الله تعالى نفيس ابن عوض بن الحكيم الطبيب الخ ٭

For copies see India Office Cat. No. 787; Berlin Cat. No. 6291; Vienna Cat. No. 1461; Gotha Cat. No. 1955; Rampur List,

p. 483; Hyderabad List Fann Ṭibb, No. 24; Bankipur Cat. p. 429; and Asiatic Society Cat. p. 84.

Printed, Calcutta, 1836, and repeatedly lithographed in India.

Ḥājī Khalīfa, Vol. I., p. 270, says that it was completed in A.H. 827, A.D. 1423 at Samarkand.

Passages of the original work are either marked with a red line, or are written in red ink. Foll. 2–9 are in a modern hand. Marginal corrections occasionally. The inner edge of each fol. has been changed to modern paper. Stained with damp. On the first fol. it is falsely stated in Persian that the book was copied during the life-time of the author. The first fol. also bears a seal.

Written in Naskh. Dated A.H. 1088.

No. 362.

foll. 110; lines 11; size $9\frac{3}{4} \times 6$; $7\frac{1}{8} \times 4$.

مجمع المنافع البدنية

MAJMAʻ AL-MANĀFIʻ AL-BADANĪYA.

An abridgement of Yūsuf bin Ismāʻīl al-Baghdādī's (d. A.H. 710, A.D. 1310) work on simple medicaments called Mā lā Yasaʻu aṭ-Ṭabīb Jahlahu by داؤد بن عمر الانطاكي الضرير Dā'ūd bin ʻUmar al-Anṭākī, known as aḍ-Ḍarīr or the blind. He was born at Antioch, lived at Damascus and Cairo, and died in A.H. 1008, A.D. 1599. Ḥājī Khalīfa, Vol. II., p. 260, says that he died in A.H. 1005, A.D. 1596. For details see Khulāsat al-Athar, Vol. II., p. 140; Leclerc, Vol. II., p. 303; and Brockelmann, Vol. II., p. 364.

Beginning :—

الحمد لله الضار النافع ...... و بعد فيقول العمدة الامام ...... شيخ داؤد الانطاكي البصير لما كان كتاب المفردات الملقّب بما لايسع الطبيب جهله جليل المقدار و جلالته بجلالة اصله الجامع لابن بيطار ......قصدت الى جمع مفردات منه الخ *

Mā lā Yasaʻu aṭ-Ṭabīb Jahlahu is itself an abridgement of Ibn Baiṭār's (d. A.H. 643, A.D. 1248) work known as Jāmiʻ Mufridāt al-Adviya wa'l Aghdhiya, or Mufridāt Ibn Baiṭār, on simple medicaments. For the former work see Ḥājī Khalīfa, Vol. V., p. 353, and for the latter work see Ḥājī Khalīfa, Vols. II., p. 576 and VI., p. 34.

For copies see Leyden Cat. No. 1364 where the book is called Jāmīʻ al-Manāfiʻ al-Badanīya; Aẓīmu'd-Dīn, Cat. p. 150; and Rampur List, p. 495.

The MS. is divided into two parts. Each contains twenty chapters, and an epilogue. The first part deals with simple drugs specially connected with particular limbs, and the second part describes medicines which are not specified for one limb. In the nineteenth chapter of the second part drugs beneficial to children are described. The epilogue contains general useful matter.

The chapters are as follows :—

The headings of chapters and names of medicines are in red ink. There is a gap of a word or two in fol. 44*a*. The copyist had omitted the heading of the 19th chapter.

Written in Naskh. Not dated. C. 19th century.

No. 363.

foll. 310; lines 21; size $8\frac{1}{8} \times 5\frac{1}{2}$; $6 \times 3\frac{3}{4}$.

كتاب الطب

KITAB AṬ-ṬIBB.

A work on medicine. The name of the author could not be traced.

Beginning:—

الحمد لله الذي يسبح بحمده كل ذي قلب سليم + + + + و بعد فلما قضيت من مجاورة الحرمين وطري و صرفت فيها مدة من عمري اردت اتمام الواجب عليّ و الفرض + + + + فعند ذلك شمرت عن ساعد الاجتهاد .... فالقي في روعي اختيار علم الطب الذي به قوام الاجساد + + + و قدمت بين يدي ذلك كله فصولا مهمة من كلام الاكابر و الائمة فلا جرم كان هذا الكتاب دستور العجائب و فهرست الغرائب الخ *

In fol. 13*b* the author quotes Khālid al-Azharī, the commentator of at-Tawḍīḥ. According to Ḥājī Khalīfa, Vol. I., p. 413, that commentary was composed in A.H. 890, A.D. 1485. The book under notice must have been written after that date.

The author before dealing with the subject-matter of the book describes concisely the attributes of a physician, and the other branches of learning besides medicine which it is necessary for him to know, as follows:—

The علم الطب begins from fol. 117*a*. Foll. 1, 10, 121-135 and 293–310 have been recently supplied. Foll. 80–89 should come after fol. 98. Fol. 145*b* contains the remark صحيح البياض.

Two-thirds of fol. 210*a* and foll. 210*b* and 222*b* are blank. Some foll. are missing after fol. 222.

Written in different hands of Naskh and Nasta'līk. Not dated. C. 18th century.

Dialectics.

No. 364.

foll. 76; lines 15, size $7\frac{3}{4} \times 4\frac{3}{4}$; $4\frac{1}{2} \times 2\frac{1}{8}$.

الآداب الباقية في شرح الآدب الشريفية

AL-ĀDĀB AL-BĀKĪYA FĪ SHARH AL-ĀDĀB ASH-SHARĪFĪYA.

A commentary on as-Saiyid ash-Sharīf al-Jurjānī's treatise on the rules of debate called al-Ādāb ash-Sharīfīya by عبد الباقي بن غوث الاسلام الصديقي الجونپوري 'Abd al-Bākī bin Ghawth al-Islām aṣ-Ṣiddīkī al-Jawnpūrī. He was a pupil of Mullā Maḥmūd al-Jawnpūrī, and died, according to Tuḥfat al-A'yān, fol. 34, on the 5th of Dhū'l Ḥijja, A.H. 1084, A.D. 1673; but in Tadhkira 'Ulamā' Jawnpūr, p. 66, it is said that he died on 20th Rabī' II, A.H. 1086, A.D. 1675.

Beginning :—

سبحانک یا مجیب دعاء السائلین بلا مانع و معارض الخ *

From the preface it appears that it was commenced in A.H. 1060. A.D. 1650, and not completed in that year, as is said in India Office Cat. No. 554.

For copies see Berlin Cat. No. 5321 ; India Office Cat. No. 554 ; Rampur List, p. 674 ; and Bankipur Cat. p. 17.

Passages of the original text are marked with red lines. There are profuse marginal notes up to fol. 46*b* and in the rest the notes are scanty. The first two foll. have been recently changed. The inner edge is changed throughout to a different kind of paper. The outer edge is also changed in the latter part of the book.

Written in Nasta'līḳ. Not dated. C. 17th century.

No. 365.

foll. 103 ; lines 21 ; size 10 × 5¼ ; 7½ × 3½.

foll. 1-48. I.

الابحاث الباقية

AL-ABḤĀTH AL-BĀḲĪYA.

Another commentary on as-Saiyid ash-Sharīf al-Jurjānī's treatise on the rules of debate by عبد الباقي بن غوث الاسلام الصديقي الجونپوري 'Abd al-Bāḳī bin Ghawth al-Islām aṣ-Ṣiddīḳī al-Jawnpūrī, died A.H. 1086, A.D. 1675. See No. 364.

Beginning :—

يا من لا مانع لما اعطاه ولا ناقص لما آتاه .... اما بعد فيقول .... عبد الباقي بن غوث الاسلام الصديقي .... اني لما فرغت عن الآداب الباقية في شرح الآداب الشريفية .... امرني من رباني في مهد الحكمة .... ان انظر فيها ثانيا و اكتب عليها شرحا آخر الخ *

This commentary was written according to the promise the author made in the first commentary.

For copy see Bankipur Cat. p. 18.

Passages of the original text are marked with a black line. Slightly worm-eaten.

Written in bad Nasta'līḳ. Not dated. C. 18th century. Scribe طيب الله.

foll. 49-103.

II.

الآداب الباقية

AL-ĀDĀB AL-BĀḲĪYA.

Another copy of the work noticed in No. 364. It begins in the same manner as the previous copy does. Foll. 49-52*a* are in one hand, and the rest in another. Passages of the text are marked with black lines. Slightly worm-eaten. The title-page has seals of two owners—one is dated A.H. 1135.

Written in bad Nasta'līḳ. Dated A.H. 1100.

No. 366.

foll. 109; lines 15-19; size $6\frac{1}{2} \times 3\frac{1}{4}$; $4\frac{1}{2} \times 1\frac{1}{2}$.

foll. 1-32.

I.

شرح الآداب العضدية

SHARḤ AL-ĀDĀB AL-'AḌUDĪYA.

A commentary on al-Ījī's treatise on the rules of debate by عبد العالي بن محمد بن الحسين البرجندي 'Abd al-'Alī bin Muḥammad bin al-Ḥusain al-Barjandī.

See for his life No. 339.

Beginning :—

نحمدك يا مجيب دعوي السائلين بلا مانع و لا مناقض الخ *

See Ḥājī Khalīfa, Vol. I., p. 210.

In the colophon we find the date of composition, from the chronogram حل آداب عضدي, to be A.H. 930, A.D. 1523.

Marginal glosses occasionally. The inner and top edges of the MS. are changed. Worm-eaten.

Written in Nasta'līḳ. Not. dated. C. 18th century.

foll. 33-109.

II.

الآداب الباقية في شرح الآداب الشريفية

AL-ĀDĀB AL-BĀḲĪYA FĪ SHARḤ AL-ĀDĀB ASH-SHARĪFĪYA.

Another copy of the work noticed in No. 364. The beginning is as that of the other copy. Worm-eaten.

Written in minute Nasta'līḳ. Not dated. C. 18th century.

No. 367.

foll. 34; lines 19; size 7×4½; 5½×2½.

foll. 1–13. I.

الحاشية على شرح الرسالة العضدية

AL-ḤĀSHIYA 'ALĀ SHARḤ AR-RISĀLAT AL-'AḌUDĪYA.

A supercommentary on Muḥammad al-Ḥanafī's commentary on Aḍud ad-Dīn al-Ījī's treatise on the rules of debate called Ādāb al-Baḥth. The name of the supercommentator is not known, but the following passage in the preface, اعلم ان شارح التحرير سلّمه الملك القدير, indicates that the author of the supercommentary was a contemporary of the commentator, Muḥammad al-Ḥanafī at-Tabrīzī, died in A.H. 900, A.D. 1497.

Beginning:—

قال المص ره لك الحمد اعلم ان شارح التحرير سلّمه الملك القدير بعد ما تيمن بالتسمية الخ *

See Ḥājī Khalīfa, Vol. I., p. 210, and Berlin Cat. No. 5308.

Quotations from Ḥanafī's commentary are introduced with قوله in red ink. Marginal glosses occasionally.

Written in mixed Nasta'līḳ and Shikasta. Not dated. C. 19th century.

foll. 14b–34. II.

الحاشية على شرح الرسالة العضدية

AL-ḤĀSHIYA 'ALĀ SHARḤ AR-RISĀLAT AL-'AḌUDĪYA.

Another supercommentary on al-Ḥanafī's commentary on al-Ījī's treatise on the rules of debate by عمادالدين مير ابوالفتح محمد بن امين المدعو بتاج السعيدي الاردبيلي 'Imād ad-Dīn Mīr Abū'l Fatḥ Muḥammad bin Amīn, known as Tāj as-Sa'īdī al-Ardabīlī. According to Berlin Cat. No. 5277, he flourished in A.H. 850, A.D. 1446, and died about A.H. 875, A.D. 1470; but according to Brockelmann, Vol. II., p. 208, he died in A.H. 950, A.D. 1543.

Beginning:—

الحمد لله على افهام الخطاب و الصلوة على رسوله المبعوث لاظهار الصواب الخ *

For copies see Berlin Cat. No. 5298; Gotha Cat. No. 2811/3; Pet. Rosen, No. 197; and Cairo Cat. Vol. VII., p. 138. See also Ḥājī Khalīfa, Vol. I., p. 210.

Marginal corrections occasionally. Fol. 14a is blank. The colophon ends as follows:—

نقله من السواد الى البياض بقول الحكيم المبدأ الفياض

Written in mixed Nasta'līḳ and Shikasta. Not dated. C. 19th century.

Lexicography.

No. 368.

foll. 484; lines 27; size $14\frac{1}{2} \times 8$; 10×5.

شمس العلوم

SHAMS AL-'ULŪM.

An Arabic dictionary by نشوان بن سعيد الحميري Nashwān bin Sa'īd al-Ḥimyarī. He was a descendent of an ancient royal family of Yemen, and was a poet and philologist of some repute. He made himself master of several fortresses at Yemen, and was regarded as their King. His al-Ḳaṣīdat al-Ḥimyarīya was edited with a German translation by Alfred von Kremer under the title Die Himjarische Kasideh. Herausgegeben und übersetzt, *Leipzig*, 1865, and was translated into English by W. F. Prideaux under the name of The Lay of the Himyarites, *Sehore*, 1879. He died in A.H. 573, A.D. 1117.

For details see Yāḳūt, Vol. III., p. 366; Bughyat al-Wu'āt, p. 403; Brockelmann, Vol. I., p. 300; and Huart, History of Arabic Literature, p. 171.

Beginning:—

الحمد لله الواحد القديم القادر العظيم الخ *

This valuable dictionary is of great value to those engaged in the study of South Arabian antiquities. D. H. Müller has corrected, by the help of this book, the spelling of the proper names which occur in the Himyarite odes. See Z.D.M.G., Vol. XXIX., pp. 620–8; Sitzungsberichte der K. Akademie, 1877, Vol. LXXXVI., p. 171; and D. H. Müller, Südarabische Studien, p. 143.

Also see Ḥājī Khalīfa, Vol. IV., p. 74, and India Office Cat. No. 998.

For copies see Berlin Cat. Nos. 6963–4; Derenbourg, Nos. 34; and 603; Br. Mus. Suppl. Cat. No. 858; Cairo Cat. Vol IV., p. 175; and Rampur List p. 511.

Extracts from the Arabic text with German Introduction and Notes have been edited by 'Aẓīmu'd-Dīn Aḥmad and published by the Trustees of the Gibb Memorial in 1917.

The first fol. has a beautiful *'Unwān*. Double coloured lines are throughout in the margin. The outer edges in foll. 41–56, are changed to different kind of paper. A few foll. at the beginning and also at the end are a little worm-eaten. Fol. 162 contains lacunae. The headings and words of explanation are in red ink.

Written in Nasta'līḳ. Dated A.H. 1082.

No. 369.

foll. 212; lines 29; size 11×7; 9¼×5¼.

النهاية في غريب الحديث و الآثار

AN-NIHĀYA FĪ GHARĪB AL-ḤADĪTH WA'L ĀTHĀR.

Vol. I.

A dictionary of the rare words of Tradition arranged alphabetically by مجدد الدين ابوالسعادات مبارك بن ابي الكرم محمد بن محمد الشيباني المعروف بابن الاثير الجزري Majd ad-Dīn Abū's Sa'ādāt Mubārak bin Abī'l Karam Muḥammad bin Muḥammad ash-Shaibānī, known as Ibn al-Athīr al-Jazarī, died A.H. 606, A.D. 1209. See for his life No. 26.

Beginning:— الحمد لله على نعمه بجميع محامده الخ *

For other particulars of the book see Berlin Cat. No. 1650 and Ḥājī Khalīfa, Vol. IV., p. 322, and Vol. VI., p. 403.

For copies see Berlin Cat., No. 1650; India Office Cat. No. 999; Br. Mus. Cat. p. 641; Cairo Cat. Vol. I., p. 445; Rampur List, p. 131; Bankipur Cat. p. 825; and Asiatic Society Cat. p. 51.

Lithographed at Teheran, A.H. 1269, and printed at Cairo, A.H. 1308.

The headings of chapters are in bold character. The words of which explanations and meanings are given are noted on the margin in red ink. Coloured lines are on the margin. It has a beautiful *'Unwān* at the beginning. Vocalised throughout. This volume extends from حرف الهمزة to حرف الراء مع الياء. On the title-page and last fol. are written the names of different owners. Marginal corrections occasionally. On the top of each fol. the following expression is written وقف لله سبحانه وتعالى.

Written in a beautiful Naskh. Dated A.H. 1020. Scribe احمد بن صلاح بن احمد المحلاتي.

No. 370.

foll. 326; lines 31; size $11\frac{1}{4} \times 7\frac{1}{4}$; $8\frac{1}{2} \times 4\frac{3}{4}$.

THE SAME.

Vol. II.

The second volume of the work noticed above. It begins with حرف الزاء and ends with حرف الياء. Double red coloured lines are on the margin of each page, except the first two foll. The headings are in red character. Marginal corrections occasionally. Words requiring explanation are written on the margin in red ink. The expression وقف لله سبحانه و تعالى is written at the top of each fol. The name of the واقف is on the first and last foll. Vocalised throughout.

Written in Naskh. Not dated. C. 17th century.

No. 371.

foll. 227; lines 20; size $10 \times 6\frac{3}{4}$; $7 \times 3\frac{3}{4}$.

المغرب في ترتيب المعرب

AL-MUGHRIB FĪ TARTĪB AL-MU'RIB.

A dictionary of rare words occurring in legal books by ابو الفتح ناصر بن عبد السيد بن علي المطرزي Abū'l Fatḥ Nāṣir bin 'Abd as-Saiyid bin 'Alī al-Muṭarrizī. He was born at Khawārizm in A.H. 538, A.D. 1143, or according to Tāj at-Tarājim fī Ṭabaḳāt al-Ḥanafīya, p. 58, in A.H. 536, A.D. 1141. He studied with his father and others. He taught Hanafite jurisprudence and the dogmas of the Mu'tazilite school. In A.H. 601, A.D. 1204, he came to Baghdād, and died in his native land in A.H. 610, A.D. 1213. As-Suyūṭī in his Bughyat al-Wu'āt, p. 402, says that he was a pupil of az-Zamakhsharī. This statement, I think, cannot be correct, because az-Zamakhsharī died in A.H. 538, A.D. 1143, the year in which al-Muṭarrizī was born. The fact of al-Muṭarrizī being commonly considered the successor of az-Zamakhsharī, owing to his vast erudition in philological matters, led as-Suyūṭī, probably, to believe that he was a pupil of that Great Master. For further details of his life see Ibn Khallikān, Vol. II., p. 280; al-Fawā'id al-Bahīya, p. 91; Flügel, Die Class. der Hanefit. Richt. p. 319; and Brockelmann, Vol. I., p. 293.

Beginning :—

و احمده على ان خول جزيل الطول و سداد الاصابة في الفعل الخ *

For copies see Berlin Cat. No. 6966; Br. Mus. Cat. pp. 229b, 641b; Leyden Cat. No. 77; Br. Mus. Suppl. Cat. No. 864; Cairo Cat. Vol. IV., p. 189; India Office Cat. No. 1001; Asiatic Society Cat. p. 51; and Rampur List, p. 518. See also Ḥājī Khalīfa, Vol. V., p. 648.

Printed at Dāyarat al-Ma'ārif, Hyderabad, Deccan.

Fol. 117b is blank with the remark صحيح البياض. The headings are in red character. The latter part is much injured by insects. Borders have been recently changed. From the beginning up to fol. 45 is in one hand, and the rest in another.

Written in Naskh. Not dated. C. 17th century.

No. 372.

foll. 592; lines 31; size 10½×6; 8×4½.

القاموس

AL-ḲĀMŪS.

A well-known Arabic dictionary by ابو طاهر مجد الدين محمد بن يعقوب بن محمد الشيرازي الفيروزابادي Abū Ṭāhir Majd ad-Dīn Muḥammad bin Ya'ḳūb bin Muḥammad ash-Shīrāzī al-Fīrūzābādī. He was born at Kāzrūn near Shīrāz in A.H. 729, A.D. 1329; studied first at Shīrāz and later on in Wāsiṭ and Baghdād. He visited Constantinople, where he was much honoured by Sulṭān Murād Khān (A.H. 761–792, A.D. 1360–1389). He died in A.H. 817, A.D. 1414, or A.H. 816, A.D. 1413. For details see Bughyat al-Wu'āt, p. 117; at-Ta'līḳāt as-Sanīya, p. 96; Tāj al-'Arūs, Vol. I., p. 13; Wüstenfeld, Gesch. No. 464; and Brockelmann, Vol. II., p. 181.

Beginning :—

الحمد لله منطق البلغاء الخ *

For copies see India Office Cat. No. 1005; Berlin Cat. No. 6972; Paris Cat. Nos. 4263–4277; Br. Mus. Suppl. Cat. No. 874; Cairo Cat. Vol. IV., p. 177; and Rampur List, p. 513.

For commentaries see Ḥājī Khalīfa, Vol. IV., p. 492; and Berlin Cat. No. 6976.

Printed in two vols., Calcutta, 1817; Bulāḳ A.H. 1289, 1301–3; Cairo, A.H. 1281; lithographed, Lucknow, 1885; and Bombay, A.H. 1272. See also Ellis, Cat. Vol. II., pp. 275–78.

The first fol. contains a beautiful '*Unwān*. Gold ruled margins

throughout. The words forming the subjects of the articles are written either in red or in bold black letters. The first and last foll. contain the signature and seal of Muẓaffar Ḥusain bin Masīḥ ad-Dawla. Slightly worm-eaten.

Written in Naskh. Not dated. C. 17th century.

No. 373.

foll. 217; lines 29; size 9¾ × 5½; 7 × 3½.

THE SAME.

An incomplete copy of the work noticed above. It begins as the preceding one and ends with the word خسف. Foll. are missing after foll. 1, 7, 178, 181 and 212. Wrongly designated on the title-page ناموس على القاموس لملا على قاري. On the title-page and last fol. it bears the forged seals of Aḥmad Shāh, dated A.H. 1162. The first fol. is illuminated and has an *'Unwān* at the beginning. Double gold ruled margins throughout. Paper is sprinkled with gold. Each letter given as the heading before the words that begin with it is inscribed in white ink on a gold surface, and has also flowers in gold all around it. The ink has faded somewhat in the middle of foll. 137*b*, 138 and 139. Foll. 2*b*–7 and half of foll. 184*b*–185 contain vowel points, and the rest are sprinkled with vowel-marks. On the colophon it is wrongly written by some cunning bookseller of Lucknow قد تم المنتخبات من قاموس المحيط في شهر محرم الحرام سنه ١١٠٣ في بلدة شيراز كتبه محمد على Slightly worm-eaten.

Written in fine Naskh. Not dated. C. 17th century.

Etymology.

No. 374.

foll. 124; lines 25; size 11¼ × 6⅓; 8½ × 3¾.

شرح الشافية

SHARḤ ASH-SHĀFIYA.

A commentary on Ibn Ḥājib's well-known work on etymology called ash-Shāfiya by فخرالدين احمد بن الحسن بن يوسف الجاربردى Fakhr ad-Dīn Aḥmad bin al-Ḥasan bin Yūsuf al-Jārabardī. He was an eminent scholar at Tabrīz, and spent almost all his life in teaching students. He died in A.H. 746, A.D. 1345. See Bugh-

yat al-Wu'āt, p. 131; Ḥabīb as-Siyar, Vol. III., Juz' I., p. 131; and Brockelmann, Vol. II., p. 193.

Beginning :—

نحمدک یا من بیده الخیر و الجود و لیس فی الحقیقة غیره موجود الخ *

In the preface the author dedicated this work to Muḥammad bin Tāj ad-Dīn 'Alī aṣ-Ṣāvī, the vazīr.

For copies see Br. Mus. Cat. p. 234*b*; St. Petersburg Cat. No. 173; Berlin Cat. No. 6605; Vienna Cat. No. 182; India Office Cat. No. 949; Cairo Cat. Vol. IV., p. 8; Vol. VII., p. 648; Rampur List, p. 524; Bankipur Cat. p. 149; and Asiatic Society Cat. p. 39.

For other commentaries, etc., see Ḥājī Khalīfa, Vol. IV., p. 4; and Berlin Cat. No. 6612.

Printed, Calcutta, A.H. 1262; lithographed, Teheran, A.H. 1271; Dehli, 1870; Lucknow, A.H. 1262; and Lahore, A.H. 1304.

Quotations from the original text are introduced with the word قوله in red ink. The complete text is also copied in minute characters at the top of each page. Marginal corrections and notes occasionally. Foll. 1–9 are recently replaced. Foll. 123–124 are somewhat damaged. Names of several owners on the title-page.

Written in ordinary Nasta'līk. Not dated. C. 18th century. Scribe محمد وارث ساکن گوپامو.

No. 375.

foll. 370; lines 11; size $8\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{3}{4} \times 2\frac{1}{2}$.

شرح الشافية

SHARḤ ASH-SHĀFIYA.

A commentary on Ibn Ḥājib's work on etymology called ash-Shāfiya by عبد الباسط بن رستم علي القنوجي 'Abd al-Bāsiṭ bin Rustam 'Alī al-Kannawjī. He was born in A.H. 1159, A.D. 1746, studied all branches of learning with his father, and wrote several works. He died in A.H. 1223, A.D. 1808. For details see Ḥadā'iḳ al-Ḥanafīya, p. 464; and Abjad al-'Ulūm, p. 933.

Beginning :—

الحمد لله الذي خلق الورى .... و بعد فيقول ...... عبد الباسط ابن رستم علي بن علي اصغر القنوجي .... لما سألني بعض من اشتغل عندي المسمى بقطب الدين السرهندي ان اؤلف له شرح الشافية موجزا و حاملا للمتن محتويا على بيان اللغات من كتب الثقات فاجبته الخ *

This commentary was composed in A.H. 1204, and was chronologically named شفاء الشافية, as the author says لما كان شفاء الشافية تاريخا للتاليف فسميته به. Passages of the original text are marked with red lines. There are coloured ruled margins throughout except in foll. 241*b* and 248*a*. Foll. 249–256 are misarranged. The correct order is 248, 253, 251, 252, 249, 250, 256, 255, 254. Borders of foll. 366–370 are supplied with modern paper. Marginal corrections and notes occasionally. Slightly worm-eaten. In the colophon also the author gives A.H. 1204 as the date of the composition of the work.

Written in bad Nasta'lik. Not dated. C. 19th century.

No. 376.

foll. 84; lines 13; size $7\frac{1}{8} \times 4\frac{1}{2}$; $4\frac{3}{4} \times 2\frac{2}{3}$.

شرح تصريف الزنجاني

SHARḤ TAṢRĪF AZ-ZANJĀNĪ.

A commentary on az-Zanjānī's treatise on the inflexion of verbs by سعد الدين مسعود بن عمر التفتازاني Sa'd ad-Dīn Mas'ūd bin 'Umar at-Taftāzānī, d. A.H. 792, A.D. 1389. See for his life No. 398. Brockelmann, Vol. I., p. 283, wrongly names the commentator Sa'dallāh bin Mas'ūd bin 'Umar at-Taftāzānī.

Beginning:—

ان اروي زهر يخرج في رياض الكلام من الاكمام الخ *

It is the first work of at-Taftāzānī, who completed it in A.H. 737, A.D. 1336, when his age was sixteen. The text is sometimes designated al-'Izzī from the surname of the author 'Izz ad-Dīn.

For copies see Berlin Cat. Nos. 6617–8; Br. Mus. Cat. p. 235*a*; Cairo Cat. Vol. IV., p. 7, Vol. VII., p. 218; and Rampur List, p. 523.

For other commentaries, etc., see Berlin Cat. No. 6627; and Ḥājī Khalīfa, Vol. IV., p. 208.

Printed, Constantinople A.H. 1253; lithographed, Teheran, A.H. 1285.

The Manuscript is defective at the end. Passages of the text are marked with a red line: sprinkled with vowel points. Marginal corrections and glosses occasionally. The inner edge of all the foll. has been recently changed.

Written in bad Naskh. Not dated. C. 18th century.

No. 377.

foll. 200; lines 17–21; size 10 × 6¼; 7 × 4½.

شرح اصول اكبري

SHARH UṢŪL AKBARĪ.

A commentary by علی اکبر بن علی الالهابادي 'Alī Akbar bin 'Alī al-Ilāhābādī on his own work on etymology called al-Uṣūl al-Akbarīya. He is the author of another work on etymology known as Fuṣūl Akbarī, and died A.H. 1091, A.D. 1680. See Rieu, Persian Cat. Vol. II., p. 522*b*; and Bibliotheca Sprenger, No. 1069.

Beginning :—

بحمد الله المنّان الكريم و بالصلوة على رسوله محمد ذي الخلق العظيم .... هذا شرح من الجامع للمختصر المسمي بالاصول المعروف بالاصول الاكبرية المنسوب الي علي اكبر بن علي الالهابادي الحامدُ لله تعالي بقوله الحمد لله جملة خبرية اوانشائية الخ *

For copies see Rampur List, p. 523; and Asiatic Society Cat. p. 42.

The headings of chapters are in red ink. Marginal corrections occasionally. Passages of the original text are either written in red ink or marked with red lines. On the title-page it is wrongly named شرح اصول اكبري فخر الدين زرادي مصنف ميزان.

Written in Nasta'līḳ. The colophon runs thus :—

تمت النسخة الشريفة المسمي بشرح الجامع للاصول الاكبري في التاريخ الرابع عشر من شهر رجب المرجب في سنة الف و مائة و ثلاثة و ثمانين من الهجرة النبوية على صاحبها افضل الصلوة و اكمل التحيات كتبها احقر الانام محمد حسين اكبري بن العالم العاقل والولى الكامل حضرت شاه طغرا محمد قدّس الله اسراره و اجلّ اعماله و انار برهانه *

No. 378.

foll. 48; lines 14; size 9¾ × 6; 6¾ × 4.

شرح اللامية

SHARH AL-LĀMĪYA.

A commentary on Ibn Mālik's al-Lāmīya, a poetical treatise on etymology rhyming in the letter ل, called also Abniyat al-Af'āl.

The name of the commentator is not known. From the preface it appears that the work is an abridgement by the commentator of his own more extensive commentary.

Beginning :—

الحمد لله الحميد المجيد المبدئ المعيد ...... و بعد فاني كنت شرحت القصيدة اللامية المسماة ابنية الافعال في علم الصرف للامام جمال الدين محمد بن عبد الله بن مالك رحمه الله بشرح بسطته بكثرة الامثال .... ثم رايت ان اجرد من مقاصده و اسرد من فوائده ما ينبه عزايم الطالبين عليه ويدعو همم الراغبين اليه الخ *

See also Ḥājī Khalīfa, Vol. V., p. 290, and Iktifā' al-Ḳunū', p. 301.

All the verses and five lines at the beginning are written in bold Naskh. Fol. 2 contains on the margin an extract from a medical work. The verses are vocalised. The headings are in red characters. The inner edge of each fol. is changed. It is stained with damp.

Written in Nasta'līḳ. Not dated. C. 18th century.

Syntax.

No. 379.

foll. 346; lines 27; size $9\frac{1}{2} \times 5\frac{3}{4}$; $6\frac{3}{4} \times 4$.

شرح الكافية

SHARḤ AL-KĀFIYA.

A commentary on Ibn Ḥājib's well-known work on syntax called al-Kāfiya by رضي الدين محمد بن الحسن الاسترابادي Raḍī ad-Dīn Muḥammad bin al-Ḥasan al-Ustrābādī. He was an eminent scholar of the Imāmīya sect, and died in A.H. 686, A.D. 1287. See Aml al-Āmil, p. 61; and Shudhūr al-'Iḳyān, Vol. II., fol. 96.

Beginning :—

الحمد لله الذي جلّت آلائه عن ان تحاط بعدّ الخ *

Ḥājī Khalīfa, Vol. V., page 7, says that it was composed in A.H. 683. See also Kashf al-Ḥujub, p. 348.

For copies see Berlin Cat. Nos. 6562–3; Munich Cat. No. 715; India Office Cat. Nos. 912–6; Derenbourg, Nos. 18 and 19; Rampur List, p. 545; Bankipur Cat. p. 405; and Asiatic Society Cat. p. 41.

For other commentaries, etc., see Ḥājī Khalīfa, Vol. V., p. 6.

Printed, Constantinople, A.H. 1275; lithographed, Teheran, A.H. 1275, and Lucknow, 1864.

The first part ends on folio 140b, and the second part begins as follows :—

بسم الله الرحيم اللهم عونك يا لطيف قوله المبني ما ناسب الخ *

Foll. 1–7, 337–340, and 343–346 are recently replaced. The original text is in red ink, and is preceded by the word قوله. Marginal notes and corrections here and there.

Foll. 8–184 are in one hand, and foll. 185–336 in another.

Written in Naskh. Not dated. C. 16th century.

No. 380.

foll. 133; lines 19; size $8\frac{1}{3} \times 5\frac{3}{4}$; $6\frac{1}{4} \times 4$.

الوافية في شرح الكافية

AL-WĀFIYA FĪ SHARḤ AL-KĀFIYA.

A commentary on Ibn Ḥājib's famous work on syntax called al-Kāfiya by ركن الدين ابو محمد الحسن بن محمد بن شرفشاه الاسترابادي Rukn ad-Dīn Abū Muḥammad al-Ḥasan bin Muḥammad bin Sharafshāh al-Astrābādī. He was born about A.H. 640, A.D. 1242, and died according to Brockelmann, Vol. I., p. 304, in A.H. 713, A.D. 1313, according to Bughyat al-Wu'āt, p. 228, in A.H. 715, A.D. 1315 or A.H. 718, A.D. 1318, and according to Ḥājī Khalīfa, Vol. V., p. 7, in A.H. 717, A.D. 1317. For his life see Bughyat al-Wu'āt, p 228.

Our copy is defective, and begins abruptly as follows :—

الصرف لعدم العلم بكونها صفات في اصل الوضع .... قوله التانيث بالتاء شرط العلمية اي شرط التانيث بالتاء في منع الصرف ان يكون علما الخ *

The commentator wrote three different commentaries on al-Kāfiya. One of them was pretty big, another was a middle-sized work called al-Wāfiya, which became very popular, and the third was a small one. Our manuscript is a copy of the second.

For copies see Berlin Cat. No. 6565; Munich Cat. No. 710; India Office Cat. No. 917; Leyden Cat. No. 185; Derenbourg, Cat. No. 95; Paris Cat. No. 4037; Cairo Cat. Vol. IV., p. 120; and Rampur List, p. 545.

For supercommentaries see Ḥājī Khalīfa, Vol. V., p. 7.

Passages of the text are introduced with قوله and are marked with black lines. Marginal corrections occasionally.

Written in different bad hands of Nasta'līk. Though it is dated A.H. 1087, yet from the handwriting it is evident that the transcription of the manuscript is of a later date. In my opinion it was copied in the 19th century. Scribe رمضان علي

No. 381.

foll. 249; lines 23; size $8\frac{1}{3} \times 5\frac{3}{4}$; 6×4.

شرح الكافية

SHARH AL-KĀFIYA.

A commentary on Ibn Hājib's work on syntax called al-Kāfiya by عصام الدين ابراهيم بن محمد بن عربشاه الاسفرائيني 'Iṣām ad-Dīn Ibrāhīm bin Muhammad bin 'Arabshāh al-Isfirā'īnī, died, A.H. 944, A.D. 1537. See his life in No. 5.

Beginning:—

احمد الله على ما الهمنى كن عصاميا لا عظاميا الخ *

For copies see Derenbourg, No. 17; and Rampur List, p. 544. See also Hājī Khalīfa, Vol. V., p. 10.

Printed, Constantinople, A.H. 1256.

The original text is written in red ink. Slightly worm-eaten. At the end it bears the seal and signature of قاضي القضاة سيد حامد الله خان. Several seals on the title-page have been effaced.

Written in Naskh. The colophon runs thus:—

فرغ من كتابة هذا الكتاب بعون الملك الوهّاب في شهرشوال سنة ست و تسعين و تسعمائة في بلدة البخارى على يدالعبد الضعيف المذنب احقر العباد الراجي الى رحمة الله عبد الرحيم بن مير محمد البخاري *

No. 382.

foll. 332; lines 19; size $8\frac{1}{2} \times 5$; $5\frac{1}{2} \times 2\frac{3}{4}$.

غاية التحقيق

GHĀYAT AT-TAHKĪK.

A commentary on Ibn Hājib's work on syntax called al-Kāfiya by صفي الدين بن نصير الدين بن نظام الدين Ṣafī ad-Dīn bin Naṣīr ad-

Dīn bin Niẓām ad-Dīn. His grandfather emigrated from Ghaznīn to Dehli, and then to Jawnpūr. His father married the daughter of Ḳāḍī Shihāb ad-Dīn ad-Dawlatābādī, and the issue of this marriage was three sons, Ṣafī ad-Dīn (our author), Fakhr ad-Dīn, and Raḍī ad-Dīn. Ṣafī ad-Dīn studied with his maternal grandfather, and wrote several works, such as Dastūr al-Mubtidī, Ḥall Tarkīb Kāfiya, and others. He came in search of a spiritual guide to Radawlī, and became a disciple of Saiyid Ashraf Jahāngīr Samnānī, died, A.H. 808, A.D. 1405. He died in the 9th century Hijra. See Bankipur Cat. p. 496; Tadhkira 'Ulamā' Hind, p. 96; and Ḥājī Khalīfa Vol. V., p. 18.

Beginning :—

الحمد لله الذي انعم علينا بنعمة العظام الخ *

For copies see Rampur List, p. 551; Bankipur Cat. p. 496; and Asiatic Society Cat. p. 43.

Lithographed in Dehli, 1888.

Passages of the text are marked with red lines. The first page has a *'Unwān.* Gold and coloured lines on each page. Foll. 1–14 have been partially replaced. Marginal notes occasionally. Slightly worm-eaten. It has a seal at the end.

Written in Naskh. The colophon runs thus :—

تمام شد این کتاب غایت التحقیق در ماه ربیع الاول بتاریخ بستم در شهر سورت در سنه ۹۹۵ کاتبه ملا عبد الکریم بن عبد الملک تپنی و صاحبه و مالکه فقیر الحقیر الی الله الغنی شیخ محی الدین مکی بن مولانا عبد القادر غفر الله لهم امین *

No. 383.

foll. 217; lines 17; size $11\frac{1}{2} \times 8\frac{1}{2}$; $7\frac{3}{4} \times 4\frac{1}{2}$.

THE SAME.

Another copy of the work noticed above. Some foll. are missing from the beginning. It begins abruptly as follows :—

وضع لمعنی الجار و المجرور مفعول ؛ باللام و الجملة الفعلية صفة قوله لفظ الخ *

Passages of the text are marked either with red or black lines. Foll. 47b–48, 66, 149 and 150 are blank, and foll. 148b is partially blank. Lacunae are in foll. 46b, 47a, 146b–148a.

Written in different hands of Nasta'līḳ. Dated 1298, Bengalee era. Scribe سید عبدالرحیم.

No. 384.

foll. 176; lines 21; size $8\frac{3}{4} \times 5$; $6\frac{1}{4} \times 2\frac{1}{2}$.

الحاشية علي شرح الجامي

AL-ḤĀSHIYA 'ALĀ SHARḤ AL-JĀMĪ.

A supercommentary on al-Jāmī's commentary on Ibn Ḥājib's famous work on Arabic syntax called al-Kāfiya, by عصام الدين ابراهيم بن محمد بن عربشاه الاسفرائيني 'Iṣām ad-Dīn Ibrāhīm bin Muḥammad bin 'Arabshāh al-Isfarā'īnī, died, A.H. 944, A.D. 1537. For his life see No. 5.

Beginning:—

يا هاديا لسالك مسالك محامدك الخ *

For copies see Berlin Cat. No. 6579; India Office Cat. No. 932; Br. Mus. Suppl. Cat. No. 952, II; Cairo Cat. Vol. IV., p. 44; Rampur List, p. 534; and Asiatic Society Cat. p. 40.

For other commentaries and glosses see Ḥājī Khalīfa, Vol. V., pp. 6–20 and Berlin Cat. No. 6583.

Printed at Constantinople, A.H. 1235; Calcutta, A.H. 1233; lithographed, Lucknow, A.H. 1265, 1282; and Kāzān, A.H. 1307.

After fol. 1 some foll. are missing, and the MS. is also imperfect at the end. Quotations from the commentary are introduced with the word قوله in red ink. Double coloured and gold lines are throughout the MS. It has a beautiful *'Unwān* at the beginning. The inner edge of the MS. has been replaced with a different kind of paper. Slightly worm-eaten. Marginal corrections and notes here and there.

Written in ordinary Nasta'līḳ. Not dated. C. 17th century.

No. 385.

foll. 240; lines 19; size $7\frac{3}{4} \times 4\frac{1}{2}$; $5\frac{1}{4} \times 2\frac{1}{2}$.

THE SAME.

Another copy of the work noticed above. It is without the preface, and begins abruptly as follows:—

الحمد هو الوصف بالجميل على الجميل الاختياري من انعام وغيره الخ *

Foll. 1, 71, 77, 127 and 137 have been recently replaced. From the beginning up to fol. 86, with the exception of the recently supplied foll., it is in one hand, and the rest is in another. Quotations from the commentary commence with the word قوله in red ink, or with a little gap between the commentary and super-

commentary, which the copyist did not fill in with the word قوله. Foll. 43–49 should come next to fol. 40 and foll. 41–42 after fol. 49. Some foll. are missing after foll. 21 and 23. The earlier portion is much injured by insects, and it is defective at the end.

Written in Naskh. Not dated. C. 18th century.

No. 386.

foll. 156; lines 17; size $10\frac{1}{4} \times 6\frac{1}{2}$; 8×4.

THE SAME.

Another copy of the work noticed above.

It begins as No. 384 begins. Coloured lines throughout. Slightly worm-eaten. It is defective at the end.

Written in Nasta'līḳ. Not dated. C. 18th century.

No. 387.

foll. 146; lines 22; size $8\frac{1}{2} \times 5$; $7 \times 3\frac{1}{4}$.

الحاشية علي شرح الجامي

AL-ḤĀSHIYA 'ALĀ SHARḤ AL-JĀMĪ.

A supercommentary on al-Jāmī's famous commentary on Ibn Ḥājib's well-known work on syntax called al-Kāfiya by وجيه الدين العلوى الگجراتي Wajīh ad-Dīn al-'Alavī al-Gujarātī, died, A.H. 1000, A.D. 1591. See No. 164.

Beginning:—

الحمد لله رب العالمين و الصلوة على خير خلقه محمد و آله وصحبه اجمعين قوله الحمد لوليه و الصلوة على نبيه اختلف عباراتهم في تعريف الحمد الخ *

For copies see Rampur List, p. 535.

The first 16 foll. are recent. Quotations from al-Jāmī's commentary are introduced with قوله in red ink, but in some cases the space for the word is left blank. Marginal corrections occasionally.

Written in Naskh. Dated A.H. 1005.

No. 388.

foll. 261; lines 23; size 11¼ × 6½; 8 × 4.

الحاشية على شرح الجامي

AL-ḤĀSHIYA 'ALĀ SHARḤ AL-JĀMĪ.

A supercommentary on al-Jāmī's commentary on Ibn Ḥājib's work on Arabic syntax called al-Kāfiya by جمال الدين بن شيخ نصير الدين Jamāl ad-Dīn bin Shaikh Naṣīr ad-Dīn. He was a Muftī of Dehli. According to Bankipur Cat. p. 180, he died in A.H. 984, A.D. 1576; but this date cannot be right, for from the preface of the book it appears that he composed it in A.H. 1019, A.D. 1610.

Beginning :—

الحمد لله المرفوع شانه المنصوب برهانه الخ *

For copies see Rampur List, p. 535; and Bankipur Cat. p. 180.

Lithographed, Lucknow, A.H. 1295.

Quotations from the commentary are introduced with قوله in red ink. In some foll. the space for the word is blank. On the title-page are the seal and signature of Muẓaffar Ḥusain bin Masīḥ ad-Dawla, dated 1870.

Written in ordinary Nasta'līḳ. Dated A.H. 1253.

No. 389.

foll. 58; lines 23; size 6½ × 4¼; 5½ × 3¾.

الحاشية على شرح الجامي

AL-ḤĀSHIYA 'ALĀ SHARḤ AL-JĀMĪ.

A supercommentary on the earlier portion of al-Jāmī's commentary on Ibn Ḥājib's work on syntax called al-Kāfiya. The name of the supercommentator is not known, but on the title-page is written هذا الكتاب حاشيه حافظ كومكي.

Beginning :—

اعلم ان الحمد له معنيان لغوي و عرفي و اللغوي هو الثنار باللسان الخ *

Quotations from al-Jāmī are headed with قوله in red ink. MS. stained with damp. Marginal corrections occasionally. One fol.

annexed at the end, explains some grammatical points. Slightly worm-eaten.

Written in Shikasta. Not dated. C. 17th century.

No. 390.

foll. 349; lines 19; size $8\frac{1}{2} \times 4\frac{3}{4}$; $5\frac{1}{2} \times 3$,

الحاشية على حاشية الجامي

AL-ḤĀSHIYA 'ALĀ ḤĀSHIYAT AL-JĀMĪ.

Annotations on 'Abd al-Ghafūr al-Lārī's supercommentary on al-Jāmī's commentary on Ibn Ḥājib's work on syntax called al-Kāfiya by ملا عبد الحكيم بن شمس الدين السيالكوتي Mullā 'Abd al-Ḥakīm bin Shams ad-Dīn as-Siyālkūtī, died, A.H. 1067, A.D. 1656. See No. 6.

One or two foll. are missing from the beginning. It begins abruptly as follows :—

كانت الخطبة الحقاقية و الاستقبال بالنظر الى المخاطب او الحاضرة

في الذهن الخ *

For copies see India Office Cat. Nos. 930-31; Rampur List, p. 535; and Asiatic Society Cat. p. 39.

This annotation with the supercommentary of al-Lārī was lithographed at Lucknow in 1885.

Quotations from the supercommentary are introduced with the word قوله in red ink. Foll. 25-64 have been recently replaced. It is worm-eaten, especially the beginning and last portions.

Written in Naskh. Not dated. C. 18th century.

No. 391.

foll. 67; lines 22; size $7\frac{1}{8} \times 4$; $5\frac{1}{2} \times 1\frac{3}{4}$.

حاشية الموشح

ḤĀSHIYAT AL-MUWASHSHAḤ.

A supercommentary on al-Khabīṣī's commentary on Ibn Ḥājib's work on syntax called al-Kāfiya. The author is not mentioned.

Beginning :—

الحمد لله مزين السماء بالكواكب في اطراف الظلام الخ *

The author says in the preface that the commentary of al-Khabīṣī was much used by students, but that the language of the work was abstruse. Consequently he wrote the present supercommentary, dedicating it to Dā'ūd bin Muḥammad al-Ḳāsim. The beginning of our work is identical with the beginning of the commentary by al-Barḳal'ī البرقلعي. See Ḥājī Khalīfa, Egyptian edition, Vol. II., p. 122.

For other supercommentaries see Ḥājī Khalīfa, Vol. V., p. 8.

Quotations from the commentary are introduced with the word قوله in red ink. Marginal corrections occasionally. Foll. are missing after foll. 21, 23 and 33. It is defective at the end. Fol. 67*a* contains some Arabic lines and the figure of an amulet. The inner edge of each fol. is supplied in modern paper.

Written in bad Naskh. Not dated. C. 18th century.

No. 392.

foll. 175; lines 15; size $7\frac{3}{4} \times 4\frac{3}{4}$; $5\frac{3}{4} \times 2\frac{1}{2}$.

حل ترکیب کافیة

HALL TARKĪB KĀFIYA.

A work giving chiefly a grammatical analysis of Ibn Ḥājib's work called al-Kāfiya by محمد حسين كوكيلوئي Muḥammad Ḥūsain Kūkīlū'ī.

Beginning:—

الحمد لله رب العالمين ...... قال الفقير الى الله الغني محمد حسين كوكيلوئي اذا صغرت اسما ثلاثيا ضممت اوله الخ *

The analysis begins on fol. 4*a* as follows:—

قال الكلمة لفظ وضع لمعني مفرد اقول اللام للجنس و التاء للوحدة الجنسية او للعهد الخارجي و هو اشارة الى الكلمة النحوية مما يطلق عليه الخ *

For another copy see Rampur List, p. 538.

Passages of the text are marked with a red line. Marginal notes on a few pages at the beginning.

Written in Naskh. Not dated. C. 18th century.

No. 393.

foll. 136; lines 23; size $10\frac{1}{8} \times 6\frac{3}{4}$; $7 \times 4\frac{1}{4}$.

شرح اللباب

SHARḤ AL-LUBĀB.

A commentary on Isfarā'īnī's work on syntax called al-Lubāb. The commentary begins without a preface. In Berlin Cat. No. 6667 and India Office Cat. No. 898, where this commentary is described, the author's name is also not given. But the date of composition, A.H. 735, A.D. 1334, given at the end of the MS., tallies with the date of composition of al-'Ubāb, a commentary on the same work by Nuḳrakār, which according to Ḥājī Khalīfa, Vol. V., p. 303, was composed in A.H. 735, A.D. 1334. This leads me to think that the commentary under notice is a copy of that which Ḥājī Khalīfa calls al-'Ubāb, and attributes to Nuḳrakār. His full name is Jamāl ad-Dīn 'Abdallāh bin Muḥammad al-Ḥusainī. He was a native of Naishābūr, but settled at Aleppo, where he taught in the Asadīya College. Subsequently he went to Damascus, and from there to Cairo, where he died in A.H. 776, A.D. 1374. See for his life Bughyat al-Wu'āt, p. 287, and Rieu, Br. Mus. Suppl. Cat. No. 967.

Beginning :—

احمد الحمد هو الوصف بالجميل على جهة التعظيم قال الامام فخر الدين
الرازي قد يمدح اللولؤ لحسن شكله الخ *

For copies see Berlin Cat. No. 6667; and India Office Cat. No. 898.

For other commentaries see Ḥājī Khalīfa, Vol. V., p. 303; Berlin Cat. No. 6668; and Br. Mus. Suppl. Cat. No. 967.

Some foll. are missing after fol. 1. The text is marked with a red line. Foll. 10–15 are in a different hand. Marginal corrections occasionally. The inner edges of each fol. and also the outer edges of foll. 121–136 are supplied in modern paper. The MS. on the title-page and the last page is wrongly said to be the work of ar-Rāzī. On the title-page some grammatical problems connected with the words بسم الله are given from the writings of Muḥammad bin Muḥammad bin Aḥmad al-Isfarā'īnī, died, A.H. 684, A.D. 1285, the author of al-Lubāb. It also bears the name of an owner, dated A.H. 966. Stained with damp.

Written in fine Naskh. Not dated. C. 15th century.

No. 394.

foll. 104 ; lines 7 ; size $9\frac{1}{2} \times 5\frac{3}{4}$; $6\frac{3}{4} \times 3\frac{1}{2}$.

الارشاد

AL-IRSHĀD.

A treatise on syntax by شهاب الدين بن شمس الدين بن عمر الزوالي الدولتابادي Shihāb ad-Dīn bin Shams ad-Dīn bin 'Umar az-Zawālī ad-Dawlatābādī. He was born at Dawlatābād in the Deccan. His early days were passed in his native land, but the fame of some eminent *'Ulamā'* of Dehli induced him to visit that town. There he remained under the able instruction of Mawlānā 'Abd al-Muktadir and Mawlānā Khājigī. When Tamerlane swooped down upon India, ad-Dawlatābādī with his master Mawlānā Khājigī went to Kālpī, and stayed there for a long time. But afterwards ad-Dawlatābādī went to Jaunpūr, where he was received with honour by Sulṭān Ibrāhīm Sharkī (A.H. 803–844, A.D. 1400–1440), who appointed him Kāḍī al-Kuḍāt (Chief Justice) of Jaunpūr, and conferred upon him the title of *Malik al-'Ulamā'* (King of the learned). He lived here till his last day, and died (according to Tadhkira 'Ulamā'-i-Jaunpūr, p. 36) in A.H. 842, A.D 1438, or (according to Akhbār al-Akhyār, p. 176) in A.H. 848, A.D. 1444, or (according to M'āthir al-Kirām, p. 189, and Subḥat al-Marjān, p. 39) in A.H. 849, A.D. 1445. See also Abjad al-'Ulūm p. 893 · Ḥadā'iḳ al-Ḥanafīya, p. 319 : and Brockelmann, Vol. II., p. 220.

Beginning :—

الحمد لله كما يحب و يرضي ... و بعد فيقول اضعف عباد الله الولي
شهاب بن شمس بن عمر الزوالي الدولتابادي ...... هذا مختصر في النحو ...
...... و سمّيته بالارشاد الخ *

For copies see Leyden Cat. No. 232 ; India Office Cat. Nos. 974–5 ; Br. Mus. Cat. p. 242 ; Rampur List, p. 528 ; and Asiatic Society Cat. p. 38. See also Ḥājī Khalīfa, Vol. I., p. 255.

Foll. are missing after fol. 103. Marginal glosses are numerous. Worm-eaten and pasted with thick paper in many places.

Written in Naskh. Not dated. C. 17th century.

No. 395.

foll. 174; lines 29; size 11×7¼; 8×4¾.

منهج المسالک الی الفية ابن مالک

MANHAJ AL-MASĀLIK ILĀ ALFĪYA IBN MĀLIK.

A commentary on Ibn Mālik's metrical treatise on grammar called al-Alfīya by تقي الدين ابو العباس احمد بن محمد الشمني Taḳī ad-Dīn Abū'l 'Abbās Aḥmad bin Muḥammad ash-Shumunnī. He was born according to Brockelmann, Vol. II., p. 82, in A.H. 787, A.D. 1385 but according to Bughyat al-Wu'āt, p. 163, in A.H. 801, A.D. 1398, at Alexandria; studied in Cairo, where at the end of his life he became a professor; and died in A.H. 872, A.D. 1468. See Bughyat al-Wu'āt, pp. 163–67; and Brockelmann, Vol. II., p. 82.

Beginning :—

اما بعد حمد الله على منح من اسباب البيان .... فهذا شرح لطيف بديع على الفية ابن مالک ..... و قد لقبته بمنهج المسالک الی الفية ابن مالک الخ *

The real name of the text is الخلاصة, but it is commonly known by the name الالفية, as it contains altogether a thousand lines; in them all the rules of syntax have been given.

For copies see Derenbourg, No. 11; Paris Cat. No. 4100; Munich Cat. No. 724; Rampur List, p. 540; and Asiatic Society Cat. p. 46. In the Paris, Munich and Rampur catalogues the author has been named Nūr ad-Dīn 'Alī bin Muḥammad al-Ushmūnī. Al-Ushmūnī also wrote a commentary on the text (it was printed at Cairo in 4 vols, A.H. 1294); but from the beginning, quoted in the Paris and Munich catalogues, it appears that our copy is identical with the copies in those two libraries; and the author of our commentary is certainly ash-Shumunnī. See Ḥājī Khalīfa, Vol. I., p. 409.

For other commentaries see Ḥājī Khalīfa, Vol. I., p. 409; and Berlin Cat. No. 6663.

The original text is in red ink. Marginal glosses and corrections occasionally. Foll. 52–60, and 165–174 are partially pasted over with thin paper. It bears the seals of Amjad 'Alī and Wājid 'Alī, and the names of several owners. Two foll. are annexed that, among other matters, contain a list of the chapters and a short life of the author.

Written in fine Naskh. The colophon runs thus :—

كان الفراغ من هذه النسخة المباركة على يد فقير الله احمد بن محمد
الخالدي الحنفي بعيد العصر في نهار الخميس المبارك العشرين من شهر
صفر الخير من تسعين و تسعمائة *

No. 396.

foll. 123; lines 9; size $8\frac{1}{4} \times 6$; $5\frac{1}{2} \times 3\frac{1}{4}$.

تنقيح النحو
TANKĪH AN-NAHV.

A treatise on syntax by عظمة الله بن شمس الدين الحسني الكورنياري ʻAẓmatallāh bin Shams ad-Dīn al-Ḥasanī al-Kūrnīyārī. He was an inhabitant of Kūrnīyār, a village of Sūrat. He was a pupil of ʻAbd al-Malik Zāda.

Beginning :—

يا من كتب على نفسه الرحمة و حمدك كل ذرة الخ *

From the preface it appears that the work is an abridgement of Miʻrāj an-Naḥv, a work on syntax, by ʻAbad al-Malik Zāda. The main sections of the work are as follows :—

التقدمة اعلم ان العجمي اللافظ بلغة العرب يخطأ في

fol. 2*a*. حال آخر الكلمة الدال على المعنى العارض لها الخ

,, 2*b*. البحث الاول فى الكلمة

,, 99*a*. البحث الثاني فى الكلام

,, 103*a*. التختمة

The last three sections are sub-divided into several chapters. Marginal and interlineary notes occasionally up to fol. 68. The headings of chapters are in red ink. Slightly worm-eaten. The inner edges of foll. 1–49, and 105–123 are pasted over with modern paper.

Written in ordinary Nastaʻlīḳ. Not dated. C. 18th century.

Rhetoric.

No. 397.

foll. 230; lines 27; size $10\frac{3}{4} \times 6\frac{1}{2}$; $7\frac{1}{4} \times 4$.

شرح مفتاح العلوم

SHARH MIFTAH AL-'ULUM.

A commentary on the third part, which deals with rhetoric, of as-Sakkākī's work called Mitāḥ al-'Ulūm by علي بن محمد بن علي المعروف بالسيد الشريف الجرجاني 'Alī bin Muḥammad bin 'Alī, known as as-Saiyid ash-Sharīf al-Jurjānī, died, A.H. 816, A.D. 1413. See for his life No. 289.

Beginning :—

نحمدک الله علی ما هدیتنا الیه من دقائق المعاني الخ *

Ḥājī Khalīfa, Vol. VI., p. 17, says that al-Jurjānī completed the work in the middle of the month of Shawwāl, A.H. 803 (A.D. 1400), at Transoxiana, and named it al-Miṣbāḥ.

For copies see Berlin Cat. Nos. 7229-30; Vienna Cat. No. 236; Leyden Cat. No. 299; Paris Cat. No. 4419; Derenbourg, Nos. 63, 206–8; Rampur List, p. 565, and Bankipur Cat. p. 384.

For supercommentaries see Berlin Cat. No. 7237.

Printed, Constantinople, A.H. 1241.

The first two foll. are in a modern hand. Slightly worm-eaten. Passages of the text are introduced with the word قال in red ink. There are marginal glosses throughout the book, but in the earlier part much more than in the later part. Lacunae are in foll. 118*b*, 119*a*, and 228. On the title-page and last fol., among other names and seals, we notice the seals of Amjad 'Alī Shāh, Wājid 'Alī Shāh, and Sulaimān Jāh.

Written in Naskh. Not dated. C. 17th century.

No. 398.

foll. 322; lines 24; size $11\frac{1}{2} \times 8$; 8×5.

خزانة الادب وغاية الارب

KHIZĀNAT AL-ADAB WA GHĀYAT AL-ARAB.

A rhetorical poem in praise of the Prophet in the measure and rhyme of the famous poem, *al-Burda*, accompanied by a copious commentary designed to serve as a complete exposition of the art of rhetoric. Both the poem and the commentary are by ابو المحاسن

تقي الدين ابو بكر بن علي المعروف بابن حجة الحموي القادري الحنفي
Abū'l Maḥāsin Taḳī ad-Dīn Abū Bakr bin 'Alī, known as Ibn Ḥijjat al-Ḥamavī al-Ḳādirī al-Ḥanafī. He was born at Ḥamāt in A.H. 767, A.D. 1366, but according to Iktifā' al-Ḳunū', p. 282, in A.H. 777, A.D. 1375. He first practised the manual craft of button-maker: hence his surname is al-Azrārī. At a later period he devoted himself to study, and visited Mosul, Damascus, and Cairo. He is the author of many works, and died in A.H. 837, A.D. 1434. For details see Brockelmann, Vol. II., p. 15; and Huart, History of Arabic Literature, p. 324.

A few foll. are missing at the beginning. It begins abruptly as follows :—

واجاري الحلي برقة السحر الحلال الذي تنفثت فيه الخ *

The first couplet of the poem is :—

(اى في ابتداء مدحكم يا عرب) ذي سلم
براعة تستهل الدمع في العلم

The poem is also designated by the names بديعية and تقديم ابي بكر and contains altogether 143 couplets. The colophon indicates that the commentary was completed in A.H. 826, A.D. 1423. See Ḥājī Khalīfa, Vol. II., p. 34.

For copies see Berlin Cat. Nos. 7361–4; Paris Cat. Nos. 3213–7; Br. Mus. Suppl. Cat. No. 985, I; Derenbourg, Nos. 294, 436; Cairo Cat. Vol. IV., pp. 135, 147; and Rampur List, p. 585.

Printed, Calcutta, A.H. 1230, Bulāḳ, A.H. 1273, 1291, and Cairo, A.H. 1304.

The first four foll. are defective. Quotations from different authors are generally written in red ink. The names of figures described in the text are also written in red ink on the margin. Stained with damp. Double coloured lines throughout.

Written in Naskh. Dated A.H. 1081.

No. 399.

foll. 89; lines 17; size $10\frac{1}{2} \times 5\frac{3}{4}$; $7 \times 3\frac{1}{2}$.

مختصر المعاني

MUKHTAṢAR AL-MA'ĀNĪ.

An abbreviated commentary on al-Ḳazvīnī's treatise on rhetoric called Talkhīṣ al-Miftāḥ by سعد الدين مسعود بن عمر التفتازاني Sa'd ad-Dīn Mas'ūd bin 'Umar at-Taftāzānī. He was born in A.H. 722, A.D. 1322, but according to Bughyat al-Wu'āt, p. 391, in A.H.

712, A.D. 1312, at Taftāzān in Khurāsān; studied with Adud ad-Dīn al-Ījī and Kuṭb ad-Dīn ar-Rāzī, and became a professor at Sarakhs. When Tīmūr, after the conquest of Khawārizm, heard of his great scholarship and learning, he summoned him to his Court, and consequently he came to the Emperor, who showered honours on him. He died, according to Bughyat al-Wu'āt, p. 391, in A.H. 791, A.D. 1389, and according to Ḥabīb as-Siyar, Vol. III., Juz' 3, p. 88 in A.H. 797, A.D. 1394. Most of the Arabic biographers such as 'Abd al-Ḥai in al-Fawā'id al Bahīya, p. 56; al-Kafavī, in I'lām al-Akhyār, fol. 376, Rawḍāt al-Jannāt, p. 309; and Madīnat al-'Ulūm, fol. 42*b*, say that he had died in A.H. 792, A.D. 1390. Scholars also differ very much as to whether at-Taftāzānī was a Ḥanafī or a Shāfi'ī in his views. Zain al-'Ābidīn bin Ibrāhīm bin Nujaim al-Ḥanafī, the author of Baḥr ar-Rā'iḳ, in the preface of Fatḥ al-Ghaffār fī Sharḥ al-Minār, says that he was a Ḥanafī; and this statement is supported by aṭ-Ṭaḥtāvī at the end of his commentary on ad-Durr al-Mukhtār. 'Alī al-Ḳārī, in his Ṭabaḳāt al-Ḥanafīya, fol. 122*b*, also shared the same notion concerning at-Taftāzānī, though he confounded his name with his father's, for he has named him 'Umar bin Mas'ūd Sa'd ad-Dīn at-Taftāzānī. Others rightly considered him to be a Shāfi'ī; for instance al-Kafavī in his work I'lām al-Akhyār, fol. 375*b*, as-Suyūṭī in Bughyat al-Wu'āt, p. 391, and Ḥājī Khalīfa, Vol. II., p. 444. Also see Ḥabīb as-Siyar, Vol. III., Juz' 3, p. 87, and Brockelmann, Vol. II., p. 215.

Beginning :—

نحمدك يا من شرح صدورنا لتلخيص البيان في ايضاح المعاني الخ *

At-Taftāzānī wrote two commentaries on Talkhīṣ al-Miftāḥ. The first was the elaborate commentary known as *al-Muṭawwal*, and the second was the concise one known as *al-Mukhtaṣar*, popularly called *Mukhtaṣar al-Ma'ānī*. The MS. under notice is the second commentary. It is a matter of great gratification that scholars should have paid special attention to the writings of at-Taftāzānī; and with regard to most of his works they have found out the dates on which they were commenced or finished. As that he completed *Sharḥ az-Zanjānī* in Sha'bān, A.H. 738, A.D. 1337, when his age was 16 years; *al-Muṭawwal* at Hirāt in A.H. 748, A.D. 1347; *al-Mukhtaṣar* at Ghujdūn, A.H. 756, A.D. 1355; *Sharḥ ar-Risālat ash-Shamsīya* at Mazārjām in A.H. 757, A.D. 1356; *at-Talwīḥ* at Gulistān wa Turkistān in A.H. 758; A.D. 1357; *Sharḥ al-'Aḳā'id an-Nasafīya* in Sha'bān, A.H. 768, A.D. 1366; *Ḥāshiya 'Ala Sharḥ Mukhtaṣar al-Uṣūl* in A.H. 770; A.D. 1368; *Risālat al-Irshād* at Khawārizm in A.H. 774; A.D. 1372; *Maḳāṣid al-Kalām* and its commentary at Samarḳand in Dhū'l Ḳa'da, A.H. 784, A.D. 1382; *Tahdhīb al-Manṭiḳ wa'l Kalām* at Samarḳand in Rajab,

A.H. 789, A.D. 1387; *Sharḥ al-Miftāḥ* at Samarkand in Shawwāl, A.H. 789, A.D. 1387. He began the work *al-Fatāwā al-Ḥanafīya* at Hirāt, A.H. 769, A.D. 1367; *Miftāḥ al-Fiḳh* at Sarakhs in A.H. 772, A.D. 1370; *Sharḥ Talkhīs al-Jāmi' al-Kabīr* at Sarakhs in A.H. 786, A.D. 1384; *Sharḥ al-Kashshāf* in Rabī' II. A.H. 789, A.D. 1387. See I'lām al-Akhyār fol. 376; Rawdāt al-Jannāt, p. 309; and Madīnat al-'Ulūm, fol. 42*a*.

For opies see Berlin Cat. Nos. 7206–7; Leyden Cat. Nos. 307–8; Munich Cat. No. 863; Derenbourg, Nos. 211, 231; India Office Cat. Nos. 877–85; Paris Cat. Nos. 4398–4405; Rampur List, p. 568; Bankipur Cat. p. 736, and Asiatic Society Cat. p. 74.

For supercommentaries and glosses see Ḥājī Khalīfa, Vol. II., p. 408; and Berlin Cat. Nos. 7208–7215.

Printed, Calcutta, with an English preface by Lumsden, 1813; Constantinople, A.H. 1301; Egypt, 1860; and repeatedly lithographed in India.

Passages of the original text are marked with a red line. Foll. 1, 68–71, 78–81 have been recently supplied. Foll. 66*b* is blank, but without any consequent gap in the text. The MS. has marginal notes and vowel-points occasionally. It is defective at the end.

Written in ordinary Nasta'līḳ. Not dated. C. 18th century.

No. 400.

foll. 89; lines 17; size $8\frac{1}{2} \times 5\frac{1}{4}$; $6\frac{1}{4} \times 3$.

حاشية مختصر المعاني

ḤASHIYA MUKHTAṢAR AL-MA'ĀNĪ.

A supercommentary on at-Taftāzānī's abbreviated commentary called Mukhtaṣar al-Ma'ānī (see No. 399) on al-Ḳazvīnī's treatise on rhetoric called Talkhīṣ al-Miftāḥ by سيف الدين احمد بن يحيى بن محمد بن سعد الدين التفتازاني المعروف بالحفيد Saif ad-Dīn Aḥmad bin Yaḥyā bin Muḥammad bin Sa'd ad-Dīn at-Taftāzānī, known as al-Ḥafīd. He was a great-grandson of at-Taftāzānī, and was appointed Shaikh al-Islām, and remained in Khurāsān for about thirty years. He died, according to Ḥājī Khalīfa, Vol. II., p. 409, in A.H. 906, A.D. 1500, but according to at-Ta'līḳāt as-Sanīya, p. 55, in A.H. 916, A.D. 1510. See also Habīb as-Siyar, Vol. III., Juz', III., p. 343, and Brockelmann, Vol. II., p. 218. The name of his father was Yaḥyā, son of Muḥammad; and not Muḥammad son of Yaḥya as given by Ahlwardt in Berlin Cat. No. 7211.

Beginning:—

قوله الحمد انما اختار الحمد على الشكر مع ان المتبادر من العبارة الخ •

For copies see Berlin Cat. No. 7211; Leyden Cat. No. 309; Paris Cat. Nos. 4406–7; Derenbourg, Nos. 265–9; and Rampur List, p. 562.

For other commentaries, etc., see Ḥājī Khalīfa, Vol. II., p. 408.

Printed in Calcutta, A.H. 1280.

Quotations from the commentary are introduced with the word قوله in red ink. The manuscript is worm-eaten, specially at the end. The inner edge of all the foll. is supplied in modern paper.

Written in Naskh. Not dated. C. 17th century.

No. 401.

foll. 90; lines 17; size $8\frac{1}{8} \times 4\frac{1}{8}$; $5\frac{1}{2} \times 2\frac{1}{4}$.

الحاشية على حاشية الخطائى

AL-HĀSHIYA 'ALĀ ḤĀSHIYAT AL-KHAṬĀ'Ī.

Annotations on al-Khaṭā'ī's supercommentary on at-Taftāzānī's commentary called Mukhtaṣar al-Ma'ānī on al-Kazvīnī's work on rhetoric called Talkhīṣ al-Miftāḥ by نجم الدين عبد الله بن شهاب الدين حسين الحسيني اليزدي Najm ad-Dīn 'Abdallāh bin Shihāb ad-Dīn Ḥusain al-Ḥusainī al-Yazdī. He was a scholar of the Imāmīya sect, and died, according to Brockelmann, Vol. II., p. 215, and Khulāṣat al-Athar, Vol. III., p. 40, in A.H. 1015, A.D. 1606, but according to Kashf al-Ḥujub, p. 343, in A.H. 1069, A.D. 1658. I think the latter date is wrong, as from the colophon it appears that the author completed this work (at a college called المدرسة الصدرية المنصورية in Shīrāz) in A.H. 972 (A.D. 1564) not in A.H. 962, as mentioned by Ḥājī Khalīfa, Vol. II., p. 408, and Kashf al-Ḥujub, p. 173. It is not likely that he lived for 97 years after being grown up enough to finish such a learned work. The date A.H. 1069, A.D. 1658, is the date of the death of the author's son (called Mullā Ḥasan 'Alī), and that may have caused the confusion. See Nujūm as-Samā', p. 23, Shudhūr al-Ikyān, Vol. I., fol, 364, and Aml al-Āmil, p. 49.

A few foll. at the beginning are missing, and our copy begins abruptly as follows :—

يوت الحكمة فقد اوتي خيرا كثيرا قوله نصلي ندعوا الخ •

For copies see Berlin Cat. No. 7210; Munich Cat. No. 684; and Rampur List, p. 560.

Marginal lines in red ink only up to fol. 40. The supercommentary is introduced with the word قوله in red ink. It bears marginal corrections. The latter portion is much worm-eaten and consequently defective. The colophon of the book runs thus:—

قد اتفق الفراغ من تعليق ما وسعه المجال مع توزع البال و تشتت الحال لافقر الخلق الى عفو ربه الابدي. عبد الله بن شهاب الدين اليزدي في سابع عشر من ذي حجة سنة اثنين و سبعين و تسعمائة بدارالملک شيراز صينت من الاعواز و خصت بالاعزاز في المدرسة الصدرية المنصورية الخ *

Written in Nasta'līḳ. Dated A.H. 1090. Scribe عبد الرحيم بن فتح محمد بن عبد الله بن ميرزا اللاهوري.

No. 402.

foll. 273; lines 20; size $8\frac{1}{2} \times 5\frac{3}{4}$; $6\frac{1}{2} \times 4$.

حاشية المطول

ḤĀSHIYAT AL-MUṬAWWAL.

A supercommentary on at-Taftāzānī's larger and earlier commentary (named al-Muṭawwal) on al-Ḳazvīnī's treatise on rhetoric called Talkhīṣ al-Miftāḥ by حسن چلپی بن محمد شاه بن محمد الفناري Ḥasan Chalapī bin Muḥammad Shāh bin Muḥammad al-Fanārī, died, A.H. 886, A.D. 1481. See for his life No. 97.

Beginning:—

قوله الهمنا حقائق المعاني و دقائق البيان الاقرب الى الفهم الخ *

For copies see Berlin Cat. No. 7203; Leyden Cat. No. 301; India Office Cat. Nos. 865–872; Derenbourg, No. 212; Asiatic Society Cat. p. 73; Hyderabad List, Fann Balāghat Nos. 11, 13; and Rampur List, p. 562.

For other supercommentaries see Ḥājī Khalīfa Vol. II., p. 404, and Berlin Cat. No. 7205.

Printed Constantinople, 1854.

Quotations from al-Muṭawwal are marked with black lines up to fol. 20. Afterwards either a small gap, or the word قوله in red ink, is found before them. The manuscript contains marginal notes and corrections. It properly ends on fol. 263*a*. Fol. 263*b* contains some prayers. Foll. 264–273 contain passages and quota-

tions cited in the book, with the meanings of difficult words. Slightly worm-eaten. Two additional foll. at the beginning contain some theological questions, etc.

Written in different hands of mixed Nasta'liḳ and Shikasta. Not dated. C. 10th century.

No. 403.

foll. 238; lines 24; size $10\frac{3}{4} \times 6\frac{1}{2}$; $8\frac{1}{4} \times 4$.

حاشية المطول

ḤĀSHIYAT AL-MUṬAWWAL.

A supercommentary on at-Taftāzānī's larger and earlier commentary called al-Muṭawwal on al-Ḳazvīnī's treatise on rhetoric called Talkhīṣ al-Miftāḥ by ملا عبد الحكيم بن شمس الدين السيالكوتي Mullā 'Abd al-Ḥakīm bin Shams ad-Dīn as-Siyālkūtī, died, A.H. 1067, A.D. 1656. See for his life No. 6.

It is defective, and begins abruptly as follows:—

نفيه انه على تقدير الاستغراق كيف يصح ان يكون قوله اياك نعبد بيانا لحمدهم الخ *

For copies see India Office Cat. No. 876, Derenbourg, No. 233 and Bankipur Cat. p. 176.

For other supercommentaries see Hājī Khalīfa, Vol. II., p. 404.

Printed, Constantinople, A.H. 1227, 1241.

On the first fol. it is wrongly designated حاشيه فوائد الضيائيه. There are double coloured margins. Quotations from al-Muṭawwal are introduced by قوله in red ink. It is worm-eaten, slightly in the first part, but rather heavily towards the end. The worm-eaten places are pasted over with papers.

Written in Nasta'liḳ. From the colophon it appears that it was copied in the 43rd year of Aurangzīb's reign.

No. 404.

foll. 312; lines 14; size $7\frac{1}{2} \times 4\frac{3}{4}$; $5 \times 2\frac{1}{4}$.

حاشية المطول

ḤĀSHIYAT AL-MUṬAWWAL.

A supercommentary on at-Taftāzānī's earlier and larger commentary on al-Ḳazvīnī's treatise on rhetoric called Talkhīṣ al-

Miftāḥ. It is defective at both the beginning and the end, and the name of the supercommentator is not known.

It begins abruptly as follows :—

العطف على ما يفهم فحينئذ يكون المحمود عليه عدم العلم الخ *

Later on, commenting on the passages of al-Muṭawwal, it runs as follows :—

قوله اصله اهل بدليل اهيل ذهب البصريون الى ان اصله الى اهل و استدارا عليه بان تصغير اهل و اعترض بانه تصغير اهل الخ *

The spaces for قال and اقول are mostly blank up to fol. 128; after that those words are written in red ink before the commentary and the supercommentary respectively. Wrongly designated حاشية مير بر مطول on the first fol. Portions of foll. 264*a*, 264*b*, 265*b*, 294*a*, 298*a*, and 298*b* are blank. Slightly worm-eaten. Borders on the inner edge are supplied in a different paper.

Written in different hands of Nas<u>kh</u>. Not dated. C. 18th century.

No. 405.

foll. 123; lines 17; size $6\frac{1}{3} \times 4\frac{1}{4}$; $4\frac{1}{2} \times 2\frac{1}{4}$.

عقود الدرر في حل ابيات المطول و المختصر

'UḲŪD AD-DURAR FĪ ḤALL ABYĀT AL-MUṬAWWAL WA'L MUK<u>H</u>TAṢAR.

A work explaining the verses cited in at-Taftāzānī's two commentaries called al-Muṭawwal and al-Muk<u>h</u>taṣar by حسين بن شهاب الدين حسين بن جاندار الشامي العاملي Ḥusain bin <u>Sh</u>ihāb ad-Dīn Ḥusain bin Jāndār a<u>sh</u>-<u>Sh</u>āmī al-'Āmilī. He was an eminent poet, travelled a good deal in pursuit of learning, and died, A.H. 1076, A.D. 1665. See <u>Kh</u>ulāṣat al-A<u>th</u>ar, Vol. II., p. 90.

Beginning :—

يا من اطلع في سماء بيان بدائع البراعة اهل المعاني الخ *

For copies see Rampur List, p. 566; and Bankipur Cat. p. 483. Lithographed, Teheran, A.H. 1269.

Verses are quoted with the word قال in red ink, and the explanation begins with the word اقول. Fol. 41 is defective owing to the pasting over of paper. Slightly worm-eaten. Marginal notes

occasionally. Erroneously named شواهد البيان on the title-page and in the colophon.

Written in Nasta'lik. Not dated. C. 18th century.

Proverbs and Maxims.

No. 406.

foll. 127; lines 15, size $7\frac{1}{4} \times 5\frac{3}{4}$; 5×4.

زبدة الاخبار و عدة الاخيار

ZUBDAT AL-AKHBĀR WA 'UDDAT AL-AKHYĀR.

A work on general maxims and admonitions based on the Traditions of the Prophet. The name of the collector could not be traced.

Beginning :—

الله الصمد المعين الظاهر الحق المبين ...... فهذا كتاب مشتمل على الفاظ صدرت عن سيد المرسلين ...... اكثرها في المواعظ والامثال اخرجتها من الكتب المعتبرة الخ *

The aphorisms, arranged alphabetically, are grouped into chapters as below :—

fol. 1b.	باب الالف
,, 47a.	باب الباء
,, 49a.	باب التاء
,, 51b.	باب الثاء
,, 53a.	باب الجيم
,, 53b.	باب الحاء
,, 54b.	باب الخاء
,, 55a.	باب الذال
,, 55b.	باب الراء
,, 57b.	باب الزاء
,, 57b.	باب السين
,, 59b.	باب الشين
,, 60b.	باب الصاد

باب الضاد	fol. 61*b*.
باب الطاء	,, 61*b*.
باب العين	,, 62*b*.
باب الغين	,, 64*b*.
باب الفاء	,, 64*b*.
باب القاف	,, 65*b*.
باب الكاف	,, 76*a*.
باب اللام	,, 77*b*.
باب الميم	,, 84*a*.
باب النون	,, 109*b*.
باب الواو	,, 110*b*.
باب الهاء	,, 111*a*.
باب اللام الف	,, 111*b*.
باب الياء	,, 118*a*.

Fol. 122*a* has a chapter with the heading :—

باب يتضمن كلمات رسول الله صلي الله عليه و سلم عن ربه عز و جلّ *

It seems to me from the general arrangement and method that the author has abridged this book from Muḥammad bin Salāma al-Ḳuḍā'ī's work, known as ash-Shuhabāt fī'l Mawā'iẓ wa'l Ādāb min Ḥadīth Rasūl Allāh (see Berlin Cat. No. 1271). Foll. 1, 56 and 57 are defective, on account of the pasting of some paper over the text. Foll. are missing after fol. 54. Sprinkled with vowel-points. Marginal glosses here and there. The title-page and the last fol. bear the seal of 'Ālamgīr.

Written in Naskh. Not dated. C. 15th century.

No. 407.

foll. 356 ; lines 11 ; size $8\frac{3}{4} \times 5$; $5\frac{3}{4} \times 3\frac{1}{8}$.

غرر الحكم و درر الكلم

GHURAR AL-ḤIKAM WA DURAR AL-KILAM.

The apothegms of Caliph 'Alī bin Abī Ṭālib, collected and arranged alphabetically by عبد الواحد بن محمد بن عبد الواحد الآمدي التميمي 'Abd al-Wāḥid bin Muḥammad bin 'Abd al-Wāḥid al-Āmidī

at-Tamimi. He was an·Imāmīya scholar, and a contemporary of ash-Sharif al-Murtaḍā, died, A.H. 436 A.D. 1044. See Rawḍāt al-Jannāt, p. 464.

Beginning :—

الحمد لله الذي هدانا بتوفيقه الى جادة طريقه الخ *

For copies see Berlin Cat. Nos. 8661–2; Paris Cat. No. 2582/14; and India Office Cat. No. 162.

Lithographed, Bombay, A.H. 1280, A.D. 1864.

For other editions and a translation see Ellis, Cat. of the Printed Books, Br. Mus. Vol. I., p. 232.

The first fol. has a *'Unwān* recently added. Gold-ruled margins throughout. The headings of chapters are in red ink. From the beginning up to fol. 247 the paper is coloured. Borders of several foll. at the beginning and end have been changed into a different kind of paper. A few foll. at the end are a little damaged by insects. It is defective, and ends abruptly as follows :—

ولوان السموات و الارض كانتا على عبد.

The last two lines at the end have been effaced by some mischievous person in order to conceal the name of the owner of the book.

Written in fine Naskh. Not dated. C. 17th century.

No. 408.

foll. 135; lines 7; size $9\frac{1}{2} \times 5\frac{3}{4}$; $7\frac{1}{2} \times 4$.

THE SAME.

Another, but a defective copy of the work noticed above. It commences with the Sayings which begin with the word حسن, as follows :—

هذا كتاب مما ورد من حكم اميرالمومنين علي بن ابي طالب عليه السلام في حرف الحاء بلفظ حسن قال عليه السلام بسم الله الرحمن الرحيم حسن الصورة اول السعادة - حسن الشكر يوجب الزيادة الخ *

After fol. 76 many foll. are missing. Fol. 77 abruptly beginning with the letter م as follows :—

من الغوائب - من ادرع جنة الصبر هانت عليه الغوائب الخ *

Also after fol. 134, some foll. are missing.

The first two foll. are richly illuminated, and have two *'Unwāns*. Vocalised throughout. At the end of each apothegm, there is a mark in gold. It contains a Turkish interlineary translation from the beginning up to fol. 130*a*. Doubled gold rule and coloured line throughout.

Written in beautiful Naskh. Not dated. C. 15th century.

No. 409.

foll. 24, lines 3; size $8\frac{1}{2}\times 5\frac{1}{2}$; $5\times 2\frac{3}{4}$.

كلمات مكنونة

KALIMĀT MAKNŪNA.

A collection of one hundred sayings attributed to 'Alī bin Abī Ṭālib, died, A.H. 40, A.D. 661, and some Traditions of the Prophet, both with a paraphrase in Persian distichs.

It begins with a Persian couplet as follows :—

بهترين هر كلام اي نور چشم مردمان هست نام خالق بسيار بخشش مهربان

The hundred aphorisms of 'Alī bin Abī Ṭālib are also designated مائة كلمة عالية مرتضوية and مطلوب كل طالب من كلام علي بن ابي طالب. The first person who collected these hundred proverbs, according to Iktifā' al-Ḳunū', p. 356, was ابو اسحق رشيد الدين محمد بن عبد الجليل المعروف بالوطواط Abū Isḥāḳ Rashīd ad-Dīn Muḥammad bin 'Abd al-Jalīl, known as al-Waṭwāṭ. He was a native of Balkh. He served as chief secretary under Atsiz (A.H. 535–551 A.D. 1140–1156) and his son Īl-Arsalān (A.H. 551–568, A.D. 1156–1172). He died in A.H. 578, A.D. 1182. See Ḥabīb as-Siyar, Vol. II., Juz' IV, pp. 169, 174; Hammer, Redekünste, p. 119; Sprenger, Oude Cat. p. 541; and Rieu, Persian Cat. Br. Mus. p. 553*a*. But from Ghurar al-Ḥikam of Āmidī (No. 407) fol. 2, it appears that Abū 'Uthmān al-Jāḥiẓ, died, c. A.H. 255. A.D. 869, collected the hundred sayings of 'Alī bin Abī Ṭālib. See also Rawḍāt al-Jannāt, p. 465.

For copies see India Office Cat. No. 138; Br. Mus. Cat. p. 511; Asiatic Society Cat. p. 67; and Rampur List, p. 350.

Printed at Būlāḳ, A.H. 1255. For other editions and translations see Iktifā' al-Ḳunū', p. 356 and Edwards (E.), Cat. Persian Printed Books, Br. Mus. p. 107.

The MS. under notice contains altogether 133 aphorisms. In my opinion two distinct treatises, viz. one containing the hundred sayings of 'Alī, and another treatise with the forty select Traditions of the Prophet, were put together by some one, and given the above-mentioned name كلمات مكنونة; because in fol. 1*b* we find the remark تمت الاحاديث النبوية المصطفوية صلى الله عليه "the Traditions of the Prophet ended", and on fol. 1*a* we find the expression قال علي عليه السلام 'Ali, peace be on him, has said." Some one, most probably a bookseller of Lucknow, in order to deceive the purchaser of MSS. has combined the two works, and named it كلمات مكنونة. Some foll. are missing, and consequently instead of

140 aphorisms we have only 133. Fol. 23 contains a colophon in Persian, misplaced. Fol. 13 should come before fol. 1*b*, which is a separate fol. that has been pasted on the opposite side of fol. 1*a*. We notice also the following couplet on fol. 1*b*:—

اربعینهای سالکان جامي   هست بهر وصول صدر قبول

This indicates that the Persian paraphrase, as far as the 40 Traditions are concerned, was made by Jāmī, whose full name was Nūr ad-Dīn 'Abd ar-Raḥmān bin Aḥmad al-Jāmī, whereas nothing is said there about the paraphraser of the 100 proverbs, but according to Rieu, p. 553*a* Waṭwāṭ is the author of the translation.

Al-Jāmī was born in A.H. 817, A.D. 1414; spent most of his life in Hirāt, and died there in A.H. 898, A.D. 1492. For details of his life see Daulat Shāh, p. 483; Majma' al-Fuṣaḥā', Vol. II., p. 11; Rieu, Persian Cat. Br. Mus. p. 17*a*; and Browne, Persian Literature Under Tartar Dominion, pp. 507–548.

The translation of these Traditions was made in A.H. 886, as the same fol. 1*b* says:—

تمت ترجمة هذه الاربعين بتوفيق من هو خير ناصر و معين سنة ست و ثمانين و ثمانمائة ●

For copies see Rieu, Persian Cat. Br. Mus. Vol. I. p. 17; Vol. II., p. 828*a*, I; Ethé, Bodl. Cat. No. 894, 20, No. 895, 14; and Ethé, India Office Library Cat. No. 1357, 2.

Borders are changed into modern paper. It is a splendid copy, and represents a very fine specimen of calligraphy. Arabic texts are written in gold letters in Naskh character, and three aphorisms go generally to each page. The Persian translation is written below each aphorism in a beautiful minute Nasta'līk character. Not dated. C. 16th century.

No. 410.

foll. 163; lines 25; size 8½ × 5; 6 × 3½.

مجمع الامثال

MAJMA' AL-AMTHĀL.

A thesaurus of Arabian proverbs, arranged in alphabetical order, by ابو الفضل احمد بن محمد بن احمد الميداني النيسابوري Abū'l Faḍl Aḥmad bin Muḥammad bin Aḥmad al-Maidānī an-Naisābūri. He was a pupil of Abū'l Ḥasan 'Alī bin Aḥmad al-Wāḥidī, and was the author of several works. He died at Nīshābūr, A.H. 548, A.D. 1124. For details see Nuzhat al-Alibbā', p. 466; Ibn Khallikān, Vol. I., p. 48; Bughyat al Wu'āt, p. 155; and Brockelmann, Vol. I., p. 289.

Beginning :—

ان احسن ما يوشح به صدر الكلام و اجمل ما يفصل به عقد النظام حمد ذي الجلال و الاكرام الخ *

For copies see Berlin Cat. No. 8670; Leyden Cat. No. 385; Paris Cat. Nos. 3958–63; Cairo Cat. Vol. IV., p. 300; Br. Mus. Suppl. Cat. No. 997; Munich Cat. No. 643; Pet. Rosen, Cat. No. 163; Rampur List, p. 613; and Bankipur Cat. p. 797. In Leyden Catalogue the opening lines differ from ours to some extent.

According to Ḥājī Khalīfa, Vol. V., p. 391, the work contains six thousand and odd proverbs.

Printed at Būlāḳ, A.H. 1284; Cairo A.H. 1310; lithographed, Teheran, A.H. 1290. G. W. Freytag edited the book with a Latin translation in 3 volumes, *Bonn*, 1838–43.

The MS. under notice contains the first fourteen *bāb* ending with the letter ص. The headings of chapters and proverbs are in red ink. Slightly worm-eaten. On the title-page and last fol. it has several seals, among which we notice the seal of واجد على شاه.

Written in Naskh. Dated A.H. 1108. Scribe محمد بن ابى بكر المدني.

Prose.

No. 411.

foll. 207; lines 20; size $9\frac{3}{4} \times 6\frac{1}{2}$; $7\frac{1}{8} \times 4$.

العقد الفريد

AL-‘IḲD AL-FARĪD.

A portion of the famous collection of saying, anecdotes, and extracts in prose and verse by ابو عمر احمد بن محمد بن عبد ربه Abū Umar Aḥmad bin Muḥammad bin ‘Abdrabbih. He was born at Cordova in A.H. 246, A.D. 860. He suffered from paralysis for some time. He was the poet laureate of ‘Abd ar-Raḥman III. (A.H. 300–350, A.D. 912–961), and died in A.H. 328, A.D. 940. See Ibn Khallikān, Vol. I., p. 34; Yatīma, Vol. I., pp. 412–436; Wüstenfeld, Gesch. No. 107; and Brockelmann, Vol. I., p. 154.

Beginning :—

بسم الله الرحمن الرحيم الحمد لله رب العالمين والصلوة على نبيه محمد سيد المرسلين و على آله الطيبين الطاهرين واصحابه اجمعين اما بعد هذا كتاب القناء في اخبار الخلفاء و تواريخهم و ايامهم الخ *

For copies see Berlin Cat. No. 8318; Gotha Cat. Nos. 2121–23; Vienna Cat. No. 357; Munich Cat. No. 594; Paris Cat. Nos. 3287–91, Casiri, No. 723; and Koprülüzāda Cat. Nos. 1339–41.

See also Ḥājī Khalīfa, Vol. IV., p. 232.

Printed at Cairo in three volumes, A.H. 1293, A.D. 1302.

In our copy, as the words كتاب القناء are to be found in red ink in the preface, it has been erroneously named كتاب القناء *Kitāb al-Ḳinā'*. But the words ought to be read كتاب الفناء (a book which I have composed) in place of كتاب القناء. See printed copy of the book, Vol. II., p. 248.

No doubt there are two abridgments of this work, one by Abū Isḥāḳ Ibrāhīm bin 'Abd ar-Raḥmān al-Wadyāshī al-Ḳaisī, died, c. A.H. 570, A.D. 1174, and the other by Jamāl ad-Dīn Abū'l Faḍl Muḥammad bin Mukarram al-Anṣārī al-Khazrajī, the author of Lisān al-'Arab, died A.H. 711, A.D. 1311; but the present copy is indisputably neither of those abridgments. In this copy some chapters of the original book have been added by some cunning bookseller of Lucknow, but in a wrong order and under the strange name mentioned above, in order to deceive the purchasers of MSS. Such practice is common in Lucknow.

In ends with the following line:—

ولم اخدع ومثلك شكر مسعى معتذر وعفي زله (عفازلة) مقترف *

In the printed copy of the book this line is found in the chapter called صدور في كتاب عتاب, which occurs on page 248 of the second volume.

Lacuna, in fol. 46*a*. The heading of chapters are in red ink. Marginal corrections occasionally.

Written in clear Naskh. Not dated. C. 19th century.

No. 412.

foll. 162; lines 17; size $12\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{8}$.

رسائل ابن العميد

RASĀ'IL IBN AL-'AMĪD.

A collection of letters by Ibn al-'Amīd. His full name was ابو الفضل محمد بن العميد ابي عبد الله الحسين بن محمد الكاتب المعروف بابن العميد Abū'l Faḍl Muḥammad bin al-'Amīd Abī 'Abdallāh al-Ḥusain bin Muḥammad al-Kātib, known as Ibn al-'Amīd. He was appointed Vizīr of Rukn ad-Dawla Abū 'Alī al-Ḥusain bin Buwaih ad-Dailamī, the father of Aḍud ad-Dawla, in A.H. 328, A.D. 939; surpassed in philology and epistolary composition all his contem-

poraries, and consequently he was called al-Jāḥiẓ ath-Thānī, the second Jāḥiẓ. Ibn Khallikān (Teheran edition) Vol. II., p. 169, says: بدئت الكتابة بعبد الحميد و ختمت بابن العميد, "the art of letter-writing commenced with 'Abd al-Ḥamīd and ended with Ibn al-'Amīd." For 'Abd al-Ḥamīd (died, A.H. 132, A.D. 749), *vide* Ibn Khallikān, Teheran edition, Vol. I., p. 332. Ibn al-'Amīd belonged to the Imāmīya sect, and died in A.H. 360, A.D. 970, or according to some in A.H. 359, A.D. 969. For details of his life see Yatīma, Vol. I., p. 140; Vol. II., p. 283; Vol. III., p. 280; Ibn Khallikān, Vol. II., p. 169; Shudhūr al-'Ikyān Vol. I., fol. 154; Aml al-Āmil, p. 63; and Nicholson, p. 267.

Beginning:—

الحمد لله حق حمده وصلوته على محمد .... اما بعد فهذه رسائل الصدر الامام السعيد الاستاذ تاج الادباء و رئيس الوزراء ابي الفضل بن العميد عمده الله بسجال رحمته .... فمنها رسالة كتبتها الى بعض اصدقائه تسمى المطبخية كتبتها بالرقة الخ •

See also Kashf al-Ḥujub, p. 291; and Ḥājī Khalīfa, Vol. III., p. 460.

Our copy is very inaccurate. The heading of letters and names of addressees are in red ink.

Written in a very recent hand of Naskh. Not dated. C. 19th century.

No. 413.

foll. 156; lines 29; size $11\frac{1}{2} \times 7$; $9\frac{1}{8} \times 5$.

foll. 1–90. I.

نهج البلاغه

NAHJ AL-BALĀGHA.

The speeches and select sayings of the Caliph 'Alī bin Abī Ṭālib, collected and arranged by ابو الحسن محمد بن الحسين الشهير بالشريف الرضي Abū'l Ḥasan Muḥammad bin al-Ḥusain, known as ash-Sharīf ar-Raḍī. He was born in A.H. 359, A.D. 969. He was a poet of high order, and was appointed Nakīb at Baghdād, in place of his father and during his life-time, in A.H. 380, A.D. 990. He made pilgrimage several times, and died in A.H. 406, A.D. 1015. For details of his life see Rawḍāt al-Jannāt, p. 575; Muntaha'l Makāl, p. 271; and Kiṣaṣ al-'Ulamā', p. 197.

Beginning:—

اما بعد حمد الله الذي جعل الحمد ثمنا لنعمائة و معاذا من بلائه الخ •

The work is considered an authentic and very reliable book by the Imāmīya sect. See Kashf al-Ḥujub, p. 595. But its authorship by 'Alī bin Abī Ṭālib is considered doubtful by Sunnīs, and some consider ash-Sharīf ar-Raḍī to be the real author of the book. See Ḥājī Khalīfa, Vol. VI., p. 406; and Shāh 'Abd al-'Azīz ad-Dehlavī, Tuḥfa Ithnā 'Asharīya, p. 119.

Brockelmann, Vol. I., p. 404, has confounded our author and his brother as-Saiyid al-Murtaḍā, died, A.H. 436, A.D. 1044 (see for his life No. 426), and has attributed the present book to the latter.

For copies see Berlin Cat. Nos. 8664–5; Paris Cat. No. 2423; and Bankipur Cat. p. 833.

For commentaries see Kashf al-Ḥujub, pp. 357–9; and Ḥāj Khalīfa, Vol. VI., p. 407.

It has been repeatedly lithographed in India.

Our copy is divided into two parts; the first part ends on fol. 48*b*, the second part begins on fol. 49*b* and ends on fol. 90*b*. Marginal corrections are numerous. The beginning of each speech and epistle is in red or coloured ink, or in bold characters in black ink. Sprinkled with vowel points. On the title-page are the names of several owners. Double coloured lines throughout.

Written in Naskh. The colophon of the 2nd part runs thus :—

و كان الفراغ من نساخة هذا الكتاب المبارک ضحوة نهار الخميس لعله
اول يوم من شهر الحجة الحرام عام ست و سبعين و الف ٭

foll. 91*b*–156. II.

اعلام نهج البلاغة

I'LĀM NAHJ AL-BALĀGHA.

A commentary to ash-Sharīf ar-Raḍī's preceding book called Nahj al-Balāgha by علي بن الناصر الحسيني 'Alī bin an-Nāṣir al-Husainī. He was a contemporary of ash-Sharīf ar-Raḍī (died, A.H. 406, A.D. 1015), and his commentary is regarded as the most ancient and reliable one. See Kashf al-Ḥujub, p. 53.

Beginning :—

الحمد لله الذی نجانا من مهاوی الغي و ظمائه و هدانا سبيل الحق
الخ ٭

Coloured lines throughout the book. The words قال عليه السلام are generally written in coloured ink.

Written in the same hand of Naskh as the preceding MS. Dated A.H. 1076. Scribe يحيى بن احمد بن علي الرويتي.

No. 414.

foll. 168; lines 11; size $11\frac{1}{2} \times 7\frac{3}{4}$; $9\frac{1}{2} \times 4\frac{3}{4}$.

مقامات الحريري

MAḲĀMĀT AL-ḤARĪRĪ.

The well-known *maḳāmāt* or adventures of Abū Zaid of Sarūj by ابو محمد القاسم بن علي بن محمد الحريري Abū Muhammad al-Ḳāsim bin 'Alī bin Muḥammad al-Ḥarīrī. He was born at Baṣra in A.H. 446, A.D. 1054. At the suggestion of Anūshirwān bin Khālid, who served as Minister under the Caliph Mustarshid Billāh (A.H. 512–529, A.D. 1118–1135) and under Sulṭān Mas'ūd, the Seljūḳ (A.H. 527–547, A.D. 1133–1152), al-Ḥarīrī undertook to write this work on the model of the Maḳāmāt by Badī' az-Zamān al-Hamadhānī, died, A.H. 398, A.D. 1007. All critics agree that al-Ḥarīrī has surpassed al-Hamadhānī in point of exquisite style and in variety of thoughts. Az-Zamakhsharī has the following lines in praise of this book :—

اقسم بالله و آياته　　و مشعر الحج و ميقاته

ان الحريري حري بان　　تكتب بالتبر مقاماته

I swear by God and His marvels,
By the pilgrims' rite and their shrine:
Hariri's "assemblies" are worthy
To be written in gold each line.

Al-Ḥarīrī died in A.H. 516, A.D. 1122, or according to some in A.H. 515, A.D. 1121. He is the author of several other works, such as Durrat al-Ghauwāṣ fī Auhām al-Khawāṣṣ, Mulḥat al-I'rāb, etc. For details of his life see Ibn Khallikān, Vol. I., p. 458; Nuzhat al-Alibbā' p. 453; Bughyat al-Wu'āt, p. 378; Brockelmann, Vol. I., p. 276; and Nicholson, p. 329.

Beginning :—

قال الشيخ الاستاذ اللغوي النحوي ابو العباس احمد بن عبد المومن ابن موسى بن عيسى بن عبد المؤمن القنسى الشريشي رحمة الله عليه و رضوانه شرح الصدر اللهم انا نحمدك على ما علمت من البيان و الهمت من التبيان الخ *

The two lines quoted at the beginning are written erroneously by the copyist. Probably he meant to copy the commentary of ash-Shirīshī, died, A.H. 619, A.D. 1222, but subsequently changed his mind, and copied the Maḳāmāt.

For copies see Berlin Cat. No. 8538; Br. Mus. Suppl. Cat. No.

He belonged to the Imāmīya sect. His son Muḥammad 'Abbās settled at Bhūpāl, and his descendants are still there. See Ṣubḥ-i-Gulshan, p. 180; and Sham'-i-Anjuman, p. 182; Jawād Sābāṭ in his work al-Barāhīn as-Sābāṭīya, p. 3, has given a very uncharitable account of the author.

Beginning on fol. 17b as follows:—

ان احسن ما ... ج به اللسان و انشرح به الصدر و ابتهج الجنان حمد من علّمنا البيان ...... اما بعد ...... احمد بن محمد بن علي بن ابراهيم الانصاري اليمني الشرواني ...... يقول انه التمس مني ... المولوي وزير علي بن المولوي انور علي السنديلي الصديقي ان اشرح له القصيدة الموسومة ببانت سعاد الخ *

For other commentaries on Bānat Ṣu'ād see Berlin Cat. Nos. 7490–7505; and Ḥājī Khalīfa, Vol. IV., p. 521.

The author completed the work in A.H. 1233, as the following chronogram on fol. 8a indicates:—

و ليعلم ان تاريخ طبع هذا الشرح المستطاب حاصل من مادة قول الفقير خير كتاب *

Printed in Calcutta, A.H. 1231.

Foll. 1-3 contain the poem Bānat Su'ād, and foll. 4–16, appreciations of the commentary by contemporary 'Ulamā' in the Persian and Arabic languages. Their names are as follows:—

fol. 3b.	ابو عبد الله جمال الدين المولوي حسن علي الهاشمي اللكهنوي
,, 5b.	المولوي اوحد الدين بن القاضي علي احمد البلجرامي
,, 6a.	المولوي محمد بن نعمة الله المدعو بالاشراف الصديقي اللكهنوي
,, 7a.	المولوي عبد الرحيم بن عبد الكريم الصفي فوري
,, 7b.	المولوي محمد علي الطباطبائي البداؤني
,, 8a.	المولوي وزير علي بن المولوي انور علي السنديلي الصديقي
,, 9a.	المولوي فضل الرحمن
,, 10a.	محمد صادق خان بهادر المتخلص باختر نجل القاضي محمد لعل الهقلوي

Fol. 17a. is blank, but without causing any break in the text. Fol. 17b has a beautiful *'Unwān* at the beg nning. Gold and

coloured lines on the margin of each page. The original poem is in bold black character.

Written in clear Nasta'lik. Dated A.H. 1231? Scribe شيخ عظيم الله.

No. 435.

foll. 202; lines 15; size $10\frac{3}{4} \times 5\frac{1}{4}$; $8 \times 3\frac{1}{2}$.

ديوان ، وزير

DĪWĀN AL-WAZĪR.

The dīwān of وزير علي بن انور علي السنديلي الصديقي المتخلص بالوزير Wazīr 'Alī bin Anwar 'Alī as-Sandīlī aṣ-Ṣiddīḳī, poetically known as al-Wazīr. From a perusal of the work it appears that the author was a pupil of ash-Shaikh Aḥmad bin Muḥammad al-Yamanī ash-Shirwānī, and that his father, Anwar 'Alī, was in the employment of Nawwāb Ṣiddīḳ Ḥasan Khān at Bhupal in A.H. 1293, A.D. 1876. Aḥmad ash-Shirwānī mentions the author in the preface to his commentary on Bānat Su'ād (No. 434, fol. 18*a*). The date of his death is not known.

Beginning :—

الحمد لله الذي خلق الهوى و اشاعه من بعده بين الورى

The most interesting feature of the work is that it contains poems in praise of some Europeans, such as ملوني (fol. 10*a*) امير كبير ترنبل (fol. 66*a*) لمزدن (foll. 67*a* and 134*a*) امير كبير بريس (foll. 85*b* and 135*a*) and مستر مكنجي (fol. 163*a*). It contains also poems in praise of the following scholars of Bengal :—

foll. 26*a*, 131*b*. المولوي محمد حيدر علي

,, 46*a*, 145*b*. المفتي محمد ساجد

,, 47*b*, 67*b*, 160*a*. المولوي محمد

,, 63*a*. المولوي محمد امين الله

,, 64*b*, 113*a*, 136*a*. الشيخ احسان الله

,, 65*b*. المولوي محمد صادق اختر

,, 70*a*, 130*a*. المولوي الحافظ الحاج احمد كبير

,, 94*b*, 102*a*, 144*b*. المولوي فضل الرحمن

,, 104*b*. قاضي القضاة محمد راشد

,, 109*b*. المولوي امام علي

fol. 131*a*. المولوي غلام حضرت

,, 133*a*. المولوي محمد ساجد

,, 140*b*. المولوي معظم حسين

,, 143*a*. المولوي نجف علي

Foll. 85*b* and 128*b* contain lines in praise of Aḥmad ash-Shirwānī. Lacunae are in foll. 9*a*, 122*b*, 123, 164*a*, 170*a*, 190*b*, 191*b*, and 192–200. Foll. 114–115 are blank. Fol. 122 and a part of fol. 123*a* contain a prose letter of the author addressed to Aḥmad ash-Shirwānī. Foll. 200*b*–202 contain poems by the author's father. The headings of poems are in red ink, generally with a short note on the metre, rhyme and subject-matter of the poem.

Written in Nasta'līḳ. Not dated. C. 19th century.

No. 436.

foll. 359; lines 14; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4$.

مجموعة الاشعار

MAJMŪ'AT AL-ASH'ĀR.

A collection of several well-known poems with commentaries on some of them as below:—

foll. 1–43*a* I.

الخريدة الجريدة

AL-KHARĪDAT AL-JARĪDA.

A commentary on al-Būṣīrī's famous poem known as Ḳaṣīdat al-Burda by عبد الله بن علي العكاشي الطبيب 'Abdallāh bin 'Alī al-'Akkāshī aṭ-Ṭabīb. From a perusal of the preface to the author's commentary on Bānat Su'ād, which begins in this collection on fol. 52*b*, it appears that he wrote the work in India, dedicating both books to the ruling prince of the age; but unfortunately in both commentaries the space for the name of the king is left blank.

Beginning:—

الحمد لله مفصح الفصاحة بالبلغاء و مصفح البلاغة بالفصحاء ...... فيقول المجتهد بذكر كرام خلانه ...... اقل تلامذة السمى اللبيب عبد الله بن علي الطبيب الخ *

For other commentaries on Ḳaṣīdat al-Burda see Berlin Cat. Nos. 7788–7825.

Verses of the Kaṣīda are written in bold characters with vowel-points. Only foll. 1 and 2 of the commentary are in Naskh. Fol. 2*b* has a lacuna. Slightly worm-eaten.

Written in Nasta'līk. Not dated. C. 19th century.

foll. 43*b*–46*a*. II.

قصيدة الفرزدق

KAṢĪDAT AL-FARAZDAK.

The poem by همام بن غالب بن صعصعة المشهور بالفرزدق Hammām bin Ghālib bin Ṣa'ṣa'a, known as al-Farazdak. He was born at Basra in A.H. 20, A.D. 641. He was a great supporter of the descendants of the Prophet, and died in A.H. 110, A.D. 728. For details of his life see Ibn Khallikān (Teheran edition), Vol. II., p. 333; al-Aghānī, Vol. VIII., pp. 186–197; XIX, pp. 2–52; Khizānat al-Adab, Vol. I., p. 105; Brockelmann, Vol. I., p. 53; and Nicholson, p. 242.

Beginning :—

هذا سليل حسين وا بن فاطمة   بنت رسول الذي انجابت به الظلم

From Berlin Cat. No. 9671, 78*a* it appears that this poem should contain 27 verses; but our copy contains 31.

For copies see Berlin Cat. N. 9671, 78*a*; and Paris Cat No. 1203/6.

Lithographed at Teheran, A.H. 1275.

Vocalised throughout. The Kaṣīda is followed by two satirical couplets of al-Farazdak on Hishām. The latter ordered the poet to be imprisoned after hearing the panegyric.

Written in Naskh in the same year as the preceding MS.

foll. 46*a*–51. III.

The above foll. contain three poems of 'Alī bin Abī Ṭālib, died A.H. 40, A.D. 660.

The first poem begins on fol. 46*a* as follows :—

ا حسين اني واعظ و مودب   فافهم فان العاقل المتادب

The second poem begins on fol. 48*b* as follows :—

لک الحمد یا ذا الجود والمجد والعلی

تبارکت تعطي من تشاء و تمنع

The third begins on fol. 50*b* as below :—

قدم لنفسک فی الحیوة تزودا   فغدا تفارقها و انت مرتع

Poems are vocalised, and are found in the printed copy of Dīwān 'Alī.
Written in Naskh in the same year.

foll. 52–67*a*. IV.

شرح بانت سعاد

SHARH BĀNAT SU'ĀD.

A commentary on Ka'b bin Zuhair's Bānat Su'ād by عبد الله بن علي العكاشي الطبيب 'Abdallāh bin 'Alī al-Akkāshī aṭ-Ṭabīb. See No. 436, I.

Beginning :—

الحمد لله الذي اعلى كعب الفصحاء ببلاغتهم الخ *

For other commentaries on the poem, see Berlin Cat. Nos. 7486–7505, and Ḥājī Khalīfa, Vol. IV., p. 521. The meaning in Persian has also been given of the last 8 couplets, fol. 67*b* is blank.

Verses are written in large Naskh character with vowel-points. The commentary is in Nasta'līk. Written in the same year.

foll. 68*b*–72. V.

لامية العجم

LĀMĪYAT AL-'AJAM.

A poem in imitation of ash-Shanfarā's splendid ode called Lāmīyat al-'Arab, rhyming in ل, by ابواسمعيل الحسين بن علي بن محمد الاصفهاني الطغرائي Abū Ismā'īl al-Husain bin 'Alī bin Muhammad al-Iṣfihānī aṭ-Ṭughrā'ī. He was of Persian origin, and was born in A.H. 455, A.D. 1061, at Ispahān. His surname, aṭ-Ṭughrā'ī, is derived from the royal signature (ṭughra) that he used to indite over the State papers. He served Sultān Mas'ūd, the Saljukide, as his minister, in his capital Mosul. He was put to death in A.H. 513, A.D. 1119, or according to some in A.H. 514, A.D. 1120, or A.H. 518, A.D. 1124. For details of his life see Ibn Khallikān, Teheran edition, pp. 175–178; Clouston, Arabian Poetry, pp. 433–435; Brockelmann, Vol. I., p. 247: and Nicholson, p. 326. See also No. 429. The two last books name him al-Ḥasan instead of al-Husain.

Beginning :—

اصالة الراي صانتني عن الخطل و حلية الفضل زانتني عن العطل

It was composed in Baghdād in A.H. 505, A.D. 1111, and is an elegy on the misfortune of the times.

For copies see Berlin Cat. No. 7656; Paris Cat. Nos. 1620–7; Leyden Cat. No. 565; Rampur List, p. 610; and Asiatic Society Cat. p. 129.

For commentaries see Berlin Cat. Nos. 7658–7673, and Ḥājī Khalīfa, Vol. V., p. 292.

Translated into Latin by Golias in 1769, and into English by Carlyle. The latter translation was published in Clouston, Arabian Poetry, pp. 468–472.

It was printed with a short commentary in Nafḥat al-Yaman, Hooghly, 1841. For other editions see Ellis, Cat. pp. 697–699 and Iktifā' al-Ḳunū', p. 274.

The name of the author is erroneously given on fol. 68*b* as المويد الدين العميد الفخر الكتاب ابى الحسين اسمعيل بن علي بن عبد الصمد الاصفهاني الشهير بالطغرائي. Marginal and interlineary notes in Nasta'-līḳ character are numerous. Vocalised throughout.

Written in the same hand of Naskh as the previous one.

foll. 72*b*–77 VI.

القصيدة اللامية

AL-ḲAṢĪDAT AL-LĀMĪYA.

Another poem rhyming in the letter ل by صلاح الدين ابو الصفا خليل بن ايبک الصفدى Ṣalāḥ ad-Dīn Abū'ṣ Ṣafā Khalīl bin Aibak aṣ-Ṣafadī, died A.H. 764 A.D. 1362. See for his life No. 429.

Beginning :—

الجد في الجدّ والحرمان فى الكسل * فانصب تصب عن قريب غاية الامل

For copies see Berlin Cat. No. 7972/4, where the author's name is erroneously given as Muḥammad bin Bahran al-Biṣrī aṣ-Ṣa'dī, died C. A.H. 1050, A.D. 1640; and Asiatic Society Cat. p. 129.

Printed in Nafḥat al-Yaman, p. 240.

In our copy the name of the author by mistake is given as Jamāl ad-Dīn Muḥammad bin Bahran aṣ-Ṣafadī at-Tamīmī. Vocalised throughout.

Written in the same hand of Naskh as the previous one.

foll. 77*a*–81*b* VII.

القصيدة النونية

AL-ḲAṢĪDAT AN-NŪNĪYA.

A poem rhyming in the letter ن by ابو الفتح علي بن محمد البستي Abū'l Fatḥ 'Alī bin Muḥammad al-Bustī. He was born in

A.H. 360, A.D. 971, at Bust in Sijistān. He served Subuktagīn for some time, and died at Bukhārā during the reign of the celebrated Maḥmūd the Ghaznavide in A.H. 400, A.D. 1009, or according to some in A.H. 401, A.D. 1010. For details of his life see Yatīma, Vol. IV., pp. 204–31; Ibn Khallikān (Teheran edition), Vol. I., p. 392 and Brockelmann, Vol. I., p. 251.

Beginning :—

زيادة المرء في دنياه نقصان و ربحه غير محض الخير خسران

For copies see Derenbourg, No. 167; India Office Cat. No. 1038; Berlin Cat. No. 7591; Vienna Cat. No. 457; Leyden Cat. No. 554; and Asiatic Society Cat. pp. 123 and 129.

Printed at Mosul, 1863, by Clement Joseph David in his work Tanzīh al-Albāb fī Ḥadā'iḳ al-Ādāb, pp. 23–32.

Vocalised throughout. It has interlineary notes, and a verse Persian translation on the margin.

Written in the same hand of Naskh as the previous one.

foll. 81*b*–85*b*. VIII.

القصيدة اللامية

AL-ḲAṢĪDAT AL-LĀMĪYA.

Another poem rhyming in ل by شرف الدين اسمعيل بن ابي بكر المقرى اليمني Sharaf ad-Dīn Ismā'īl bin Abī Bakr al-Muḳrī al-Yamanī. He was born in A.H. 755, A.D. 1354, at Abyāt Ḥusain in the district of Surdād in Yaman. He first became a professor at the College called al-Mujāhidīya at Ta'izz, and then at Niẓāmīya College at Zabīd. He acted as a judge for some time in the latter town, and died in A.H. 837, A.H. 1433. See Brockelmann, Vol. II., p. 190.

Beginning :—

زيادة القول تحكي النقص في العمل و منطق المرء قد يهديه للزلل

For copies see Berlin Cat. No. 7897; and Asiatic Society Cat. p. 129.

Included in his Poetical Works called Majmū' al Ḳāḍī (lithographed, Bombay, A.H. 1305) pp. 58–60; and also in Nafḥat al-Yaman, pp. 237–240.

Vocalised throughout.

Written in the same hand as the previous one.

foll. 85b–88. IX.

القصيدة الطنطرانية

AL-ĶAṢĪDAT AṬ-ṬANṬARĀNĪYA.

A poem in praise of the famous Niẓām al-Mulk (died A.H. 485, A.D. 1092) by معين الدين ابو نصر احمد بن عبد الرزاق الطنطراني Mu'īn ad-Dīn Abū Naṣr Aḥmad bin 'Abd ar-Razzāķ aṭ-Ṭanṭarānī. He was a professor in the Niẓāmīya College at Baghdād. The date of his death is not known to me. See Dawlatshāh, Tadhkira Shu'arā', p. 27; Brockelmann, Vol. I., p. 252 and De Sacy, Chrestomathie Arabe, Vol. II., p. 495.

Beginning :—

يا خلي البال قد بلبت بالبلبال بال
بالنوى زلزلتني و العقل فى الزلزال زال

For copies see Berlin Cat. No. 7622; Br. Mus. Suppl. Cat. No. 1030/1; and Asiatic Society Cat. p. 129. See also Ḥājī Khalīfa, Vol. IV., p. 541.

Printed with a French translation by De Sacy in his work called al-Anīs al-Mufīd, Vol. II., pp. 158–162; and also with a commentary at Teheran, A.H. 1273. See Ellis, Cat. Vol. II., p. 88.

The name of the author is erroneously given as معين الدين صنطراني. Vocalised throughout and containing profuse glosses.

Written in the same hand of Naskh as the previous one.

foll. 89b–214a. X.

القصائد العشر

AL-ĶAṢĀ'ID AL-'ASHR.

The ten well-known ancient poems by ten poets, namely Imru' al-Ķais bin Ḥujr, fol. 89b; Ṭarafa bin al-'Abd, fol. 100a; Zuhair bin Abī Sulmā, fol. 116a; Labīd bin Rabī'a, fol. 127a; 'Amr bin Kulthūm, fol. 150b; 'Antra bin Shaddād, fol. 163a; Ḥārith bin Ḥilliza, fol. 175a; 'Abīd bin al-Abraṣ, fol. 191b; an-Nābigha, fol. 198a; and al-A'sha, fol. 205b.

The last four poems have the commentary of at-Tabrīzī, and the rest of them have notes from at-Tabrīzī, az-Zawzanī, etc. Foll. 104–111 are without any notes. The poems are generally vocalised. Notes and the commentary are in Nasta'līķ character, except in foll. 168–182, in which they are in nīm Shikasta. In foll. 174a–181 the poems are also in Nasta'līķ character. Foll. 134–177 are somewhat worm-eaten.

Written in the same hand of Naskh as the previous one.

foll. 214*b*–232*a*. XI.

شرح لامية العجم

SHARḤ LĀMĪYAT AL-'AJAM.

A commentary on aṭ-Ṭughrā'ī's Lāmīyat al-'Ajam. The name of the commentator is not known. It appears that in this book he has abridged the commentary of Kamāl ad-Dīn Muḥammad bin Mūsā ad-Damīrī, died A.H. 808, A.D. 1405.

Beginning :—

الحمد لله فاتح الفصاحة و مشرف ذوى الفضل بالبلاغة الخ *

For other commentaries see Ḥājī Khalīfa, Vol. V, p. 292 and Berlin Cat. Nos. 7658–7673.

Verses are vocalised and are written in large Naskh character. The commentary from foll. 214*b*–226*b* is in Nasta'līḳ, and from foll. 227–232*a* in nīm Shikasta.

Written in the same hand as the previous one.

foll. 232*b*–245*a*. XII.

شرح لامية العرب

SHARḤ LĀMĪYAT AL-'ARAB.

A commentary on ash-Shanfarā's Lāmīyat al-'Arab. The name of the author could not be traced, as our copy is without any preface. After the first couplet of ash-Shanfarā the commentary begins abruptly as follows :—

يخاطب قومه و يوذبهم بالرحيل المطى الابل الخ *

For other commentaries see Ḥājī Khalīfa, Vol. V., p. 295 and Berlin Cat. Nos. 7469–7471.

The verses are in Naskh character and vocalised. The commentary is written in nīm Shikasta, except foll. 243–245*a*, which are in Nasta'līḳ.

Written in the same year as the previous one.

foll. 245*b*–249*b*. XIII.

قصيدة النابغة

ḲAṢĪDAT AN-NĀBIGHA.

A poem by النابغة الذبياني an-Nābigha adh-Dhubyānī. His full name was ابو امامة زياد بن معاوية Abū Umāma Ziyād bin Mu'āviya, and he belonged to the tribe of Dhubyān. He lived at

the Courts of Ḥīra and Ghassān during the latter half of the first century before the Prophet. His death took place before Islām was promulgated in A.D. 604. See for details Aghānī, Vol. IX., pp. 162–176; Ahlwardt, Bemerkungen, pp. 36–50; Brockelmann, Vol. I., p. 22; Nicholson. pp. 121–123; and Iktifā' al-Ḳunū', p. 27.

He should not be confounded with another an-Nābigha, who had the epithet of al-Ja'dī and whose proper name was Abū Lailā Ḥassān bin Ḳais. He died in A.H. 61, A.D. 680, nor with the an-Nābigha of Banī-Shaibān, 'Abdallāh bin al-Mukhāriḳ, whose patrons were 'Abd al-Malik and Walīd.

Beginning :—

عوجوا فحيوا النعم دمنة الدار   ماذا تحيون من نوى و احجار

For another copy see Berlin Cat. No. 7456/4.

His *dīwān* was published with a French translation by Derenbourg in Paris A.D. 1869.

Written in Naskh in the same year as the previous one.

foll. 249*b*–251*a*.

XIV.

الزهرية

AZ-ZAHRĪYA.

A poem on the spring season by ربيع بن زياد العبسي Rabī' bin Ziyād al-'Absī, and an answer to it by عنترة بن شداد العبسي 'Antra bin Shaddād al-'Absī. The former belonged to the tribe of 'Abs, and was a contemporary of 'Antra, a hero of the same tribe, who died in A.D. 615. For the latter see Aghānī, Vol. VII., pp. 148–153, Ahlwardt, pp. 50–57; Goldziher, Der Arabische Held 'Antra in der geographischen Nomenklatur, Globus LXIV, pp. 65–67; and Brockelmann, Vol. I., p. 22, and Iktifā' al-Ḳunū', p. 27.

Beginning :—

قدم الربيـع بزهره المتسلسـل   و الغيث بين مروجة المتجدول

The answer begins :—

قم واسقني و انهل رحيق السلسل   و اشرب ولا تحفل بقول العذّل

Poems of 'Antra are published by Iskandar Abkarius in his book called Munyat an-Nafsī fī Ash'ār 'Antra al-'Absī at Bairut, 1864, and his dīwān was printed at Bairut, 1888.

The verses are vocalised. The answer ends as follows :—

حسنا كواعب قد لبسن غلائلا   خضرا يراها ناظر المتامل

Written in the same hand of Naskh as the previous ode.

foll. 251b–277b. XV.

These foll. contain six poems in praise of 'Alī bin Abī Ṭālib, died A.H. 40, A.D. 660, without any author's name. The first couplet of each poem runs as follows :—

	حللت فلما دق في عينك الورا
fol. 251b.	نهضت الى ام القرى ابد القرا
	عن ريقها يتحدث المسواك
,, 255a.	ارجا فهل شجر الكباء اراك
	بزغت لكم شمس الكنس
,, 256b.	و بدت لكم روح القدس
	لمن ظعن بين الغميم فحاجري
,, 259a.	بزغن شموسا في ظلام الدياجري
	يا رسم لارسمتك ريح زعزع
,, 262a.	و سرت بليل في عراصك جزوع
	الصبر الا في فراقك يحمل
,, 267b.	و الصعب الا عن ملاك يسهل

The heading of each poem is قال يمدحه عليه السلام, except that the 5th poem has the heading قال يمدحه عليه السلام و يرثى الحسين عليه السلام.

Vocalised throughout.

Written in the same hand of Naskh as the previous one.

foll. 278b–295a. XVI.

قصائد ابن الفارض

KAṢĀ'ID IBN AL-FĀRIḌ.

Seven poems of Ibn al-Fāriḍ. His full name was ابو القاسم شرف الدين عمر بن الفارض Abū'l Kāsim Sharaf ad-Dīn 'Umar bin al-Fāriḍ. He was born at Cairo A.H. 576, A.D. 1181. He lived for a long time at Mecca, and was the greatest mystic poet of the Arabs. He died in A.H. 632, A.D. 1235. See Brockelmann, Vol. I., p. 262, and Nicholson, pp. 394–398.

The first poem begins :—

ا وميض برق بالابريق لاحا ام في ربى نجد اري مصباحا

These poems are found in his *diwān* printed in Bairut, A.D. 1860, 1874 and 1887. For other editions see Iktifā' al-Kunū', p. 279.

Vocalised throughout.
Written in the same hand of Naskh as the previous one.

foll. 295a–300. XVII.

قصائد البكرى

KAṢĀ'ID AL-BIKRĪ.

Three poems of Muḥammad al-Bikrī in praise of the Prophet. From the preface it appears that Muḥammad aṣ-Ṣiddīkī learned of these poems in A.H. 957, when he was on a journey to visit the sacred tomb of the Prophet, and that he recited there.

The poems begin as follows:—

اليك اثيل المجد و الجد و الحسب
fol. 295a. و اكرم مبعوث و اكمل منتخب

لم يبق نيننا هوا كم
,, 297a, Sic

اسلمى بدت ام طلعة البدر لائحة
,, 298b. و نغمتها ام نغمة الورق صادحة

Vocalised throughout. Worm-eaten.
Written in the same hand of Naskh as the previous one.

foll. 300–306b. XVIII.

قصيدة ابن الفارض

KAṢĪDAT IBN AL-FĀRIḌ.

A poem by Ibn al-Fāriḍ, died A.H. 632, A.D. 1235. See for his life No. 436 XVI.

Beginning:—

و من احبهم و الحمد لله ربنا سائق الاظعان يطوى البيد طى

Vocalised throughout. Foll. 304–306 contain notes.
Written in the same hand as the previous one.

foll. 307–321. XIX.

القصيدة البديعية

AL-KAṢĪDAT AL-BADĪ'ĪYA.

A poem in praise of the Prophet, and at the same time illustrating the rhetorical figures بديعات by صفي الدين ابو الفضل

عبد العزيز بن سرايه الحلي الطائي السنبيسي Safī ad-Dīn Abū'l Faḍl 'Abd al-'Azīz bin Sarāya al-Ḥillī aṭ-Ṭā'ī as-Sinbīsī. He was born on the 5th Rabī' II, A.H. 677, 27th August, 1278. He went to Egypt in A.H. 726, A.D. 1326, and wrote a poem in praise of al-Malik an-Nāṣir. He died at Baghdād in A.H. 750, A.D. 1349, or according to aṣ-Ṣafadī in A.H. 752, A.D. 1351, or according to some in A.H. 757, A.D. 1356. For details see Fawāt al-Wafayāt, p. 356; Orient. Vol. II., p. 293; Brockelmann, Vol. II., p. 159 and Huart, p. 323.

Beginning :—

ان جئت سلعا فسل عن جيرة العلم و اقر السلام على عرب بذي سلم

It contains altogether 145 couplets and they deal with 151 rhetorical figures. It is also designated Kāfiyat al-Badī'īya. See Ḥājī Khalīfa, Vol. II., p. 33.

For copies see Berlin Cat. Nos. 7349–52; Derenbourg, Nos. 240, 390; Br. Mus. Suppl. Cat. No. 985, II; and Cairo Cat. Vol. IV., pp 147, 212.

Vocalised, but foll. 320–321 are without any vowel-points. Foll. 307*a*–308*a* contain copious notes. The figure illustrated by each couplet is noted in red ink at the top of the couplet.

Written in the same hand of Naskh, except foll. 320–321, which are in Nasta'līk.

foll. 322–359. XX.

These foll. contain several poems. The first poem, foll. 322–325, is incomplete at the beginning and end. The first line of this poem is as follows :—

وضع الآسي بصدري كفه قال ما لي حيلة في ذا الهوى

Foll. 328–359 contain different poems by al-Mutanabbī, died A.H. 354, A.D. 965. These poems are found in his *dīwān*. See printed copy of the *dīwān*, Hooghly edition, 1841, p. 153. The last poem in our MS. ends abruptly with the following line لو جادت الدنيا فدتك باهلها. Foll. 326–327 are blank. Fol. 336 contains glosses. The poems are generally vocalised.

Written in Naskh in the same year as the previous one.

Fables and Tales.

No. 437.

foll. 192; lines 23; size 12×9¾; 9½×5¾.

سيرة عنترة

SĪRAT ‘ANTRA.

Vol. I.

The life and adventures of ‘Antra bin Shaddād al-‘Absī (see for his life No. 436, XIV.) the authorship of which is ascribed to the great philologist ابو سعيد عبد الملك بن قريب الاصمعي Abū Sa‘īd ‘Abd al-Malik bin Ḳuraib al-Aṣma‘ī. The latter was born at Basra in A.H. 122, A.D. 739, or A.H. 123, A.D. 740. He came to Baghdād during the reign of Hārūn ar-Rashīd (A.H. 170–193, A.D. 786–809) and was considered as one of the highest authorities on philological matters connected with the Arabic languages. He died in A.H. 216, A.D. 831. Some say that his death took place in A.H. 214, or 215, or 217. For details see Ibn Khallikān, Vol. I., p. 313; Nuzhat al-Alibbā’, pp. 150–172; Bughyat al-Wu‘āt; p. 313; Brockelmann, Vol. I., p. 104; and Abh. zur Arab. Philologie, Part I., p. 136.

The learned scholars of Islām think that al-Aṣma‘ī was not the author of the book, that it was a production of a much later date.

For other particulars about the work see Lane, An Account of the Manners and Customs of the Modern Egyptian, 1895, Ch. XXIII, pp. 420–432; Journal Asiatique, 1838, p. 383; Huart, History of Arabic Literature, p. 403; Wüstenfeld, Gesch. der Arab. Ärzte, No. 172; Thorbecke's Antrah (*Leipzig*, 1867), p. 31; Clouston, Arabian Poetry, pp. 172–176, 436–439; Brockelmann, Vol. II., p. 62; and Von Kremer, Kulturgesch. Vol. II., pp. 358 and 478.

Beginning :— الحمد لله الملك الجواد خالق الخلق و العباد *

It has two recensions. The original one is called *Ḥijāzīya* (Arabian), and is in thirty-two volumes, published in Cairo, A.H. 1286, 1307. The other is called *Shāmīya* (Syrian), and is an abridgment by some learned men of Syria, and was published in ten volumes, Bairut, A.H. 1871. Terrick Hamilton translated some portion of the latter version in 1819–20. See Ellis, Cat. of the Printed Books, Br. Mus. Vol. I., p. 283.

For copies see Vienna Cat. No. 783; Berlin Cat. Nos. 9123–35; Browne, Hand List, p. 100; Br. Mus. Cat. pp. 319–324, 663–615, 697; Paris Cat. No. 3688; Munich Cat. No. 620; and Leyden Cat. No. 2562.

Marginal corrections occasionally. The words قال الراوي and similar words are in red ink. Foll. 187–192 are in a different hand, and in small characters. On the title-page the name of عبد الله جرجس نوفل indicates that he was once the owner of the book. The name of the book and the volume are written in Hebrew character on the binding.

Written in clear Naskh. Not dated. C. 19th century.

No. 438.

foll. 200; lines 23–25; size $11\frac{3}{4} \times 7\frac{3}{4}$; $9\frac{1}{2} \times 5\frac{1}{2}$.

THE SAME.

Vol. II.

The second volume of the work.

Beginning :—

في ارضك و ذمامك و المال الذي الخ *

Marginal corrections occasionally. Foll. 1–16 are a little stained with damp.

Written in the same hand of Naskh. Not dated. C. 19th century.

No. 439.

foll. 201; lines 25; size $12 \times 8\frac{1}{4}$; $9\frac{1}{2} \times 6$.

THE SAME.

Vol. III.

The third volume.

Beginning :—

يشفي قلبي غير ضرب الحسام في اعناق هولاء الليام الخ *

Fol. 192 has been recently supplied in a different hand. The lower part of fol. 192*b* is blank, but without causing any break in the text. Marginal corrections occasionally.

Written in the same hand of Naskh. Not dated. C. 19th century.

No. 440.

foll. 200; lines 25; size $11\frac{3}{4} \times 8\frac{1}{4}$; $9\frac{1}{2} \times 6$.

THE SAME.

Vol. IV.

The fourth volume.

Beginning :—

بعض قوم منهم اخبروا اهل الحلة بالكسر الاول الخ *

Marginal corrections occasionally. Slightly worm-eaten.
Written in the same hand of Naskh. Not dated. C. 19th century.

No. 441.

foll. 201; lines 24; size $12\frac{1}{4} \times 8\frac{1}{4}$; $9\frac{1}{2} \times 6$.

THE SAME.

Vol. V.

The fifth volume.
Beginning :—

خلف عروة و رجالة فلما اتا عروة اليه اعلمه الخ *

Marginal corrections occasionally. In fol. 18*b*, 118*a* slips of paper are added which contain, in a quite modern hand, poems, etc., to fill up omissions made by the copyist. Between foll. 174 and 175 two foll. have been added in a modern hand. The last fol. is also in a very modern hand.
Written in the same hand of Naskh. Not dated. C. 19th century.

No. 442.

foll. 200; lines 24, size $12\frac{1}{4} \times 8\frac{1}{4}$; $9\frac{1}{2} \times 6$.

THE SAME.

Vol. VI.

The sixth volume.
Beginning :—

لاجل ما فيها من الشدة و الوقاحة فردته الى الشدة الخ *

A slip of paper in a modern hand has been added between foll. 10 and 11.
Written in the same hand of Naskh. Not dated. C. 19th century.

No. 443.

foll. 198; lines 26; size $12 \times 8\frac{1}{4}$; $9\frac{1}{2} \times 6\frac{1}{4}$.

THE SAME.

Vol. VII.

The seventh volume.
Beginning :—

اعتضت من تلك المقالة فاخرقت الخ *

He belonged to the Imāmīya sect. His son Muḥammad ʻAbbās settled at Bhūpāl, and his descendants are still there. See Ṣubḥ-i-Gulshan, p. 180; and Sham'-i-Anjuman, p. 182; Jawād Sābāṭ in his work al-Barāhīn as-Sābāṭīya, p. 3, has given a very uncharitable account of the author.

Beginning on fol. 17*b* as follows :—

ان احسن ما لهج به اللسان و انشرح به الصدر و ابتهج الجنان حمد من علّمنا البيان ...... اما بعد ...... احمد بن محمد بن علي بن ابراهيم الانصاري اليمني الشرواني ...... يقول انه التمس مني ... المولوي وزير علي بن المولوي انور علي السنديلي الصديقي ان اشرح له القصيدة الموسومة ببانت سعاد الخ *

For other commentaries on Bānat Suʻād see Berlin Cat. Nos. 7490–7505; and Ḥājī Khalīfa, Vol. IV., p. 521.

The author completed the work in A.H. 1233, as the following chronogram on fol. 8*a* indicates :—

و ليعلم ان تاريخ طبع هذا الشرح المستطاب حاصل من مادة قول الفقير خير كتاب *

Printed in Calcutta, A.H. 1231.

Foll. 1-3 contain the poem Bānat Suʻād, and foll. 4–16, appreciations of the commentary by contemporary ʻUlamā' in the Persian and Arabic languages. Their names are as follows :—

ابو عبد الله جمال الدين المولوي حسن علي الهاشمي اللكهنوي	fol. 3*b*.
المولوي اوحد الدين بن القاضي علي احمد البلجرامي	,, 5*b*.
المولوي محمد بن نعمة الله المدعو بالاشراف الصديقي اللكهنوي	,, 6*a*.
المولوي عبد الرحيم بن عبد الكريم الصفي فوري	,, 7*a*.
المولوي محمد علي الطباطبائي البداؤني	,, 7*b*.
المولوي وزير علي بن المولوي انور على السنديلي الصديقي	,, 8*a*.
المولوي فضل الرحمن	,, 9*a*.
محمد صادق خان بهادر المتخلص باختر نجل القاضي محمد لعل الهقلوي	,, 10*a*.

Fol. 17*a*. is blank, but without causing any break in the text. Fol. 17*b* has a beautiful ʻ*Unwān* at the beginning. Gold and

coloured lines on the margin of each page. The original poem is in bold black character.

Written in clear Nasta'līķ. Dated A.H. 1231? Scribe شيخ عظيم الله.

No. 435.

foll. 202; lines 15; size $10\frac{3}{4} \times 5\frac{1}{4}$; $8 \times 3\frac{1}{2}$.

ديوان الوزير

DĪWĀN AL-WAZĪR.

The dīwān of وزير علي بن انور علي السنديلي الصديقي المتخلص بالوزير Wazīr 'Alī bin Anwar 'Alī as-Sandīlī aṣ-Ṣiddīķī, poetically known as al-Wazīr. From a perusal of the work it appears that the author was a pupil of ash-Shaikh Aḥmad bin Muḥammad al-Yamanī ash-Shirwānī, and that his father, Anwar 'Alī, was in the employment of Nawwāb Ṣiddīķ Ḥasan Khān at Bhupal in A.H. 1293, A.D. 1876. Aḥmad ash-Shirwānī mentions the author in the preface to his commentary on Bānat Su'ād (No. 434, fol. 18*a*). The date of his death is not known.

Beginning :—

الحمد لله الذي خلق الهوى و اشاعه من بعده بين الورى

The most interesting feature of the work is that it contains poems in praise of some Europeans, such as ملوني (fol. 10*a*) امير كبير ترنبل (fol. 66*a*) لمزدن (foll. 67*a* and 134*a*) امير كبير بريس (foll. 85*b* and 135*a*) and مستر مكنجي (fol. 163*a*). It contains also poems in praise of the following scholars of Bengal :—

foll. 26*a*, 131*b*. المولوي محمد حيدر علي

,, 46*a*, 145*b*. المفتي محمد ساجد

,, 47*b*, 67*b*, 160*a*. المولوي محمد

,, 63*a*. المولوي محمد امين الله

,, 64*b*, 113*a*, 136*a*. الشيخ احسان الله

,, 65*b*. المولوي محمد صادق اختر

,, 70*a*, 130*a*. المولوي الحافظ الحاج احمد كبير

,, 94*b*, 102*a*, 144*b*. المولوي فضل الرحمن

,, 104*b*. قاضي القضاة محمد راشد

,, 109*b*. المولوي امام علي

fol. 131*a*. المولوي غلام حضرت

,, 133*a*. المولوي محمد ساجد

,, 140*b*. المولوي معظم حسين

,, 143*a*. المولوي نجف علي

Foll. 85*b* and 128*b* contain lines in praise of Aḥmad ash-Shirwānī. Lacunae are in foll. 9*a*, 122*b*, 123, 164*a*, 170*a*, 190*b*, 191*b*, and 192–200. Foll. 114–115 are blank. Fol. 122 and a part of fol. 123*a* contain a prose letter of the author addressed to Aḥmad ash-Shirwānī. Foll. 200*b*–202 contain poems by the author's father. The headings of poems are in red ink, generally with a short note on the metre, rhyme and subject-matter of the poem.

Written in Nasta'liḳ. Not dated. C. 19th century.

No. 436.

foll. 359; lines 14; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4$.

مجموعة الاشعار

MAJMŪ'AT AL-ASH'ĀR.

A collection of several well-known poems with commentaries on some of them as below :—

foll. 1–43*a* I.

الخريدة الجريدة

AL-KHARĪDAT AL-JARĪDA.

A commentary on al-Būṣīrī's famous poem known as Ḳaṣīdat al-Burda by عبد الله بن علي العكاشي الطبيب 'Abdallāh bin 'Alī al-'Akkāshī aṭ-Ṭabīb. From a perusal of the preface to the author's commentary on Bānat Su'ād, which begins in this collection on fol. 52*b*, it appears that he wrote the work in India, dedicating both books to the ruling prince of the age; but unfortunately in both commentaries the space for the name of the king is left blank.

Beginning :—

الحمد لله مفصح الفصاحة بالبلغاء و مصقع البلاغة بالفصحاء ...... فيقول المجتهد بذكر كرام خلانه ...... اقل تلامذة السمى اللبيب عبد الله بن علي الطبيب الخ *

For other commentaries on Ḳaṣīdat al-Burda see Berlin Cat. Nos. 7788–7825.

Verses of the Kaṣīda are written in bold characters with vowel-points. Only foll. 1 and 2 of the commentary are in Naskh. Fol. 2b has a lacuna. Slightly worm-eaten.

Written in Nasta'līḳ. Not dated. C. 19th century.

foll. 43b–46a. II.

قصيدة الفرزدق

KAṢĪDAT AL-FARAZDAḲ.

The poem by همام بن غالب بن صعصعة المشهور بالفرزدق Hammām bin Ghālib bin Ṣa'ṣa'a, known as al-Farazdaḳ. He was born at Basra in A.H. 20, A.D. 641. He was a great supporter of the descendants of the Prophet, and died in A.H. 110, A.D. 728. For details of his life see Ibn Khallikān (Teheran edition), Vol. II., p. 333; al-Aghānī, Vol. VIII., pp. 186–197; XIX, pp. 2–52; Khizānat al-Adab, Vol. I., p. 105; Brockelmann, Vol. I., p. 53; and Nicholson, p. 242.

Beginning :—

هذا سليـــل حسين وا بن فاطمة　　بنت رسول الذي انجابت به الظلم

From Berlin Cat. No. 9671, 78a it appears that this poem should contain 27 verses; but our copy contains 31.

For copies see Berlin Cat. N. 9671, 78a; and Paris Cat No. 1203/6.

Lithographed at Teheran, A.H. 1275.

Vocalised throughout. The Kaṣīda is followed by two satirical couplets of al-Farazdaḳ on Hishām. The latter ordered the poet to be imprisoned after hearing the panegyric.

Written in Naskh in the same year as the preceding MS.

foll. 46a–51. III.

The above foll. contain three poems of 'Alī bin Abī Ṭālib, died A.H. 40, A.D. 660.

The first poem begins on fol. 46a as follows :—

ا حسيـن اني واعظ و مودب　　فافهـم فان العاقل المتـادب

The second poem begins on fol. 48b as follows :—

لك الحمد يا ذا الجود والمجد والعلى

تبـــاركت تعطي من تشـــاء و تمنع

The third begins on fol. 50b as below :—

قدم لنفسك في الحيوة تزودا　　فغدا تفارقهـا و انت مودع

Poems are vocalised, and are found in the printed copy of Dīwān ʻAlī.

Written in Naskh in the same year.

foll. 52–67*a*. IV.

شرح بانت سعاد

SHARH BĀNAT SUʻĀD.

A commentary on Kaʻb bin Zuhair's Bānat Suʻād by عبد الله بن علي العكاشي الطبيب ʻAbdallāh bin ʻAlī al-Akkāshī aṭ-Ṭabīb. See No. 436, I.

Beginning :—

الحمد لله الذي اعلى كعب الفصحاء ببلاغتهم الخ *

For other commentaries on the poem, see Berlin Cat. Nos. 7486–7505, and Ḥājī Khalīfa, Vol. IV., p. 521. The meaning in Persian has also been given of the last 8 couplets, fol. 67*b* is blank.

Verses are written in large Naskh character with vowel-points. The commentary is in Nastaʻlīk. Written in the same year.

foll. 68*b*–72. V.

لامية العجم

LĀMĪYAT AL-ʻAJAM.

A poem in imitation of ash-Shanfarā's splendid ode called Lāmīyat al-ʻArab, rhyming in ل, by ابو اسمعيل الحسين بن علي بن محمد الاصفهاني الطغرائي Abū Ismāʻīl al-Ḥusain bin ʻAlī bin Muḥammad al-Iṣfihānī aṭ-Ṭughrāʼī. He was of Persian origin, and was born in A.H. 455, A.D. 1061, at Ispahān. His surname, aṭ-Ṭughrāʼī, is derived from the royal signature (ṭughra) that he used to indite over the State papers. He served Sulṭān Masʻūd, the Saljukide, as his minister, in his capital Mosul. He was put to death in A.H. 513, A.D. 1119, or according to some in A.H. 514, A.D. 1120, or A.H. 518, A.D. 1124. For details of his life see Ibn Khallikān, Teheran edition, pp. 175–178; Clouston, Arabian Poetry, pp. 433–435; Brockelmann, Vol. I., p. 247: and Nicholson, p. 326. See also No. 429. The two last books name him al-Ḥasan instead of al-Ḥusain.

Beginning :—

اصالة الراي صانتني عن الخطل و حلية الفضل زانتني عن العطل

It was composed in Baghdād in A.H. 505, A.D. 1111, and is an elegy on the misfortune of the times.

For copies see Berlin Cat. No. 7656; Paris Cat. Nos. 1620–7; Leyden Cat. No. 565; Rampur List, p. 610; and Asiatic Society Cat. p. 129.

For commentaries see Berlin Cat. Nos. 7658–7673, and Ḥājī Khalīfa, Vol. V., p. 292.

Translated into Latin by Golias in 1769, and into English by Carlyle. The latter translation was published in Clouston, Arabian Poetry, pp. 468–472.

It was printed with a short commentary in Nafḥat al-Yaman, Hooghly, 1841. For other editions see Ellis, Cat. pp. 697–699 and Iktifā' al-Ḳunū', p. 274.

The name of the author is erroneously given on fol. 68*b* as المويد الدين العميد الفخر الكتاب ابى الحسين اسمعيل بن علي بن عبد الصمد الاصفهاني الشهير بالطغرائي. Marginal and interlineary notes in Nasta'-līḳ character are numerous. Vocalised throughout.

Written in the same hand of Naskh as the previous one.

foll. 72*b*–77

VI.

القصيدة اللامية

AL-ḲAṢĪDAT AL-LĀMĪYA.

Another poem rhyming in the letter ل by صلاح الدين ابو الصفا خليل بن ايبك الصفدى Ṣalāḥ ad-Dīn Abū'ṣ Ṣafā Khalīl bin Aibak aṣ-Ṣafadī, died A.H. 764 A.D. 1362. See for his life No. 429.

Beginning :—

الجد فى الجدّ والحرمان فى الكسل * فانصب تصب عن قريب غاية الامل

For copies see Berlin Cat. No. 7972/4, where the author's name is erroneously given as Muḥammad bin Bahran al-Bisrī aṣ-Ṣa'dī, died C. A.H. 1050, A.D. 1640; and Asiatic Society Cat. p. 129.

Printed in Nafḥat al-Yaman, p. 240.

In our copy the name of the author by mistake is given as Jamāl ad-Dīn Muḥammad bin Bahran aṣ-Ṣafadī at-Tamīmī. Vocalised throughout.

Written in the same hand of Naskh as the previous one.

foll. 77*a*–81*b*

VII.

القصيدة النونية

AL-ḲAṢĪDAT AN-NŪNĪYA.

A poem rhyming in the letter ن by ابو الفتح علي بن محمد البستي Abū'l Fatḥ 'Alī bin Muḥammad al-Bustī. He was born in

A.H. 360, A.D. 971, at Bust in Sijistān. He served Subuktagīn for some time, and died at Bukhārā during the reign of the celebrated Maḥmūd the Ghaznavide in A.H. 400, A.D. 1009, or according to some in A.H. 401, A.D. 1010. For details of his life see Yatīma, Vol. IV., pp. 204–31; Ibn Khallikān (Teheran edition), Vol. I., p. 392 and Brockelmann, Vol. I., p. 251.

Beginning :—

زيادة المرء في دنياه نقصـــان و ربحه غير محض الخير خسران

For copies see Derenbourg, No. 167: India Office Cat. No. 1038; Berlin Cat. No. 7591; Vienna Cat. No. 457; Leyden Cat. No. 554; and Asiatic Society Cat. pp. 123 and 129.

Printed at Mosul, 1863, by Clement Joseph David in his work Tanzīh al-Albāb fī Ḥadā'iḳ al-Ādāb, pp. 23–32.

Vocalised throughout. It has interlineary notes, and a verse Persian translation on the margin.

Written in the same hand of Naskh as the previous one.

foll. 81*b*–85*b*. VIII.

القصيدة اللامية

AL-ḲAṢĪDAT AL-LĀMĪYA.

Another poem rhyming in ل by شرف الدين اسمعيل بن ابي بكر المقرى اليمني Sharaf ad-Dīn Ismā'īl bin Abī Bakr al-Muḳrī al-Yamanī. He was born in A.H. 755, A.D. 1354, at Abyāt Ḥusain in the district of Surdād in Yaman. He first became a professor at the College called al-Mujāhidīya at Ta'izz, and then at Niẓāmīya College at Zabīd. He acted as a judge for some time in the latter town, and died in A.H. 837, A.H. 1433. See Brockelmann, Vol. II., p. 190.

Beginning :—

زيادة القول تحكي النقص في العمل و منطق المـــرء قد يهديه للـــزلل

For copies see Berlin Cat. No. 7897; and Asiatic Society Cat. p. 129.

Included in his Poetical Works called Majmū' al Ḳāḍī (lithographed, Bombay, A.H. 1305) pp. 58–60; and also in Nafḥat al-Yaman, pp. 237–240.

Vocalised throughout.

Written in the same hand as the previous one.

foll. 85*b*–88.

IX.

القصيدة الطنطرانية

AL-ḲAṢĪDAT AṬ-ṬANṬARĀNĪYA.

A poem in praise of the famous Niẓām al-Mulk (died A.H. 485, A.D. 1092) by معين الدين ابو نصر احمد بن عبد الرزاق الطنطراني Mu'īn ad-Dīn Abū Naṣr Aḥmad bin 'Abd ar-Razzāḳ aṭ-Ṭanṭarānī. He was a professor in the Niẓāmīya College at Baghdād. The date of his death is not known to me. See Dawlatshāh, Tadhkira Shu'arā', p. 27; Brockelmann, Vol. I., p. 252 and De Sacy, Chrestomathie Arabe, Vol. II., p. 495.

Beginning :—

يا خلي البال قد بلبت بالبلبال بال
بالنوى زلزلني و العقل فى الزلزال زال

For copies see Berlin Cat. No. 7622; Br. Mus. Suppl. Cat. No. 1030/1; and Asiatic Society Cat. p. 129. See also Ḥājī Khalīfa, Vol. IV., p. 541.

Printed with a French translation by De Sacy in his work called al-Anīs al-Mufīd, Vol. II., pp. 158–162; and also with a commentary at Teheran, A.H. 1273. See Ellis, Cat. Vol. II., p. 88.

The name of the author is erroneously given as معين الدين صنطراني. Vocalised throughout and containing profuse glosses.

Written in the same hand of Naskh as the previous one.

foll. 89*b*–214*a*.

X.

القصائد العشر

AL-ḲAṢĀ'ID AL-'ASHR.

The ten well-known ancient poems by ten poets, namely Imru' al-Ḳais bin Ḥujr, fol. 89*b*; Ṭarafa bin al-'Abd, fol. 100*a*; Zuhair bin Abī Sulmā, fol. 116*a*; Labīd bin Rabī'a, fol. 127*a*; 'Amr bin Kulthūm, fol. 150*b*; 'Antra bin Shaddād, fol. 163*a*; Ḥārith bin Ḥilliza, fol. 175*a*; 'Abīd bin al-Abraṣ, fol. 191*b*; an-Nābigha, fol. 198*a*; and al-A'sha, fol. 205*b*.

The last four poems have the commentary of at-Tabrīzī, and the rest of them have notes from at-Tabrīzī, az-Zawzanī, etc. Foll. 104–111 are without any notes. The poems are generally vocalised. Notes and the commentary are in Nasta'līk character, except in foll. 168–182, in which they are in nīm Shikasta. In foll. 174*a*–181 the poems are also in Nasta'līk character. Foll. 134–177 are somewhat worm-eaten.

Written in the same hand of Naskh as the previous one.

foll. 214*b*–232*a*. XI.

شرح لامية العجم

SHARḤ LĀMĪYAT AL-'AJAM.

A commentary on aṭ-Tughrā'ī's Lāmīyat al-'Ajam. The name of the commentator is not known. It appears that in this book he has abridged the commentary of Kamāl ad-Dīn Muḥammad bin Mūsā ad-Damīrī, died A.H. 808, A.D. 1405.

Beginning :—

الحمد لله فاتح الفصاحة و مشرف ذوى الفضل بالبلاغة الخ *

For other commentaries see Ḥājī Khalīfa, Vol. V, p. 292 and Berlin Cat. Nos. 7658–7673.

Verses are vocalised and are written in large Naskh character. The commentary from foll. 214*b*–226*b* is in Nasta'līḳ, and from foll. 227–232*a* in nīm Shikasta.

Written in the same hand as the previous one.

foll. 232*b*–245*a*. XII.

شرح لامية العرب

SHARḤ LĀMĪYAT AL-'ARAB.

A commentary on ash-Shanfarā's Lāmīyat al-'Arab. The name of the author could not be traced, as our copy is without any preface. After the first couplet of ash-Shanfarā the commentary begins abruptly as follows :—

يخاطب قومه و يوذنهم بالرحيل المطى الابل الخ *

For other commentaries see Ḥājī Khalīfa, Vol. V., p. 295 and Berlin Cat. Nos. 7469–7471.

The verses are in Naskh character and vocalised. The commentary is written in nīm Shikasta, except foll. 243–245*a*, which are in Nasta'līḳ.

Written in the same year as the previous one.

foll. 245*b*–249*b*. XIII.

قصيدة النابغة

ḲAṢĪDAT AN-NĀBIGHA.

A poem by النابغة الذبياني an-Nābigha adh-Dhubyānī. His full name was ابو امامة زياد بن معاوية Abū Umāma Ziyād bin Mu'āviya, and he belonged to the tribe of Dhubyān. He lived at

the Courts of Ḥīra and Ghassān during the latter half of the first century before the Prophet. His death took place before Islām was promulgated in A.D. 604. See for details Aghānī, Vol. IX., pp. 162–176; Ahlwardt, Bemerkungen, pp. 36–50; Brockelmann, Vol. I., p. 22; Nicholson. pp. 121–123; and Iktifā' al-Kunū', p. 27.

He should not be confounded with another an-Nābigha, who had the epithet of al-Ja'dī and whose proper name was Abū Lailā Ḥassān bin Ḳais. He died in A.H. 61, A.D. 680, nor with the an-Nābigha of Banī-Shaibān, 'Abdallāh bin al-Mukhāriḳ, whose patrons were 'Abd al-Malik and Walīd.

Beginning :—

عوجوا فحيوا النعم دمنة الدار ماذا تحيون من نوى و احجار

For another copy see Berlin Cat. No. 7456/4.

His *dīwān* was published with a French translation by Derenbourg in Paris A.D. 1869.

Written in Naskh in the same year as the previous one.

foll. 249*b*–251*a*. XIV.

الزهرية

AZ-ZAHRĪYA.

A poem on the spring season by ربيع بن زياد العبسي Rabī' bin Ziyād al-'Absī, and an answer to it by عنترة بن شداد العبسي 'Antra bin Shaddād al-'Absī. The former belonged to the tribe of 'Abs, and was a contemporary of 'Antra, a hero of the same tribe, who died in A.D. 615. For the latter see Aghānī, Vol. VII., pp. 148–153, Ahlwardt, pp. 50–57; Goldziher, Der Arabische Held 'Antra in der geographischen Nomenklatur, Globus LXIV, pp. 65–67; and Brockelmann, Vol. I., p. 22, and Iktifā' al-Kunū', p. 27.

Beginning :—

قدم الربيع بزهرة المتسلسل و الغيث بين مروجة المتجدول

The answer begins :—

قم واسقني و انهل رحيق السلسل .. و اشرب ولا تحفل بقول العذّل

Poems of 'Antra are published by Iskandar Abkarius in his book called Munyat an-Nafsī fī Ash'ār 'Antra al-'Absī at Bairut, 1864, and his dīwān was printed at Bairut, 1888.

The verses are vocalised. The answer ends as follows :—

حسنا كواعب قد لبسن غلائلا خضرا يراها ناظر المتأمل

Written in the same hand of Naskh as the previous ode.

foll. 251*b*–277*b*. XV.

These foll. contain six poems in praise of 'Alī bin Abī Ṭālib, died A.H. 40, A.D. 660, without any author's name. The first couplet of each poem runs as follows :—

	حللت فلما دق في عينك الورا
fol. 251*b*.	نهضت الى ام القرى ابد القرا
	عن ريقها يتحدث المسواك
,, 255*a*.	ارجا فهل شجر الكباء اراك
	بزغت لكم شمس الكنس
,, 256*b*.	و بدت لكم روح القدس
	لمن ظعن بين الغميم فحاجري
,, 259*a*.	بزغن شموسا في ظلام الدياجري
	يا رسم لارسمتك ريح زعزع
,, 262*a*.	و سرت بليل في عراصك جزوع
	الصبر الا في فراقك يجمل
,, 267*b*.	و الصعب الا عن ملاكك يسهل

The heading of each poem is قال يمدحه عليه السلام, except that the 5th poem has the heading قال يمدحه عليه السلام و يرثى الحسين عليه السلام.

Vocalised throughout.

Written in the same hand of Naskh as the previous one.

foll. 278*b*–295*a*. XVI.

قصائد ابن الفارض

KAṢĀ'ID IBN AL-FĀRIḌ.

Seven poems of Ibn al-Fāriḍ. His full name was ابو القاسم شرف الدين عمر بن الفارض Abū'l Kāsim Sharaf ad-Dīn 'Umar bin al-Fāriḍ. He was born at Cairo A.H. 576, A.D. 1181. He lived for a long time at Mecca, and was the greatest mystic poet of the Arabs. He died in A.H. 632, A.D. 1235. See Brockelmann, Vol. I., p. 262, and Nicholson, pp. 394–398.

The first poem begins :—

اوميض برق بالابريق لاحا ام في ربى نجد اري مصباحا

These poems are found in his *dīwān* printed in Bairut, A.D. 1860, 1874 and 1887. For other editions see Iktifā' al-Ḳunū', p. 279.

Vocalised throughout.
Written in the same hand of Naskh as the previous one.

foll. 295a–300. XVII.

قصائد البكرى

KAṢĀ'ID AL-BIKRĪ.

Three poems of Muḥammad al-Bikrī in praise of the Prophet. From the preface it appears that Muḥammad aṣ-Ṣiddīḳī learned of these poems in A.H. 957, when he was on a journey to visit the sacred tomb of the Prophet, and that he recited there.

The poems begin as follows :—

البك اثيل المجد و الجد و الحسب
fol. 295a. و اكرم مبعوث و اكمل منتخب

لم يبق فينا هووا كم
,, 297a, Sic

اسلمى بدت ام طلعة البدر لائحة
,, 298b. و نغمتها ام نغمة الورق صادحة

Vocalised throughout. Worm-eaten.
Written in the same hand of Naskh as the previous one.

foll. 300–306b. XVIII.

قصيدة ابن الفارض

KAṢĪDAT IBN AL-FĀRIḌ.

A poem by Ibn al-Fāriḍ, died A.H. 632, A.D. 1235. See for his life No. 436 XVI.

Beginning :—

و من احبهم و الحمد لله ربنا سائق الاظعان يطوى البيد طى

Vocalised throughout. Foll. 304–306 contain notes.
Written in the same hand as the previous one.

foll. 307–321. XIX.

القصيدة البديعية

AL-KAṢĪDAT AL-BADĪ'ĪYA.

A poem in praise of the Prophet, and at the same time illustrating the rhetorical figures بديعات by صفي الدين ابو الفضل

عبد العزيز بن سرايه الحلي الطائي السنبيسي Ṣafī ad-Dīn Abū'l Faḍl 'Abd al-'Azīz bin Sarāya al-Ḥillī aṭ-Ṭā'ī as-Sinbīsī. He was born on the 5th Rabī' II, A.H. 677, 27th August, 1278. He went to Egypt in A.H. 726, A.D. 1326, and wrote a poem in praise of al-Malik an-Nāṣir. He died at Baghdād in A.H. 750, A.D. 1349, or according to aṣ-Ṣafadī in A.H. 752, A.D. 1351, or according to som.. in A.H. 757, A.D. 1356. For details see Fawāt al-Wafayāt, p. 356; Orient. Vol. II., p. 293; Brockelmann, Vol. II., p. 159 and Huart, p. 323.

Beginning :—

ان جئت سلعا فسل عن جيرة العلم و اقر السلام على عرب بذي سلم

It contains altogether 145 couplets and they deal with 151 rhetorical figures. It is also designated Kāfiyat al-Badī'īya. See Ḥājī Khalīfa, Vol. II., p. 33.

For copies see Berlin Cat. Nos. 7349–52; Derenbourg, Nos. 240, 390; Br. Mus. Suppl. Cat. No. 985, II; and Cairo Cat. Vol. IV., pp 147, 212.

Vocalised, but foll. 320–321 are without any vowel-points. Foll. 307*a*–308*a* contain copious notes. The figure illustrated by each couplet is noted in red ink at the top of the couplet.

Written in the same hand of Naskh, except foll. 320–321, which are in Nasta'līk.

foll. 322–359. XX.

These foll. contain several poems. The first poem, foll. 322–325, is incomplete at the beginning and end. The first line of this poem is as follows :—

وضع الآسي بصدرى كفه قال ما لي حيلة في ذا الهوى

Foll. 328–359 contain different poems by al-Mutanabbī, died A.H. 354, A.D. 965. These poems are found in his *dīwān*. See printed copy of the *dīwān*, Hooghly edition, 1841, p. 153. The last poem in our MS. ends abruptly with the following line لو جادت الدنيا ندتک باهلها. Foll. 326–327 are blank. Fol. 336 contains glosses. The poems are generally vocalised.

Written in Naskh in the same year as the previous one.

Fables and Tales.

No. 437.

foll. 192; lines 23; size 12 × 9¾; 9½ × 5¾.

سيرة عنترة

SĪRAT 'ANTRA.

Vol. I.

The life and adventures of 'Antra bin Shaddād al-'Absī (see for his life No. 436, XIV.) the authorship of which is ascribed to the great philologist ابو سعيد عبد الملک بن قريب الاصمعي Abū Sa'īd 'Abd al-Malik bin Ḳuraib al-Aṣma'ī. The latter was born at Basra in A.H. 122, A.D. 739, or A.H. 123, A.D. 740. He came to Baghdād during the reign of Hārūn ar-Rashīd (A.H. 170–193, A.D. 786–809) and was considered as one of the highest authorities on philological matters connected with the Arabic languages. He died in A.H. 216, A.D. 831. Some say that his death took place in A.H. 214, or 215, or 217. For details see Ibn Khallikān, Vol. I., p. 313; Nuzhat al-Alibbā', pp. 150–172; Bughyat al-Wu'āt; p. 313; Brockelmann, Vol. I., p. 104; and Abh. zur Arab. Philologie, Part I., p. 136.

The learned scholars of Islām think that al-Aṣma'ī was not the author of the book, that it was a production of a much later date.

For other particulars about the work see Lane, An Account of the Manners and Customs of the Modern Egyptian, 1895, Ch. XXIII, pp. 420–432; Journal Asiatique, 1838, p. 383; Huart, History of Arabic Literature, p. 403; Wüstenfeld, Gesch. der Arab. Ärzte, No. 172; Thorbecke's Antrah (*Leipzig*, 1867), p. 31; Clouston, Arabian Poetry, pp. 172–176, 436–439; Brockelmann, Vol. II., p. 62; and Von Kremer, Kulturgesch. Vol. II., pp. 358 and 478.

Beginning:— الحمد لله الملک الجواد خالق الخلق و العباد *

It has two recensions. The original one is called *Ḥijāzīya* (Arabian), and is in thirty-two volumes, published in Cairo, A.H. 1286, 1307. The other is called *Shāmīya* (Syrian), and is an abridgment by some learned men of Syria, and was published in ten volumes, Bairut, A.H. 1871. Terrick Hamilton translated some portion of the latter version in 1819–20. See Ellis, Cat. of the Printed Books, Br. Mus. Vol. I., p. 283.

For copies see Vienna Cat. No. 783; Berlin Cat. Nos. 9123–35; Browne, Hand List, p. 100; Br. Mus. Cat. pp. 319–324, 663–615, 697; Paris Cat. No. 3688; Munich Cat. No. 620; and Leyden Cat. No. 2562.

Marginal corrections occasionally. The words قال الراوي and similar words are in red ink. Foll. 187–192 are in a different hand, and in small characters. On the title-page the name of عبد الله جرجس نوفل indicates that he was once the owner of the book. The name of the book and the volume are written in Hebrew character on the binding.

Written in clear Naskh. Not dated. C. 19th century.

No. 438.

foll. 200; lines 23–25; size $11\frac{3}{4} \times 7\frac{3}{4}$; $9\frac{1}{2} \times 5\frac{1}{2}$.

THE SAME.

Vol. II.

The second volume of the work.

Beginning :—

في ارضك و ذمامك و المال الذي الخ *

Marginal corrections occasionally. Foll. 1–16 are a little stained with damp.

Written in the same hand of Naskh. Not dated. C. 19th century.

No. 439.

foll. 201; lines 25; size $12 \times 8\frac{1}{4}$; $9\frac{1}{2} \times 6$.

THE SAME.

Vol. III.

The third volume.

Beginning :—

يشفي قلبي غير ضرب الحسام في اعناق هولاء الليام الخ *

Fol. 192 has been recently supplied in a different hand. The lower part of fol. 192*b* is blank, but without causing any break in the text. Marginal corrections occasionally.

Written in the same hand of Naskh. Not dated. C. 19th century.

No. 440.

foll. 200; lines 25; size $11\frac{3}{4} \times 8\frac{1}{4}$; $9\frac{1}{2} \times 6$.

THE SAME.

Vol. IV.

The fourth volume.

Beginning :—

بعض قوم منهم اخبروا اهل الحلة بالكسر الاول الخ *

Marginal corrections occasionally. Slightly worm-eaten.

Written in the same hand of Naskh. Not dated. C. 19th century.

No. 441.

foll. 201; lines 24; size $12\frac{1}{4} \times 8\frac{1}{4}$; $9\frac{1}{2} \times 6$.

THE SAME.

Vol. V.

The fifth volume.

Beginning :—

خلف عروة و رجاله فلما اتا عروة اليه اعلمه الخ *

Marginal corrections occasionally. In fol. 18*b*, 118*a* slips of paper are added which contain, in a quite modern hand, poems, etc., to fill up omissions made by the copyist. Between foll. 174 and 175 two foll. have been added in a modern hand. The last fol. is also in a very modern hand.

Written in the same hand of Naskh. Not dated. C. 19th century.

No. 442.

foll. 200; lines 24, size $12\frac{1}{4} \times 8\frac{1}{4}$; $9\frac{1}{2} \times 6$.

THE SAME.

Vol. VI.

The sixth volume.

Beginning :—

لاجل ما فيها من الشدة و الوقاحة فردته الى الشدة الخ *

A slip of paper in a modern hand has been added between foll. 10 and 11.

Written in the same hand of Naskh. Not dated. C. 19th century.

No. 443.

foll. 198; lines 26; size $12 \times 8\frac{1}{4}$; $9\frac{1}{2} \times 6\frac{1}{4}$.

THE SAME.

Vol. VII.

The seventh volume.

Beginning :—

اعتضت من تلك المقالة فاخرقت الخ *

Foll. 1 and 2 are in a quite modern hand. Foll. 3–32 are in one hand, and the rest in another.

Wrongly written on the cover جلد نهم.

Written in the same hand of Naskh. Not dated. C. 19th century.

No. 444.

foll. 200; lines 23; size 12¼ × 8¼; 9½ × 6.

THE SAME.

Vol. VIII.

The eighth volume.

Beginning :—

و من هذا .... ولا اعظم خلقة ولا اهول صورة الخ *

Foll. 199–200 are in a different hand.

Written in the same hand of Naskh. Not dated. C. 19th century.

No. 445.

foll. 202; lines 23; size 11¾ × 8¼; 9½ × 6.

THE SAME.

Vol. IX.

The ninth volume.

Beginning :—

فهو الله الحميد المجيد ولا اعتراض عليه في كلما يريد الخ *

Slightly worm-eaten. Wrongly written on the cover جلد هفتم. Written in the same hand of Naskh. Not dated. C. 19th century.

No. 446.

foll. 200; lines 23; size 11¾ × 8; 9½ × 6.

THE SAME.

Vol. X.

The tenth volume.

Beginning :—

كلامهم عطف و تقدم اليه و مدّ نظره الخ *

Slightly worm-eaten.

Written in the same hand of Naskh. Not dated. C. 19th century.

No. 447.

foll. 181; lines 23; size 12×8; 9½×6.

THE SAME.

Vol. XI.

The eleventh volume.
Beginning :—

ولّت جماعتها و شدوها به الخ *

Slightly worm-eaten.

Written in the same hand of Naskh. The colophon runs thus :—

و كان الفراغ من كتابة هذه النسخة نهار سابع من شهر محرم الحرام افتتاح سنه ١٢٤٤ بيد الفقير الى الله تعالى حنا بن جرجس صروف الدمشقي *

Miscellaneous.

No. 448.

foll. 60; lines 18; size 9⅛×6; 6¾×4.

foll. 1–16*a*. I.

الاربعون عن الاربعين في فضائل علي امير المومنين

AL-ARBAʻŪN ʻAN AL-ARBAʻĪN FĪ FAḌĀ'IL ʻALĪ AMĪR AL-MU'MINĪN.

A collection of forty Traditions from forty Traditionists in praise of ʻAlī bin Abī Ṭālib by منتجب الدين على بن عبيد الله بن الحسن بن الحسين بن بابويه القمي Muntajab ad-Dīn ʻAlī bin ʻUbaidallāh bin al-Ḥasan bin al-Ḥusain bin Bābūya al-Ḳummī. He was an eminent jurist of the Imāmīya sect, and deeply versed in the knowledge of Tradition. His work, al-Fihrist, which he wrote as a supplement to Muḥammad bin al-Ḥasan aṭ-Ṭūsī's (died A.H. 458, A.D. 1065 or A.H. 460, A.D. 1067) work called Fihrist Kutub ash-Shīʻa, is a very authoritative work among Imāmīya scholars. He was sixth in descent from ʻAlī bin al-Ḥusain bin Bābūya al-Ḳummī, known as ash-Shaikh aṣ-Ṣadūḳ, died A.H. 381, A.D. 991. The date of his death is not known. For his life see Muntaha'l Maḳāl, p. 219; Aml al-Āmil, p. 54; and Shudhūr al-ʻIḳyān, Vol. I., fol. 242.

Beginning :—

الحمد لله رب العالمين حمد الشاكرين .... و بعد فلما فرغت من جمع ما عندي من اسامي علماء الشيعة الخ *

For copy see Berlin Cat. No. 1549. See also Kashf al-Hujub, p. 34.

Traditions are numbered in red ink. It has a beautiful *'Unwān* at the beginning, and gold-ruled and coloured lines on the margin.

Written in Naskh. Not dated. C. 17th century.

foll. 16*b*–60. II.

محاسبة النفس اللوامة

MUḤĀSABAT AN-NAFS AL-LAWWĀMA.

A treatise on admonition and chastisement of the soul by ابراهيم بن علي بن الحسن الكفعمي Ibrāhīm bin 'Alī bin al-Ḥasan al-Kaf'amī. He was an eminent scholar of the Imāmīya sect, and the author of many works, such as al-Junnat al-Wāḳiya, al-Balad al-Amīn etc. The former book was written in A.H. 895, A.D. 1489. The date of his death is not known. For details see Rawḍāt al-Jannāt, p. 6; Aml al-Amil, p. 5; and Shudhūr al-'Iḳyān, Vol. I., fol. 8.

Beginning :—

الحمد لله السريع حسابة الاليم عقابة .... و بعد فانه قد اجمعت الانبياء و المرسلون و الائمة الراشدون الخ *

The full title of the work is محاسبة النفس اللوامة و تنبيه الروح اللوامة. Each admonition is headed by the words يا نفس in red ink. See Kashf al-Hujub, p. 490.

It has a beautiful *'Unwān* at the beginning. Gold-ruled and coloured lines on the margin. The following note at the top of fol. 16*b* indicates that the transcriber of this copy was the author himself; but in my opinion the note was added by some "ingenious" person in order to enhance the value of the MS.

كتاب محاسبة النفس اللوامة و تنبيه الروح اللوامة للكفعمي عفا الله عنه بخطه قدس سره *

There are marginal notes. The latter part of the MS. is somewhat damaged by insects.

Written in the same hand of Naskh as the preceding copy. Not dated. C. 17th century.

No. 449.

foll. 175; lines 8; size $9\frac{3}{4} \times 7\frac{1}{8}$: $7\frac{1}{2} \times 3\frac{3}{4}$.

foll. 1–16*a*. I.

اصول الدين
UṢŪL AD-DĪN.

A treatise on the fundamental principles of Islām and the religious duties of a Moslem attributed to الامام ابو الحسن علي الرضا بن موسى الكاظم بن جعفر الصادق al-Imām Abū'l Ḥasan 'Alī ar-Riḍā bin Mūsā al-Kāẓim bin Ja'far aṣ-Ṣādiḳ, died A.H. 202, A.D. 817. See for his life No. 193.

Beginning :—

الحمد لله رب العالمين و الصلوة و السلام على نبينا محمد و آله الطاهرين .... رووا ان المامون الخليفة بعث الى الامام الهمام علي بن موسي الرضا عليهما السلام و وجّه ابو الفضل بن سهل ذى الرياستين فقال احب ان تجمع لنا اصول الدين جميعا من التوحيد و الحلال و الحرام و الفرائض و السنن فانك حجة الله على خلقه و معدن العلم و مفترض الطاعة قال فدعى الرضا عليه السلام بدواة و قرطاس و كتب بسم الله الرحمن الرحيم اول الفرائض التوحيد وهى شهادة ان لا اله الا الله الخ *

See Kashf al-Hujub, p, 49.

It has an interlineary Persian translation in Nasta'līḳ character in red ink. Slightly worm-eaten. Fol. 16*a* contains two seals. Fol. 16*b* has quotations from Rawḍat al-Aḥbāb.

Written in Naskh. Not dated. C. 19th century.

foll. 17–41*b*. II.

الرسالة الذهبية
AR-RISĀLAT ADH-DHAHABĪYA.

A treatise on medicine attributed to الامام ابو الحسن علي الرضا بن موسى الكاظم بن جعفر الصادق al-Imām Abū'l Ḥasan 'Alī ar-Riḍā bin Mūsā al-Kāẓim bin Ja'far aṣ-Ṣādiḳ, died A.H. 202, A.D. 817. See No. 193.

Beginning :—

رسالة الذهبية فی الطب عن علي بن موسي الرضا عليهما السلام يقول الفقير الراجي الی رحمة الله الحسين بن علي بن محمد الحسينی العريضي اخبرنا السيد الاجل العالم .... يوم الاحد سابع عشر ربيع الاول سنة احدی عشر و ستمائة + + + اعلم سلمک الله ان الله عز و جل لم يبتل العبد المومن بداء حتی جعل له دواء يعالج به الخ *

This treatise was written for the use of Caliph al-Māmūn, and dwells upon the daily necessities of life and the means to preserve health. See Kashf al-Ḥujub, p. 225; Muntaha'l Maḳāl, p. 268; and Berlin Cat. No. 6238.

It has a Persian interlineary translation in Nasta'līḳ character in red ink. Marginal corrections numerous. Fol. 42*a* contains a few words in praise of Shāh Ṣafī, and a seal dated. A.H. 1263.

Written in Naskh. Not dated. C. 19th century.

foll. 43–143. III.

الفوائد الرضوية في شرح الرسالة الذهبية

AL-FAWĀ'D AR-RAḌAVĪYA FĪ SHARḤ AR-RISĀLAT ADH-DHAHABĪYA.

A commentary on al-Imām 'Alī bin Mūsā's treatise noticed above by محمد بن الحسن المشهدي الخراساني Muḥammad bin al-Ḥasan al-Mashhadī al-Khurāsānī. From the colophon it appears that it was written in A.H. 1217. Consequently the author must have flourished in the first half of the 13th century Hijra.

Beginning :—

الحمد لله الذي خلقني فهو يهدين و الذي هو يطعمني و يسقين ...... اما بعد فيقول الفقير الی ربه الغني محمد بن الحسن المشهدي الخراساني الخ *

The text is generally written in red ink, except a few pages at the end which are written in black ink. Borders have been changed to modern paper. The last fol. bears a seal, and contains a prayer attributed to al-Imām 'Alī ar-Riḍā.

Written in Naskh. Not dated. C. 19th century.

foll. 144–155. IV.

سراج العباد

SIRĀJ AL-ʻIBĀD.

A treatise on jurisprudence according to the Shīʻa school in the Persian language. The author is not known. Shaikh Murtaḍā al-Anṣārī has revised the translation.

Beginning :—

الحمد لله رب العالمين و صلى الله على محمد و آله الطاهرين و لعنة الله على اعدائهم اجمعين الى يوم الدين اما بعد بتوفيق خداوند كريم و به بركت نام محمد و علي عليهما السلام كه اين مختصرى است از رؤس مسائل فروع كه مسمى بسراج العباد است بنظر اعلم العلماء جناب حاجي شيخ مرتضى الانصاري سلمه الله تعالى رسيده تا مومنين بهره‌مند گردند الخ *

From fol. 156, another part of the treatise begins with a new heading as follows :—

بقيه سراج العباد

الحمد لله رب العالمين و صلى الله على محمد و آله الطاهرين و لعنة الله على اعدائهم اجمعين الى يوم الدين و بعد بتوفيق خداوند كريم و به بركت نام محمد و علي عليهما السلام كه بقيهٔ سراج العباد از مسائل حيض و نفاس الخ *

foll. 168–175. V.

ترجمة الصلوة

TARJUMAT AṢ-ṢALĀT.

A treatise on prayers according to Shīʻa doctrine. In this treatise those Arabic texts which are recited in prayers have been translated into Persian. The name of the translator is not known.

Beginning :—

الله اكبر يعني خداوند بزرگ تر است ازينكه وصف كرده شود الخ *

From fol. 171 a list of grievous sins is given. Our copy is defective, and ends abruptly as follows :—

پس بايد تا حيات باقي است و در توبه بر روي ما *

The Arabic texts are in Naskh characters and are marked with red lines. The Persian portion is in Nasta'līḳ. Not dated. C. 19th century.

No. 450.

foll. 120; lines 28–30; size $8\times5\frac{3}{4}$; $6\times3\frac{3}{4}$.

foll. 1–78. I.

شرح الفوائد

SHARH AL-FAWĀ'ID.

A commentary on a treatise on scholastic theology called al-Fawā'id. Both the text and the commentary are by احمد بن زين الدين بن ابراهيم الاحسائي Aḥmad bin Zain ad-Dīn bin Ibrāhīm al-Aḥsā'ī. He was an inhabitant of Aḥsā, in Persia; remained for some time also at Yazd, and from the latter place came to Kirmān Shāh at the request of Muḥammad 'Alī, the heir-apparent of Fatḥ 'Alī Shāh Ḳāchār. He settled finally at Karbalā', but died at Madīna. The year A.H. 1241 (A.D. 1825) is written on the tablet of his grave as the date of his death. He is the author of many books and treatises. For details see Nujūm as-Samā', p. 367; and Shudhūr al-'Iḳyān, Vol I., fol. 44.

Beginning:—

الحمد لله رب العالمين و صلى الله على محمد و آله الطاهرين اما بعد فيقول العبد المسكين احمد بن زين الدين الاحسائي الخ *

The work is divided into 12 chapters, each called الفائدة as follows:—

fol. 2b. الفائدة الاولى في ذكر تفصيل الادلة الثلثة

,, 4b. الفائدة الثانية في بيان معرفة الوجود

,, 9b. الفائدة الثالثة في الاشارة الى القسم الثاني و هو الوجود المطلق

,, 15a. الفائدة الرابعة في الاشارة الى تقسيم الفعل في الجملة

,, 24a. الفائدة الخامسة في تتمة الملحقات

,, 34a. الفائدة السادسة في الاشارة الى القسم الثالث و هو الوجود المقيد

,, 37b. الفائدة السابعة اعلم انه لما نزل الماء الاول المسمى بالوجود المقيد على ارض الخ

fol. 43*a*. الفائدة الثامنة كل شي لا يجاوز وقته لانه لا يوجد الا فيه

,, 46*b*. الفائدة التاسعة كل شي لا يدرک ما وراء مبدئه

الفائدة العاشرة اعلم ان الله سبحانه و تعالى خلق الاشياء

,, 51*b*. بفعله و ابداعه من غير سبق

,, 57*b*. الفائدة الحادي عشر في بيان صدور الافعال من الانسان

,, 69*a*. الفائدة الثانية عشر في بيان ثبوت الاختيار

The text and the commentary begin with the words قلت and اقول respectively in red ink. The text is also overlined in red ink. Slightly worm-eaten, foll. 23–32 being somewhat more damaged. From the colophon it appears that the book was composed in A.H. 1233, and that our copy had been compared with the original.

Written in mixed Nasta'līḳ and Shikasta. Dated A.H. 1240.

foll. 80–120. II.

رسائل الشيخ احمد

RASĀ'IL ASH-SHAIKH AḤMAD.

A collection of small treatises by the same author. In these treatises he has answered different questions of scholastic theology. The question begins with قال, and the answer with اقول. The treatises are named as follows :—

foll. 80*a*. (1) الرسالة الثقل الاصغر و الاكبر

Beginning :—

قال سلمه الله ما المراد بكون اهل العصمة سلام الله عليهم الثقل الاصغر و كون الكتاب الثقل الاكبر...... اقول انا قررنا في مباحثنا مرارا الخ *

foll. 80*b*–86. (2) جواب مسائل الشيخ عبد الله القطيفي

Beginning :—

و به نستعين فيقول العبد المسكين احمد بن زين الدين الاحسائي انه قد التمس مني الشيخ عبد الله بن شيخ مبارک .... ان اكتب بعض الكلمات في كشف القدر في افعال العباد الخ *

foll. 86*b*–87*b*. (3) جواب مسائل بعض السادة الاجلاء

Beginning :—

الحمد لله رب العالمين ...... اما بعد فيقول العبد المسكين احمد بن زين الدين الاحسائي قد سألني بعض السادة الاجلاء العارفين ... . قال في الحديث ان الشيطان لا يمكن في الرويا ان يمثل نفسه بصورة الانبياء و الاولياء ما لمّه و سببه ...... اقول ان الروايات الدالة الخ *

(4) جواب مسائل الروية — foll. 87*b*–89*a*.

Beginning :—

بسم الله الرحمن الرحيم و صلى الله على محمد و آله الطاهرين اما بعد فيقول العبد المسكين احمد بن زين الدين الاحسائي قد ارسل اليّ بعض الاخوان .... قال ان من العباد من كان يراه في النوم ليلا و نهاراً الخ *

(5) جواب مسائل جعفر بن احمد — foll. 89*a*–91*b*.

Beginning :—

الحمد لله رب العالمين .... اما بعد فيقول العبد المسكين احمد ابن زين الدين الاحسائي انه قد ورد عليّ من جناب الاسعد جعفر بن احمد المشتهر بالذواب مسائل الخ *

(6) جواب مسائل عبد علي القطيفي * — foll. 91*b*–94*b*.

Beginning :—

الحمد لله رب العالمين ...... اما بعد فيقول العبد المسكين احمد بن زين الدين انه قد ارسل اليّ الشيخ عبد علي بن عبد الجبار القطيفي بمسائل يريد جوابها فنقلت كلامه متنا و جعلت الجواب شرحا قال عن المفضل في تفسير قوله تعالى مثل الذين ينفقون في سبيل الله الخ *

(7) جواب مسائل الشيخ عبد الحسين البحراني في بيان الكفر و الايمان — foll. 94*b*–99*b*.

Beginning :—

الحمد لله رب العالمين ...... و بعد فيقول العبد المسكين احمد بن زين الدين الاحسائي انه قد ارسل اليّ الشيخ عبد الحسين بن المرحوم

الشيخ يوسف البحراني مسئلة اراد كشف نقابها ...... جعلت سواله متنا
و الجواب شرحا كما هي عادتي ...... قال اقسام الكفر الخ *

(8) جواب سوال بعض العارفين foll. 99b–101b.

Beginning :—

الحمد لله رب العالمين ...... اما بعد فيقول العبد المسكين احمد بن
زين الدين الاحسائي انه قد كتب الیّ بعض العارفين ...... ثلاث مسائل الخ *

At the end of this treatise the author explains eight questions of scholastic theology and each explanation is called الفائدة.

(9) رسالة الوجود foll. 101b–102b.

Beginning :—

الحمد لله رب العالمين ...... اما بعد فيقول العبد المسكين احمد بن
زين الدين الاحسائي ...... ان الوجودات التي يشار اليه بلفظ الوجود الی
العبارة ثلاثة الخ *

(10) جواب مسائل السيد ابو الحسن الجيلاني foll. 102b–103a.

Beginning :—

الحمد لله رب العالمين ...... اما بعد فيقول العبد المسكين احمد بن
زين الدين الاحسائي انه قد سئل السيد ابو الحسن الجيلاني عن مسئلة
و جوابها و كشف سرّها ...... اصل السوال اذا كان كل شي قد كتب
فی اللوح قبل خلق الخلق و منه ايمان المؤمن و كفر الكافر فكيف يجوز
ان يامر ...... لايمان من يعلم انه لا يومن الخ *

(11) جواب بعض المسائل foll. 103a–120a.

Beginning :—

الحمد لله رب العالمين .... اما بعد فيقول العبد المسكين احمد بن
زين الدين الاحسائي انه اتت الیّ بعض المسائل من بلدة الامان و الايمان
اصفهان الخ *

Fol. 120b contains a prescription for preparing ink. A few lines at the bottom of fol. 120b are unreadable on account of the

pasting over of thick paper in order to conceal the name of the owner of the book. Questions are overlined in red ink, and begin with قال ; the answers begin with اقول. Both the words are written in red ink. Slightly worm-eaten.

Written in the same hand and the same year as above.

No. 451.

foll. 78; lines 11 to 12; size $7\frac{1}{4} \times 5\frac{1}{4}$; $5 \times 3\frac{1}{4}$.

foll. 1–69. I.

الرسالة السعدية

AR-RISĀLAT AS-SA'DĪYA.

A short treatise on scholastic theology according to the Shī'a school by جمال الدين حسن بن يوسف بن علي بن المطهر الحلي Jamāl ad-Dīn Hasan bin Yūsuf bin 'Alī bin al-Mutahhar al-Hillī, died A.H. 726, A.D. 1325. For his life see Nos. 87.

Beginning :—

الحمد لله المتفضل بجعل الانبيار واسطة بينه و بين عباده الخ *

The author dedicated the treatise to Khājah Sa'd ad-Dīn, and hence he named it as-Sa'diya.

Written in ordinary Naskh. Dated 11th Rabī' I, A.H. 1287.

foll. 71b–78. II.

رسالة في لفظ حول

RISĀLA FĪ LAFẒ ḤAWL.

A treatise to disprove the belief that the *ṣalāt* or prayer would be annulled, if a man should use the word *ta'ālā* with the words *biḥawl illāh* by سلطان العلماء السيد محمد بن السيد دلدار علي الشيعي Sulṭān al-Ulmā' as-Saiyid Muhammad bin as-Saiyid Dildār 'Alī ash-Shī'ī. He was born on the 17th Ṣafar A.H. 1199 (A.D. 1784) at Lucknow, and studied all the branches of Arabic learning with his father. The scholars of the Imāmīya sect of the time gave him the title of *Sulṭān al-'Ulamā'*, king of scholars. He wrote many works, and died, A.H. 1235, A.D. 1819. For details see Kashf al-Hujub, p. 4; Shudhūr al-'Ikyān, Vol. I., fol. 267; and Nujūm as-Samā' p. 346.

Beginning :—

تعالى ذكرك من المدركين و فشت نعمتك في سائر المخلوقين الخ *

Written in ordinary Nasta'līk. The colophon runs thus :—

قد تمت هذه الرسالة الشريفة المنيفة و العجالة العجيبة اللطيفة من مصنفات العالم الرباني المويد بتائيدات السبحاني حيا و ميتا ولي نعمي جناب سلطان العلماء رضوان مآب اعلى الله مقامه في دارالكرامة بيد الاحقر تجمل حسين صانه الله عن كل شين ۲۱ ذيقعدة سنه ۱۲۸۵ھ *

No. 452.

foll. 259; lines 27; size 10 × 6½; 6¼ × 4.

foll. 1–252. I.

شرح تجريد العقائد

SHARḤ TAJRĪD AL-'AḲĀ'ID.

A commentary by علاء الدين علي بن محمد القوشجي 'Alā' ad-Dīn 'Alī bin Muḥammad al-Ḳūshjī upon the well-known work of scholastic theology entitled Tajrīd al-Kalām of Naṣīr ad-Dīn Muḥammad bin Muḥammad aṭ-Ṭūsī, died A.H. 672, A.D. 1273. Al-Ḳūshjī first studied in Samarḳand and then proceeded to Kirmān, where he carried on his studies under the best masters. When he returned to Samarḳand, Ulugh Beg employed him for the completion of his great astronomical work. After the death of that prince, he returned to Tabrīz. From there he went to Constantinople to Sulṭān Muḥammad II, carrying a friendly missive from Ūzūn Ḥasan the Āḳ Ḳuyunlū, ruler of Tabrīz. The Sulṭān received him with great honour, and asked him to stay in his country. Al-Ḳūshjī accepted the offer, and said that he would come back to Constantinople after delivering the reply of the Sulṭān to the ruler of Tabrīz. He fulfilled his promise, and came back to Constantinople. The Sulṭān received him with much greater honours than before, and at last he was appointed the Principal of the Aya Sufiya College on a salary of 200 *dirhams* per day. He died in A.H. 879, A.D. 1474. The surname al-Ḳūshjī "the falconer" is, according to ash-Shaḳā'iḳ an-Nu'mānīya, p. 250, derived from his father's office. He was in charge of the hawks of Ulugh Beg. Some say that he was a great favourite of Ulugh Beg, who, while hunting, used to entrust him with his hawk, and hence his surname is al-Ḳūshjī.

For details of his life see ash-Shaḳā'iḳ an-Nu'mānīya, Vol. I.,

p. 249; Habīb as-Siyar, Vol. III, Juz' 3, p. 160; Scheref Nameh, edited by Veliaminof, Vol. II., p. 123; and Brockelmann, Gesch. d. Arab. Litter. Vol. II., p. 234

Beginning :—

اما بعد حمد واجب الوجود على نعمائه و الصلوة على سيد انبيائه و على اكرم احبائه اي على آله و اصحابه الذين هم موصوفون بزيادة الكرم الخ ٭

The work has been dedicated to Sulṭān Mughīth ad-Dīn Abū Sa'īd Gūrgān.

The work is divided into six chapters, مقاصد, as follows :—

fol. 1.	المقصد الاول في الامور العامة
„ 119b.	المقصد الثالث في اثبات الصانع و صفاته
„ 145a.	المقصد الرابع في النبوة
„ 149b.	المقصد الخامس في الامامة
„ 159a.	المقصد السادس في المعاد
„ 243b.	المقصد الثاني في الجواهر والاعراض

For copies see Berlin Cat. No. 1763; India Office Cat. Nos. 409–16; Vienna Cat. No. 1535; Rampur List, p. 306; Bankipur Cat. p. 407; and Asiatic Society Cat. p. 26.

For supercommentaries see Ḥājī Khalīfa, Vol. II., pp. 200–203.

It has been lithographed, Tehran, A.H. 1284, A.D. 1867. Foll. of the MS. are not in proper order. Foll. 13 and 14 should come after fol. 164, fol. 165 next to fol. 11. The original text is written in red ink. It contains profuse marginal notes. Worm-eaten but serviceable. Our copy is void of the preface of the commentator, which we get in the lithographed copy.

Written in Nasta'līḳ. Dated A.H. 899.

foll. 252b–259b. II.

A treatise by زين الدين الدلال Zain ad-Dīn ad-Dallāl.

Beginning :—

بسم الله الرحمن الرحيم يا من انزل على عبده الكتاب و لم يجعل له عوجا الخ ٭

In this treatise the author has mentioned twelve questions on different branches of learning and their answers. The questions are as follows :—

fol. 253*a*.	الشبهة الاولى في علم الكلام
,, 253*b*.	,, الثانية في علم اصول الحديث
,, 254*a*.	,, الثالثة في علم اصول الفقه
,, 254*b*.	,, الرابعة في علم تفسير
,, 25[illegible]*a*.	,, الخامسة في علم المعاني
,, 255*b*.	,, السادسة في علم البيان
,, 256*a*.	,, السابعة في علم الاعراب
,, 256*a*.	,, الثامنة في علم المنطق
,, 257*b*.	,, التاسعة في علم الطبعي
,, 258*a*.	,, العاشرة في علم الطب
,, 259*b*.	,, الحادية العشرة في علم الهندسة

The treatise ends abruptly with the heading of the 11th question. The lower half of fol. 256*b* and fol. 257*a* are blank. This treatise has been dedicated to سلطان ابو النصر يوسف بن جهانشاه بن يوسف النويان.

Written in Nasta'lik. Not dated. C. 16th century.

No. 453.

foll. 91; lines 21; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{8}$.

foll. 1–27. 1.

الدر الثمين في بيان المهم من علوم الدين

AD-DURR ATH-THAMĪN FĪ BAYĀN AL-MUHIMM MIN 'ULŪM AD-DĪN.

A treatise on theology by ابوبكر محي الدين عبد القادر بن شيخ بن عبد الله العيدروس اليمني الهندي Abū Bakr Muhī ad-Dīn 'Abd al-Kādir bin Shaikh bin 'Abdallāh al-'Aidarūs al-Yamanī al-Hindī, died A.H. 1038, A.D. 1628. See No. 125.

Beginning :—

الحمد لله في افتتاح كل رسالة و الصلوة و السلام على سيدنا محمد خاتم النبوة و الرسالة الخ *

It is divided into four chapters as follows :—

fol. 2*b*. الباب الاول في العقيدة

,, 4*b*. الباب الثاني في بيان احكام قواعد الاسلام

الباب الثالث في بيان الاخلاق المذمومة و الاخلاق

,, 14*a*. المحمودة

,, 23*a*. الباب الرابع في التقوي

For a copy see Berlin Cat. No. 1844.

The colophon indicates that the book was composed on 25th Dhū'l Ḳa'ada, A.H. 944. The headings are in red character. Marginal corrections occasionally. The inner edges of each fol. are changed to modern paper.

Written in Naskh. Not dated. C. 17th century.

foll. 28–91. II.

عقد اللآل بفضائل الآل

'IḲD AL-LA'ĀL BI FAḌĀ'IL AL-ĀL.

A work on the excellences and virtues of the descendants of the Prophet, with short accounts of them, by ابوبكر محي الدين عبد القادر بن شيخ بن عبد الله العيدروس اليمني الهندي Abū Bakr Muḥī ad-Dīn 'Abd al-Ḳādir bin Shaikh bin 'Abdallāh al-'Aidarūs al-Yamanī al-Hindī, died A.H. 1038, A.D. 1628. See No. 125.

Beginning :—

الحمد لله الذي خصّ آل البيت النبوي بحقائق العلوم و المعارف الآلهية الخ *

The work is divided into the following chapters :—

fol. 29*b*. القسم الاول و فيه ابواب

,, 29*b*. باب وصية النبي صلى الله عليه و سلم

,, 32*b*. باب الحثّ على حبّهم و القيم بواجب حقهم

,, 35*a*. باب مشروعية الصلوة عليهم

,, 35*b*. باب دعائه صلى الله عليه و سلم بالبركة في هذا النسل

Marginal corrections occasionally. The inner edge of each fol. is changed to modern paper.

Written in the same hand of Naskh, as No. 1. The colophon runs thus :—

تم الكتاب بعون الملك الوهاب يوم السبت السادس من شهر ربيع سنة سبعة عشر بعد الف علي يد اضعف و احوجهم الى رحمة الله ابوبكر بن محمد المكي المولد عفي الله عنه وعن جميع المسلمين آمين و الحمد لله رب العالمين *

No. 454.

foll. 45 ; lines 21 ; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{8}$.

foll. 1–3. I.

الاعتقادية

AL-I'TIKĀDĪYA.

The early portion of the work called ad-Durr Ath-Thamīn (noticed as No. 453) by ابوبكر محي الدين عبد القادر بن شيخ بن عبد الله العيدروس اليمني الهندي Abū Bakr Muhī ad-Dīn 'Abd al-Kādir bin Shaikh bin 'Abdallāh al-'Aidarūs al-Yamanī al-Hindī, died A.H. 1038, A.D. 1628. See for his life No. 125.

Beginning :—

قال قطب الوجود عبد القادر العيدروس يجب على الذي يصح اعتقاده من المكلّفين ان يعلم ان الله تعالى واحد لاشريك له الخ *

foll. 4–18. II.

صدق الوفاء بحق الاخاء

ṢIDḲ AL-WAFĀ' BI ḤAḲḲ AL-IKHĀ'.

A biography of Aḥmad bin Muḥammad al-Hadramī Bājābir (died A.H. 1001, A.D. 1593) by ابوبكر محي الدين عبدالقادر بن شيخ بن عبد الله العيدروس اليمني الهندي Abū Bakr Muḥī ad-Dīn 'Abd al-Ḳādir bin Shaikh bin 'Abdallāh al-'Aidarūs al-Yamanī al-Hindī, died A.H. 1038, A.D. 1628. See No. 125.

Beginning :—

الحمد الذي امر بشكر الاحسان .... و بعد فهذه نبذة الّفتها مفصحة عن محاسن اوحد العلماء و درّة تاج الفضلاء احمد بن محمد باجابر الخ *

For a copy see Berlin Cat. No. 10139.

foll. 19–31. III.

رسالة في مناقب البخاري

RISĀLA FĪ MANĀḲIB AL-BUKHĀRĪ.

A treatise on the virtues and excellences of Abū 'Abdallāh Muḥammad bin Ismā'īl al-Bukhārī by ابو بكر محي الدين عبد القادر بن شيخ بن عبد الله العيدروس اليمني الهندي Abū Bakr Muhī ad-Dīn 'Abd al-Ḳādir bin Shaikh bin 'Abdallāh al-'Aidarūs al-Yamanī al-Hindī, died A.H. 1038, A.D, 1628. See for his life No. 125.

Beginning :—

الحمد لله الذي جعلنا من امة خير الاولين و الآخرين الخ *

Fol. 20 of this MS. is bound by mistake as fol. 94 in MS. No. 125. Foll. 24–31 contain poems of contemporary scholars in praise of 'Abd al-Ḳādir al-'Aidarūs. In the colophon the treatise is designated منح الباري بختم صحيح البخاري.

foll. 32–45. IV.

رسالة في مناقب البخاري

RISĀLA FĪ MANĀḲIB AL-BUKHĀRĪ.

A treatise on the short life of al-Bukhārī. From the colophon (fol. 44*b*) it appears that Aḥmad bin 'Alī bin Muḥammad al-

Baskarī al-Mālikī al-Makkī is the author of the book. From fol. 43*a* it appears that he was a pupil of Abū Bakr Muḥī ad-Dīn 'Abd al-Kādir bin Shaikh bin 'Abdallāh al-'Aidarūs al-Yamanī al-Hindī died A.H. 1038, A.D. 1628, and studied al-Bukhārī with al-'Aidarūs in A.H. 1006, A.D. 1597.

Beginning :—

و به نستعين حمدا لمن شرح الصدور باحاديث رسوله الخ *

The treatise proper ends in the middle of fol. 43*a*. The rest gives a list of some of the works of al-'Aidarūs, with the date of his birth. The inner edge of each fol. is changed to a different paper. Marginal corrections occasionally.

Written in Naskh. The colophon runs thus :—

انهاه مولفه افقر عباد الله و احوجهم الى عفو ربه و رضاه .... احمد بن على بن محمد البسكري المالكي المكي منشأ و مولدا و المغربي اصلا و محتدا .... ببلدة احمداباد من اعمال گجرات في شهر شعبان من سنة ثمان بعد الالف ختمها الله بالصالحات........ بمحمد و آله و من جري على اقواله و افعاله حامدا مصلّيا مسلّما و الحمد لله رب العالمين *

No. 455.

foll. 128 ; lines 15 ; size $8\frac{1}{4} \times 6$; 6×4.

foll. 1–115*a*. I.

الابتهاج بالكلام على الاسراء والمعراج

AL-IBTIHĀJ BI'L KALĀM 'ALA'L ISRĀ' WA'L MI'RĀJ.

A book on the ascension of the Prophet through the seven stages of heaven into the presence of God by نجم الدين محمد بن احمد بن على الغيطي الشافعي Najm ad-Dīn Muḥammad bin Aḥmad bin 'Al al-Ghīṭī ash-Shāfi'ī. He died in A.H. 981, A.D. 1573. For his life see Brockelmann, Vol. II., p. 338.

Beginning :—

الحمد لله الذي رفع قدر نبينا محمد صلى الله عليه و سلم في الدنيا و الآخرة الخ *

For copies see Cairo Cat. Vol. I., p. 257, Vol. VII., p. 513; Berlin Cat. No. 2603; and Rampur List, p. 281.

In foll. 6–14 and 24–41 the ink has corroded on the paper in some places.

Written in Naskh. Dated A.H. 1047.

foll. 115*b*–128. II.

رسالة في ليلة النصف من شعبان

RISĀLA FĪ LAILAT AN-NIṢF MIN SHA'BĀN.

A treatise on the dignity of the night of the middle of Sha'bān by سالم بن محمد السنهوري المالكي Sālim bin Muḥammad as-Sanhūrī al-Mālikī. He was born at Sanhūr, and came to Egypt when he was eleven years of age. He studied with Muḥammad bin Aḥmad al-Ghīṭī and other eminent scholars of his time. He is the author of many works. He died on Tuesday, the 3rd Jumadā II., A.H. 1015 (A.D. 1606). See Khulāṣat al-Athar Vol. II., p. 204, and Brockelmann, Gesch. d. Arab. Litter, Vol. II., p. 84.

Beginning :—

قال الشيخ الامام .... سالم السنهوري .... هذا ما لخّصته من كلام شيخنا بركة المسلمين الخ *

The preface shows that this treatise is an abridgment of al-Ghīṭī's work. The treatise is divided into the following chapters :—

fol. 116*a*.	باب ما جاء في اسماء ليلة النصف من شعبان
,, 118*b*.	باب ماجاء في فضائل ليلة النصف من شعبان
,, 123*b*.	باب ما جاء في احياء ليلة النصف من شعبان

Written in Naskh. The colophon runs thus :—

كان الفراغ من كتابة هذا النسخة على يد افقر العباد احمد بن محمد البوشي يوم السبت تاسع عشرين رمضان سنة سبع و اربعين و الف و صلى الله على محمد و آله *

No. 456.

foll. 61; lines 19; size 11×6½; 7½×3¾.

مجموعة الرسائل

MAJMŪ'AT AR-RASĀ'IL.

A collection of several treatises by different authors.

foll. 1–46. I.

كتاب الوسائل الى معرفة الاوائل

KITĀB AL-WASĀ'IL ILA MA'RIFAT AL-AWĀ'IL.

A collection of miscellaneous information relating to the origin of things and to the persons who originated them by ابو الفضل جلال الدين عبد الرحمن بن ابي بكر بن محمد السيوطي Abū'l Faḍl Jalāl ad-Dīn 'Abd ar-Raḥmān bin Abī Bakr bin Muḥammad as-Suyūṭī, died A.H. 911, A.D. 1505. See No. 12.

Beginning :—

الحمد لله الاول فليس له آخر الخ *

As-Suyūṭī has abridged in this work the Kitāb al-Awā'il by Abū Hilāl al-Ḥasan bin 'Abdallāh al-'Askarī, died A.H. 395, A.D. 1005. See No. 220.

For copies see Berlin Cat. No. 9369; Munich Cat. No. 467; and Leyden Cat. Nos. 851, 2409. See also Ḥājī Khalīfa, Vol. VI., p. 435.

For chapters see Berlin Cat. No. 9369.

foll. 47–53*a*. II.

رسالة في حياة النبي

RESĀLA FĪ ḤAYĀT AN-NABĪ.

A treatise in which the contradictory meanings of the two Traditions with regard to the Prophet being alive in the grave have been reconciled by جلال الدين السيوطي Jalāl ad-Dīn as-Suyūṭī, died A.H. 911, A.D. 1505. See No. 12.

Beginning :—

الحمد لله و سلام على عباده الذين اصطفى وقع السوال و قد اشتهران
النبي صلعم حي في قبره و ورد انه صلعم قال ما من مسلم احد يسلم على
الا رد الله علىّ روحي حتى ارد عليه السلام و ظاهره مفارقة الروح الخ *

This treatise has been named in other catalogues Inbāh al-Adhkīyā' li Ḥayāt al-Anbiyā'.

For copies see Berlin Cat. No. 2533/4; India Office Cat. No. 178; and Cairo Cat. Vol. I., p. 273. See also Ḥājī Khalīfa Vol. I., p. 443.

Fol. 53*b* contains quotations from Sirāj al-Wahhāj, A work on jurisprudence, and a description of the work called al-Hidāya.

foll. 54–57*a*. III.

الفقه الاكبر

AL-FIḲH AL-AKBAR.

A work on the principles of the Muhammadan faith ascribed to al-Imām Abū Ḥanīfa an-Nu'mān bin Thābit, died A.H. 150, A.D. 767. For details of his life see Ibn Khallikān, Vol. II., p. 294; and Brockelmann, Vol. I., p. 169.

Beginning :—

قال الامام قدوة الانام ابو حنيفة رح اصل التوحيد ما يصح الاعتقاد عليه الخ*

For copies see Berlin Cat. No. 1923; Munich Cat. No. 889; Paris Cat. Nos. 1122/6, 1229/30; Leyden Cat. No. 1975; and Cairo Cat. Vol. II., p. 36.

For commentaries see Ḥājī Khalīfa, Vol. IV., p. 457.

Lithographed with Urdu interlineary translation at Dehli, A.H. 1289. For other editions see Ellis, Cat. Vol. II., p. 440.

foll. 57*a*–59. IV.

بدء الامالى

BAD' AL-AMĀLĪ.

A metrical compendium of the principles of the Faith by سراج الدين على بن عثمان الاوشي الفرغاني Sirāj ad-Dīn 'Alī bin Uthmān al-Ūshī al-Farghānī. He flourished in A.H. 569, A.D. 1173. See Brockelmann, Vol. I., p. 429; and ZDMG, Vol. XVI p. 685.

Beginning :—

مليک مالک مولى الموالى له وصف التكبر و التعـــال

يقول العبد في بدء الامالى بتوحيـــد بنظـــم كاللآلى

For copies see India Office Cat. No. 828, II; Berlin Cat. No. 2407; Vienna Cat. No. 469; and Paris Cat. No. 3204/7.

Printed by Peter von Bohlen, 1849 For other editions see Ellis, Cat. Vol. I., p. 260.

Foll. 59–61 contain the following four poems :—Foll. 59*a*-59*b*, the famous poem in praise of al-Imām Zain al-'Ābidīn, which al-Farazdaḳ recited in the presence of the Caliph Hishām bin 'Abd al-Malik.

Beginning :—

هذا ابن خير عباد الله كلهم هذا التقي النقي الطاهر العلم

For other particulars of this poem see No. 436, II.

Foll. 59*b*–60*a*, nine couplets by Muḥī ad-Dīn Abū Muḥammad ʻAbd al-Ḳādir bin Abī Ṣāliḥ Mūsā al-Jīlī al-Baghdādī, died A.H. 561, A.D. 1165 (see No. 119), with the following heading in Persian :—

مناجات حضرت غوث الاعظم رض بجناب حضرت رسول الثقلين صلعم *

The first couplet is :—

يا حبيب الآلـه خذ بيـدي مالعجزي سواك مستندي

Foll. 60*a*–61, two poems in praise of the Prophet without the author's name. These two poems are generally attributed to Ḥassān bin Thābit al-Anṣārī died A.H. 54, A.D. 673.

The first poem begins :—

شبيهك بدر الليل بل انت انور لانك من نور الخلائق اخير

The second poem begins on fol. 60*b* as follows :—

سلام و تسليم و ازكي تحيتي على المصطفى المختار خير برية

All the MS. is in one hand. It is much injured by insects. Marginal corrections occasionally. On the fly-leaf is a note, in another hand, which indicates that the MS. was copied by Mullā Ṣādiḳ, a pupil of Baḥr al-ʻUlūm.

Written in ordinary Nastaʻlīḳ. Not dated. C. 19th century.

No. 457.

foll. 46 ; lines 21 ; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{8}$.

مجموعة الرسائل

MAJMŪʻAT AR-RASĀ'IL.

A collection of four small treatises, of which three are on sufism, and one is a commentary on آية الكرسي by ابوبكر محي الدين عبد القادر بن شيخ بن عبد الله العيدروس اليمني الهندي Abū Bakr Muḥī ad-Dīn ʻAbd al-Ḳādir bin Shaikh bin ʻAbdallāh al-ʻAidarūs al-Yamanī al-Hindī, died A.H. 1038, A.D. 1628. See for his life No. 125.

foll. 1–9. I.

المقالة النافعة و الرسالة الجامعة

AL-MAKĀLAT AN-NĀFI'A WA'R RISĀLAT AL-JĀMI'A.

A treatise on sufism.

Beginning :—

سلام الله تعالى و رحمته على الاخوان المحبين و الخلان المحبوبين الخ *

From the preface it appears that the author wrote this treatise for some of his relatives and friends. They are named as below :—

الاخ الصالح نور الدين الفقيه على بن الفقيه عبد الرحمن الجازاني و الرجل الصالح الشيخ عبد الوهاب بن فتح الله البروجي الهندي و الفقيه الصالح عمر بن زيد الدوعني و الولد العلامة احمد بن ابي بكر بن العلامة الفقيه عبد الملك دعسين و الولد العلامة عبد القادر بن العلامة الفقيه محمد ابن الامام العلامه عبد القادر الحبّاني و الشيخ الكبير العلامة الصالح الزاهد الورع محمد مكي بن المخدوم العلامة حاجي موسى الكشميري و الولد الموفّق ابوبكر بن محمد بن الشيخ احمد بن الحسين العيدروس و صاحبنا الفقيه عبد الله بن احمد بن فلاح *

For a copy see Berlin Cat. No. 8848.

On the margins here and there are either corrections or passages omitted at the time of copying.

Written in ordinary Naskh. Not dated. C. 18th century.

foll. 10b–24. II.

القول الجامع في بيان العلم النافع

AL-KAWL AL-JĀMI' FĪ BAYĀN AL-'ILM AN-NĀFI'.

Another treatise on sufism.

Beginning :—

الحمد لله المنقذ بالعلم من الضلالة الكاشف به ظلمة الغي و الجهالة الخ *

In this treatise the author explains the Tradition طلب العلم فريضة على كل مسلم as meaning that علم الباطن, or sufism, is obligatory on all. The work ends abruptly as follows :—

حتى ان الرجلين ليتكلمان بالحقيقة الواحدة فيقبل من احدهما و يرد على الآخر *

See Berlin Cat. No. 9535/28.
Written in the same hand and same year as above.

foll. 25–36*a*. III.

بغية المستفين بشرح تحفة المريد

BUGHYAT AL-MUSTAFĪD BI SHARḤ TUḤFAT AL-MURĪD.

A commentary on Tuḥfat al-Murīd, a poem on sufism by the commentator's father.

Beginning:—

الحمد لله المعبود الممد لكل موجود الذي انار الكون بظهوره الخ *

The first line of the poem is:—

ما في الوجود سوى الموجود في القدم
و ما سواه فقد انشاه من عدم

The commentary on this first line begins:—

قال في الحكم نعمتان ما خرج عنهما موجود و لابد لكل مكون منهما نعمة الخ *

It ends abruptly on fol. 36 with the commentary on the following lines:—

و ايذما انت مهدية من العمل من الذي هو موردة من الحكم

The concluding words of the commentary are:—

فما فات في الشي استدرك في مقابله بحكمه *

See Berlin Cat. No. 9535/14.
Written in the same hand and the same year as above.

foll. 37–46. IV.

الفتح القدسي في تفسير آية الكرسي

AL-FATḤ AL-ḲUDSĪ FĪ TAFSĪR ĀYAT AL-KURSĪ.

A commentary on the verses of the Ḳur'ān known as آية الكرسي.

Beginning:—

الحمد للملك الذي تفرد في نعوت جلاله و اظهر دين الاسلام على الدين كله الخ *

The book was dedicated to مولانا المجلس العالي النواب ميرزا شمس الدين. The verses of the Ḳur'ān are in red ink. The sentence

تفسير آية الكرسي للشيخ السيد عبد القادر سلّمه الله و ابقاه , written on the title-page of this treatise, indicates that the book was copied from a copy which had been made during the life-time of the author.

Written in the same hand and in the same year as above.

No. 458.

foll. 43 ; lines 13 ; size 6½ × 4 ; 4½ × 2.

foll. 1–28. I.

كتاب التحصين و صفات العارفين

KITĀB AT-TAḤṢĪN WA ṢĪFĀT AL-ʻĀRĪFĪN.

A treatise on retreat for pious meditation by جمال الدين احمد بن محمد بن فهد الاسدي الحلّي الشيعي Jamāl ad-Dīn Aḥmad bin Muḥammad bin Fahd al-Asadī al-Ḥillī ash-Shīʻī. He was born in A.H. 752, A.D. 1351, and served for some time as a professor in a college at Ḥilla. He was the author of many works, and died in A.H. 841, A.D. 1437. For details see Aml al-Āmil. p. 33; Muntaha'l Maḳāl, p. 39; Rawḍāt al-Jannāt, p. 20; and Kashf al-Ḥujub, p. 101.

Beginning :—

الحمد لله الذي تجلي لعبادة فشغلهم عن الشهوات الخ *

It is divided into three chapters, each called القطب as follows :—

fol. 2*a*. القطب الاول في تصور العزلة

,, 5*a*. القطب الثاني في الآداب في العزلة

,, 8*b*. القطب الثالث في فوائد العزلة

Gold and coloured lines throughout on the margin. Headings in red character. Slightly worm-eaten. Marginal notes occasionally. The title-page bears a seal.

Written in fine Naskh. Not dated. C. 18th century.

foll. 29–41. II.

رساله در آداب حج

RISĀLA DAR ĀDĀB ḤAJJ.

A treatise on the rites and ceremonies of pilgrimage in the Persian language by محمد تقي بن مقصود علي المجلسي Muḥammad

Taḳī bin Maḳṣūd 'Alī al-Majlisī. He was a celebrated Shī'a author, and died in A.H. 1070, A.D. 1659. See Rawḍāt al-Jannāt, p. 129.

Beginning :—

الحمد لله رب العالمين و الصلوة على خير خلقه محمد و آله الطاهرين

و بعد چون رساله قبل ازين در بيان آداب حج الخ *

Slightly worm-eaten. Foll. 42 and 43 give an account of Arabic and Persian weights in the Persian language.

Written in Naskh. Not dated. C. 18th century.

No. 459.

foll. 59; lines 17–19; size $9\frac{1}{4} \times 6\frac{1}{8}$; $6\frac{3}{4} \times 4\frac{1}{2}$.

حدائق ذات بهجة

ḤADĀ'IḲ DHĀT BAHJA.

A work on miscellaneous topics by محمد المشتهر بالعاقل Muḥammad, known as al-'Āḳil. In fol. 15*a* the author gives a quotation from the writing of Mīrzā Muḥammad bin Mu'tamad Khān, the author of Tārīkh Muḥammadī, which was composed in A.H. 1190; consequently it is evident that the book under notice could not have been written earlier than A.H. 1190, A.D. 1776.

Beginning :—

الحمد لله رب العالمين الرحمٰن الرحيم مالك يوم الدين الذي بعث فيهم رسولا من انفسهم يتلو عليهم آياته ...... فيقول العبد العاصي الراجي عفوه و رحمته محمد المشتهر بالعاقل الغافل عن ما يوجب صلاحه و فلاحه اني كنت في سالف الزمان مشتغلا بالتدريس و التدريس بنية خالصة غير مشوبة بامر دنيوي فحداني الى السلوك من الظاهر الى الباطن فورد على في اثنائه ما يفيد للطالبين ...... فضممت اليه بعض مباحث كانت سنحت لى في آوانهما فظننت انها تكون رسالة رائقة فالّفتها ...... فسمّيتها بحدائق ذات بهجة الخ *

The work is divided into ten chapters, each called الحديقة, as follows :—

fol. 1. الحديقة الاولى في انه كيف يكون الابتداء بكل من التسمية و التحميد الخ

الحديقة الثانية في البحث بان الحمد قول خاص فلزم ان يكون المحمود مقولا fol. 2*b*.

الحديقة الثالثة في بعض الابحاث الصلوتية	,, 4*a*.
الحديقة الرابعة في بعض الامور العربية	,, 4*a*.
الحديقة الخامسة في بعض الايجاب المنطقية	,, 6*a*.
الحديقة السادسة في بعض المباحثات النظامية	,, 6*b*.
الحديقة السابعة في بعض ما يتعلق بالخلافة	,, 7*b*.
الحديقة الثامنة في بعض الاسرار العربية	,, 10*b*.
الحديقة التاسعة في بعض اشارات كشفية	,, 12*a*.
الحديقة العاشرة في احوال السلف بالاجمال	,, 14*a*.

Foll. are missing after foll. 12, 51 and 57. Foll. 21 should be placed after fol. 27, and fol. 13 should come before fol. 20. There are corrections and deletions.

Written in various hands of nīm Shikasta. Not dated. C. 19th century.

No. 460.

foll. 19; lines 17; size $9\frac{1}{4} \times 6\frac{1}{4}$; $7\frac{1}{2} \times 4\frac{3}{4}$.

foll. 1–12*a*. I.

القصيدة

AL-ḲAṢĪDA.

A poem. The author is not known.

Beginning :—

بدأت بسم الله ربي و مالكي   مطالع اسرار بالسر اعلنت

From the colophon it appears that it contains 361 couplets. Foll. 12*b*–13*a* contain five other short poems.

foll. 13*a*–17*a*. II.

الفرج من بعد الشدة

AL-FARAJ MIN BA'D ASH-SHIDDA.

A treatise on Geomancy (علم الرمل). The author is not known.

It begins abruptly :—

و هو ان تضرب الرمل و تكمله الى ستة عشر شكلا الخ *

Headings in red character.

foll. 17b–19. III.

الدعوة الطيبة

AD-DA'VAT AṬ-ṬAIYIBA.

A poem with the above title.

Beginning :—

الا يا طبيب الجن بالله داوني فان طبيب الانس اعياه ما بيا

Double coloured marginal lines throughout the book.

Written in one hand of Naskh. The colophon of the first piece runs thus :—

تمت الحروف بعون الله الملك الروف و كان الفراغ من نسخها يوم الاثنين اربعة و عشرين خلت من شهر صفر سنه ۱۳۰٦ هجرية *

No. 461.

foll. 69; lines 19; size 9½ × 6; 6½ × 3¼.

foll. 1–40. I.

شرح تهذيب المنطق

SHARḤ TAHDHĪB AL-MANṬIḲ.

A commentary on the first part of Sa'd ad-Dīn at-Taftāzānī's work called Tahdhīb al-Manṭiḳ wa'l Kalām, treating of Logic, by نجم الدين عبد الله بن شهاب الدين حسين الحسيني اليزدي Najm ad-Dīn 'Abdallāh bin Shihāb ad-Dīn Ḥusain al-Ḥusainī al-Yazdī, died A.H. 1015, A.D. 1606. See for his life No. 401.

Beginning :—

قوله الحمد لله افتتح الكتاب بحمد الله بعد التسمية اتباعا بخير الكلام الخ *

For copies see India Office Cat. No. 547; Cairo Cat. Vol. VI., pp. 79 and 82; Br. Mus. Suppl. Cat. No. 735; Rampur List, p. 452; and Asiatic Society Cat. p. 79.

For other commentaries see Ḥājī Khalīfa, Vol. II., p. 479.

Printed, Calcutta, A.H. 1243; and repeatedly lithographed in India. See Ellis, Cat. Vol. II., p. 53.

The text is quoted fully in the upper margin in Nasta'līḳ characters, and is marked with red lines. Quotations from the text in the body of the commentary begin with قوله. It has marginal glosses and corrections.

Written in Nasta'līḳ. Dated A.H. 1226.

foll. 41–58. II.

الآداب الرشيدية في شرح الآداب الشريفية

AL-ĀDĀB AR-RASHĪDĪYA FĪ SHARḤ AL-ĀDĀB ASH-SHARĪFĪYA.

A commentary on as-Saiyid ash-Sharīf al-Jurjānī's treatise on the Sciences of Controversy called al-Ādāb ash-Sharīfīya by عبد الرشيد بن الشيخ مصطفى بن عبد الحميد الجونفوري 'Abd ar-Rashīd bin ash-Shaikh Muṣṭafā bin 'Abd al-Ḥamīd al-Jawnfūrī. He was a pupil of Faḍlallāh al-Jawnpūrī, and a contemporary of Mullā Muḥmūd al-Jawnpūrī. After completing his education, he first engaged himself in teaching students, and then he gave up this occupation, and devotedly engaged in studying works on sufism, specially the books of Muḥī ad-Dīn al-'Arabī. Shāh Jahān (A.H. 1037–1069, A.D. 1628–1659), having heard of his reputation, summoned him to his Court; but he did not accept the invitation, and passed his life in his native country, where he died in A.H. 1083, A.D. 1672. He is the author of Zād as-Sālikīn, a commentary on Ibn al-'Arabī's work called Asrār al-Khilwa; of a commentary on Mukhtaṣar al-Aḍudī; and of a Persian commentary on Ibn Ḥājib's work called al-Kāfiya. His poetical name was Shamsī. The author of Ḥadā'iḳ al-Ḥanafīya, p. 408, wrongly gives the date of his death as A.H. 1055, A.D. 1645.

For details see Subḥat al-Marjān, p. 66; Ma'āthir al-Kirām, p. 203; Abjad al-'Ulūm, p. 903 and Tadhkira 'Ulamā' Jawnpūr, pp. 49 and 61.

Beginning :—

الحمد لله بدو بعد التيمن بالتسمية بحمد الله سبحانه و تعالى اقتداء باحسن النظام الخ *

For copies see India Office Cat. No. 558; and Rampur List, pp. 674 and 675.

Printed, Calcutta, A.H. 1233, and lithographed A.H. 1263.

The text is marked with a red line up to fol. 43, and after that with a black line. It has marginal glosses. The name of the copyist has been purposely effaced.

Written in Nasta'līḳ. Not dated. C. 19th century.

foll. 59b–63. III.

شرح رسالة المناظرة

SHARḤ RISĀLAT AL-MUNĀẒARA.

An anonymous commentary on an anonymous treatise on the Science of Controversy.

Beginning :—

لک الحمد جعل الله تعالیٰ مخاطبا تنبیها علی القرب ولان اللائق بحال الحامد ان یلاحظ المحمود اولا حاضرا و مشاهدا ثم یحمده الخ *

The text is written in red ink. Marginal glosses are numerous.

Written in Nasta'līḳ. Not dated. C. 19th century.

foll. 64–69a. IV.

بانت سعاد

BĀNAT SU'ĀD.

The well-known poem recited before the Prophet by كعب بن زهير بن ابي سلمى Ka'b bin Zuhair bin Abī Sulmā. For particulars of author and poem see Presidency College Magazine, No. 3, Vol. VI., May, 1920, pp. 107–116, where there is an article by myself.

Beginning :—

بانت سعاد فقلبي اليوم متبول متيم اثرها لم يفد مكبول

Foll. 64a and 69b contain the history of the poem. Marginal and interlineary notes, mostly written in Persian, are numerous. The poem is vocalised.

Written in Nasta'līḳ. Not dated. C. 19th century.

No. 462.

foll. 192; lines 29; size $9\frac{3}{4} \times 6$; $8 \times 4\frac{1}{4}$.

foll. 1-9. I.

رسالة في جمع بين رای افلاطن و ارسطو

RISĀLA FĪ JAM' BAIN RA'YAI AFLĀṬUN WA ARASṬŪ.

A metaphysical treatise by ابو نصر محمد بن محمد بن طرخان الفارابي Abū Naṣr Muḥammad bin Muḥammad bin Ṭarkhān al-Fārābī. He was of Turkish origin, and was born at Fārāb in Māwarā'annahr (Transoxiana). He is the greatest philosopher

in Islām, and is designated as Mu'allim ath-Thānī. He died in A.H. 339, A.D. 950. For details of his life see Ibn Abī Uṣaibī'a, Vol. II., pp. 134–45; Ibn al-Kifṭī, p. 277; and Brockelmann, Vol. I., p. 210.

Beginning :—

اني لما رايت اكثر اهل زماننا قد خاضوا و تنازعوا في حدوث العالم و قدمه الخ *

For a copy see Berlin Cat. No. 5033.

Edited by Dieterici in Alfārābī's Philosophische Abhandlungen, pp. 1–33 in 1890. See Ellis, Cat. Vol. II., p. 239.

Marginal corrections occasionally. Fol. 9 contains the names of a few works by different philosophers. Foll. 10–11*b* are a portion of some theosophical work. This treatise on the margin has been named اسرار صوفيه.

foll. 11*b*–20*b*. II.

رسالة القونوي

RISALAT AL-KŪNAVĪ.

A treatise on metaphysics by صدرالدين ابو المعالي محمد بن اسحق القونوي Ṣadr ad-Dīn Abū'l Ma'ālī Muḥammad bin Isḥāḳ al-Ḳūnavī. He was a pupil of Ibn al-'Arabī, and died in A.H, 672, A.D. 1273. For his life see Nafaḥāt, p. 645; Ḥabīb as-Siyar, Vol. III., Juz' I, p. 66; and Brockelmann, Vol. I., p. 449.

Beginning :—

الحمد لله المنعم على الصفوة من عباده بمرتبة الاجتباء الخ *

In Berlin Cat. No. 3274, the treatise is called الرسالة المفصحة عن منتهى الافكار و سبب اختلاف الامم. In our copy it has been named رساله شيخ صدرالدين قونوي كه بخواجه نصير طوسي نوشته. Ḥājī Khalīfa, Vol. VI., p. 8, has named it مفاوضات.

For a copy see Berlin Cat. No. 3274.

foll. 20*b*–31*a*. III.

رسالة الطوسي

RISĀLAT AṬ-ṬŪSĪ.

A treatise addressed to Ṣadr ad-Dīn al-Ḳūnavī in response to the preceding treatise by نصير الدين محمد الطوسي Naṣīr ad-Dīn Muḥammad aṭ-Ṭūsī, died A.H. 672, A.D. 1273. See No. 319.

Beginning :—

الحمد لله الذي نصب في كل زمان هاديا الخ *

In our copy it is named رساله خواجه نصير الدين طوسي در جواب رساله شيخ صدر الدين قونوي.

For a copy see Leyden Cat. No. 1523. See also Ḥājī Khalīfa, Vol. III., p. 449.

foll. 31*a*–39*a*. IV.

رسالة القونوي

RISĀLAT AL-ḲŪNAVĪ.

A treatise addressed to Naṣīr ad-Dīn aṭ-Ṭūsī in response to the preceding work by صدر الدين ابو المعالي محمد بن اسحق القونوي Ṣadr ad-Dīn Abū'l Ma'ālī Muḥammad bin Isḥāḳ al-Ḳūnavī, died A.H. 672, A.D. 1273. See No. 462, II.

Beginning :—

بسم الله الرحمن الرحيم و صلى الله على سيدنا محمد و آله هذا ما اعاد الشيخ الامام ...... صدر الدين محمد بن اسحق القونوي ...... جوابا لاجوبة الامام الكامل الحكيم المحقق نصير الدين محمد بن الطوسي ...... فقال بعد ادعية و ثناء و تبجيل و تعظيم باللغة الفارسية فاقول و الله خير معين ان السوال المعرف بايراده على بعض مواضع تلك الرسالة الخ *

The treatise is supplemented by another treatise (foll. 32–39) which is called المفاوضات.

Beginning :—

الحمد لله الذي ابان بمستقرات الهمم مراتب علم اليقين الخ *

For a copy see Leyden Cat. No. 1523.

foll. 39–51*b*. V.

رسالة في اثبات الواجب

RISĀLA FĪ ITHBĀT AL-WĀJIB.

A treatise to prove the existence of God by جلال الدين محمد بن اسعد الصديقي الدواني Jalāl ad-Dīn Muḥammad bin As'ad aṣ-Ṣiddīḳī ad-Dawwānī, died A.H. 907, A.D. 1501. See No. 99, I.

Beginning :—

له الحمد على نعمة العميم و منّه القديم ...... فهذه نبذة من الحقائق
و زبدة من الدقائق فيه نفائس المطالب العالية الخ *

Ad-Dawwānī wrote two treatises on the subject. One is called ar-Risālat al-Ḳadīma (noticed in No. 109), and the other is called ar-Risālat al-Jadīda. The MS. under notice is a copy of the second treatise, though it is named differently.

For copies see Berlin Cat. No. 2335; India Office Cat. No. 468, II; Leyden Cat. No. 1577. See also Ḥājī Khalīfa, Vol. III., p. 360.

On the margin of fol. 39*a* this treatise is wrongly attributed to al-Muḥaḳḳiḳ aṭ-Ṭūsī.

foll. 51*b*–62*b*. VI.

رسالة في اثبات الواجب

RISĀLA FĪ ITHBĀT AL-WĀJIB.

Another treatise on the same subject by ad-Dawwānī (see for his life No. 99, I) noticed in No. 109.

Beginning :—

سبحانک سبحانک ما اعظم شانک و اظهر برهانک الخ *

foll. 62*b*–73*b*. VII.

رسالة في اثبات الواجب

RISĀLA FĪ ITHBĀT AL-WĀJIB.

Another treatise on the same subject by مير صدر الدين محمد بن مير غياث الدين منصور الشيرازي Mīr Ṣadr ad-Dīn Muḥammad bin Mīr Ghayāth ad-Dīn Manṣūr ash-Shīrāzī, died A.H. 903, A.D. 1497. See for his life No. 88.

Beginning :—

الله لااله الا هو له الاسماء الحسنى الخ *

For a copy see India Office Cat. No. 468, I. See also Ḥājī Khalīfa, Vol. III., p. 361.

foll. 73*b*–88. VIII.

رسالة في اثبات الواجب

RISĀLA FĪ IT͟HBĀT AL-WĀJIB.

Another treatise on the same subject by محمد الخضري Muḥammad al-K͟hiḍrī. Probably his full name was S͟hams ad-Dīn Muḥammad bin Aḥmad al-K͟hiḍrī. See No. 89.

Beginning :—

الحمد لله رب العالمين ...... فيقول افقر خلق الله محمد خضري هذه رسالة في اثبات واجب الوجود بالذات و صفاته بالدلائل التي تقررت عندي قطعيتها الخ *

After this treatise, which is completed on foll. 88*b*, the copyist began another treatise, but only eight lines of it have been copied.

foll. 89*a*–105. IX.

A philosophical treatise. On the margin of fol. 89*a* it has been attributed to ad-Dawwānī, died A.H 907, A.D. 1501. See for his life No. 99, I.

Beginning :—

الحمد لله رب العالمين الذي هدانا الصراط المستقيم صراط الذين انعمت عليهم .... اما بعد يجب ان يعلم ان لكل علم لابد من ثلاثة امور الخ *

See No. 463, V., where this treatise is designated 'Ain al-Ḥikma.

foll. 106*b*–192. X.

An incomplete work on Logic, stated on the margin of fol. 106*b* to include an abridgment of Aristotle's كتاب المقولات.

It begins abruptly as follows :—

الغرض في هذا القول تلخيص المعاني التي تضمنها كتب ارسطو في صناعة المنطق و تحصيلها بحسب طاقتها و ذلك على عادتنا في سائر كتبه و لنبتدئ باول كتاب من كتبه و هذه الصناعة هو كتاب المقولات فنقول ان هذا الكتاب بالجملة ينقسم الى ثلثة اجزاء الخ *

The abridgment ends on fol. 116*b*. From fol. 117*a* another portion begins, and in the margin is noted هذا كتاب باراميناس. It begins abruptly :—

قال و ينبغي ان يقول اولا باسم ما هو الاسم و ما هي الكلمة ثم نقول بعد ذلک ما هو الايجاب و السلب الخ *

This portion ends on fol. 127*a* as follows :—

و ههنا انقضى تلخيص المعاني التي تضمنها هذا الكتاب بانقضار المعاني التي تضمنها هذا الكتاب يتلوه كتاب انالوطيقي و هو كتاب القياس *

From fol. 127*b* another portion begins with the heading مقالة اولى از كتاب انالوطيقي. It ends on fol. 168*b*, and another portion with the heading هذا كتاب البرهان لارسطاطاليس begins then.

Fol. 106*a* is blank, but without causing any gap in the text. It is worm-eaten, and the last portion is stained with damp. Marginal corrections occasionally.

Written in different hands of Nasta'līk. Not dated. C. 18th century.

No. 463.

foll. 88 ; lines 23 ; size 8 × 4½ ; 6 × 3.

foll. 1–5*a*. I.

تحرير اقليدس

TAḤRĪR UKLĪDAS.

A portion of Euclid's geometry as edited by ابو جعفر نصير الدين محمد بن محمد بن الحسن الطوسي Abū Ja'far Naṣīr ad-Dīn Muḥammad bin Muḥammad bin al-Ḥasan aṭ-Ṭūsī, died A.H. 672, A.D. 1273. See for his life No. 319.

Beginning :—

الحمد لله منه الابتداء و اليه الانتهاء الخ *

The MS. contains only the first five propositions of the first book.

For copies see Berlin Cat. No. 5918 ; Munich Cat. No. 848 ; Paris Cat. No. 2465 ; India Office Cat. No. 736 ; Br. Mus. Cat. p. 618 ; Hyderabad List, Fann Riyāḍī, No. I ; Bankipur Cat. p. 108 ; and Rampur List, p. 409. See also Hājī Khalīfa, Vol. II., p. 213 ; Kashf al-Ḥujub, p. 98, and Wenrich, de Auctor. Graecor. Versionibus, p. 185.

Repeatedly printed in India and Europe. See Ellis, Cat. Vol. I., p. 515.

Written in ordinary Nasta'līḳ. Not dated. C. 19th century.

Foll. 5b–6 are blank. Foll. 7–9a are selections from Mīr Bāḳir Dāmād's philosophical work called al-Ḳabasāt, see No. 328. Fol. 9b is blank.

foll. 10–22a. II.

عين الحكمة

'AIN AL-ḤIKMAT.

A metaphysical treatise by an unknown author.

Beginning :—

الحمد لله المستجمع لجميع الكمال الذي منه بدء كل شي و اليه المآل ...... و بعد فهذه رسالة فی الحكمة الآلهية لخصّتها من كتب الفلسفة المشائية ...... و سميتها بعين الحكمة *

It bears annotations on the margin. Spaces for the insertion of headings have not been filled in.

Written in semi-Nasta'līḳ. Not dated. C. 19th century.

foll. 22b–25. III.

رسالة الفلسفة

RISĀLAT AL-FALSAFA.

An incomplete philosophical treatise by an unknown author.

Beginning :—

الحمد لله الملهم للصواب والسلام علی من اختص بفصل الخطاب و عترته الطاهرين . فهذه رسالة فی البحث عن كيفية صدور الكثرة عن الواحد البسيط الخ *

It ends abruptly as follows :—

ثم اقول ان لكل نوع من الافلاک و العناصر البسايط و المركبات ربا حاكما عليه مدبرا له كما ذهب اليه الاشراقيون فالجواهر *

Written in semi-Nasta'līḳ. Not dated. C. 19th century.

foll. 26b–32. IV.

رسالة في بيان الماهية و الهوية

RISĀLA FĪ BAYĀN AL-MĀHIYAT WA'L HUWAIYAT.

A treatise on philosophy ascribed to جلال الدين الدواني Jalāl ad-Dīn ad-Dawwānī. His full name is Jalāl ad-Dīn Muḥammad bin As'ad aṣ-Ṣiddīkī ad-Dawwānī, died A.H. 907, A.D. 1501. See for his life No. 99, I.

It is imperfect, and begins abruptly as follows :—

الامور التي تلينا لكل منها ماهية و هوية و ليست ماهيته هويته الخ *

See India Office Cat. No. 593, II.

There are lacunae on every fol. Slightly worm-eaten.

Written in Naskh. Not dated. C. 19th century.

The colophon says :—

قد انتسختها من النسخة المنقولة من نسخة كتب عليها هكذا قد قوبلت لفظا لفظا مع النسخة التي قوبلت مع النسخة التي صححها الدواني *

foll. 33–54. V.

عين الحكمة

'AIN AL-HIKMAT.

Another metaphysical treatise ascribed to جلال الدين الدواني Jalāl ad-Dīn ad-Dawwānī. See for his life No. 99, I.

Beginning :—

الحمد لله الذي هدانا الصراط المستقيم صراط الذين انعمت عليهم ...... يجب ان يعلم ان لكل علم لابد من ثلاثة امور الخ *

There are lacunae on foll. 33a, 35a, 36a, 38a, 40a, 41b, 43a, 44b, 45b, 48a, 50b and 51a. Marginal corrections and notes occasionally. Worm-eaten. See No. 462, XI.

Written in Naskh. Dated A.H. 1242.

foll. 55–77. VI.

رسالة في علم ما بعد الطبعية

RISĀLA FĪ 'ILM MĀ BA'D AṬ-ṬAB'ĪYA.

Another imperfect metaphysical work: the author's name is not known.

It begins abruptly as follows :—

ما فوق الطبعية ان تخصيص التقرر ..... يقال له الحدوث الزماني
و موضوعه هو الحادث الزماني الخ *

It is imperfect both at the beginning and end.
Written in semi-Nasta'līḳ. Not dated. C. 19th century.

foll. 78b–88. VII.

رسالة جزء لايتجزى

RISĀLA JUZ' LĀ YATAJAZZĀ.

A treatise on the indivisible atom by القاضي محب الله بن عبد الشكور البهاري al-Ḳāḍī Muḥibballāh bin 'Abd ash-Shukūr al-Bihārī, died A.H. 1119, A.D. 1707. See No. 139.

Beginning :—

سبحان الذي مدّ الظل و هو لا يتجزي الخ *

For a copy see India Office Cat. No. 581, IX.

Headings of chapters in red ink. It is imperfect, and ends abruptly as follows :—

كتداخل الجسم الطبعي و الجسم التعليمي عندهم و كذلک تداخل
جوهر متحيز في جوهر آخر كتداخل *

Worm-eaten.
Written in semi-Nasta'līḳ. Not dated. C. 19th century.

No. 464.

foll. 399 ; lines 23 ; size $11\frac{3}{4} \times 7\frac{1}{2}$; $7 \times 4\frac{1}{4}$.

foll. 1–349. I.

حل الموجز

HALL AL-MŪJIZ.

A commentary on Ibn an-Nafīs's compendium of medicine, abridged from al-Ḳānūn of Ibn Sīnā, called al-Mūjiz by جمال الدين محمد بن محمد الاقصرائي Jamāl ad-Dīn Muḥammad bin Muḥammad al-Akṣarā'ī. He died C. A.H. 770, A.D. 1339. See al-Fawā'id al-Bahīya, p. 79 ; and Berlin Cat. No. 6281.

Beginning :—

الحمد لله رب العالمين .... و بعد فان الطب علم شريف بعرف موضوعه الخ *

For a copy see Leyden Cat. No. 1322.

For other commentaries on al-Mūjiz see Ḥājī Khalīfa, Vol. VI., p. 252, and Berlin Cat. No. 6281.

Lithographed, Lucknow 1877.

It has a beautiful *'Unwān* at the beginning, and the first two pages are illuminated. Foll 119*b*, 179*b* and 305*b* also contain beautiful *'Unwāns*. Double gold and coloured lines on the margin. Quotations from the text are written in red ink, and are introduced with the word قال in gold ink. The commentary begins with اقول, which has also been written in gold ink. Foll. 203*b* has a blank space, which has not been filled in with a diagram.

Written in beautiful Naskh. In the colophon it is said that it was copied in A.H. 885, but in my opinion it is a transcript of the 11th century Hijra.

foll. 350–371. II.

القانونچه

AL-ḲĀNŪNJA.

A compendium of medicine abridged from al-Ḳānūn of Ibn Sīnā by محمود بن محمد بن عمر الچغميني Maḥmūd bin Muḥammad bin 'Umar al-Chaghmīnī, died A.H. 745, A.D. 1344. See Brockelmann, Vol. II., p. 213.

Beginning :—

الحمد لله رب العالمين ......و بعد فهذا مختصر مشتمل على زبدة الخ *

For copies see Berlin Cat. No. 6293; India Office Cat. No. 791; 'Aẓīm's (Bankipur) Cat. p. 108. See also Ḥājī Khalīfa, Vol. IV., p. 495.

Printed in Calcutta, 1827, and lithographed, Bombay, A.H. 1298.

Written in the same hand as the above.

foll. 372–393. III.

كتاب الطب

KITĀB AL-ṬIBB.

A work on medicine without the author's name.

Beginning :—

اما بعد حمد الله كفاء افضاله و الصلوة و السلام على محمد و آله فهذه قواعد طبية هي خلاصة القوانين الكلية انتخبتها منها مشتملة على مقدمة و قسمين و خاتمة الخ *

Written in the same hand as the above.

foll. 394–395*b*. IV.

رساله اوزان

RISĀLA AWZĀN.

A Persian treatise explaining Arabic weights in Persian by طاهر مطهر غزالي Ṭāhir Muṭahhar al-Ghazālī.

Beginning :—

حمد عادلي را كه در عدل بندگان حبة فروگذاشت نكند .... اما بعد مي گويد دعا گوى درگاه عالي طاهر مطهر غزالي كه يكباري فرمان اعلى اعلاه الله سلطان السلاطين غياث الدنيا و الدين بجانب بنده صادر شده كه اوزاني كه در كتب طبي افتاده است انرا بتحقيق تمام ...... نبشته بيارد بنده بامتثال فرمان شتافته الخ *

The treatise has been dedicated to Sulṭān Ghiyāth ad-Dīn. Foll. 396–399 are blank.

Written in the same hand as the above.

Besides the above four works, which are written on the central portion of the pages, there are three other treatises written on the margin of the book, each margin containing fifty lines 1½ inches long. They are as follows :—

foll. 3–305 (margins) I.

SHARḤ AL-FUṢŪL AL-ĪLĀḲĪYA.

شرح الفصول الايلاقيه

A commentary on Muḥammad bin Yūsuf al-Īlāḳī's compendium of medicine, itself an abridgment of the theoretical portion of Avicenna's al-Ḳānūn. As it is defective at the beginning, the name of the commentator could not be traced.

The preface begins abruptly on fol. 3*a* as follows :—

على وجه لا يفضي الاطناب الخ *

The beginning of the commentary (on fol. 3*a*) is :—

قال اعلم ان الطب علم الى آخره اقول ...... طلب شي لما كان موقو...... تصوره و لو بوجه ما ...... التوجه الى ما ليس بشعور به اصلا تصور الغرض منه ليلا يلزم العبث لاجرم ابتدأ المصنف بتعريف الطب الخ *

For names of other commentaries see Ḥājī Khalīfa, Vol. IV., p. 434, and Berlin Cat. No. 6284.

Passages of the original work are written in red ink. Headings of chapters in gold ink. The margins on foll. 1, 2, 295*b* and 296*a* are blank. The writing on the first 21 foll. has been rendered defective by the cutting away of the edges by the binder.

Written in the same hand as the above.

foll. 306–377 (Margin). II.

التلويح الى اسرار التنقيح

AT-TALVĪḤ ILĀ ASRĀR AT-TANḲĪḤ.

A work on medicine by فخر الدين محمد بن محمد بن ابي نصر الخجندي Fakhr ad-Dīn Muḥammad bin Muḥammad bin Abī Naṣr al-Khujandī. He flourished in the 8th century Hijra. See 'Aẓīm's (Bankipur) Cat. p. 100.

Beginning :—

قال الشيخ الامام الفاضل الكامل اكمل المتاخرين رئيس الحكماء و المتكلمين فخر الملة والدين محمد بن محمد بن ابي نصر الخجندي قدس الله روحه اما بعد حمد الله واهب العقل و مفيض الخير و العدل الخ *

From the preface it appears that a scholar abridged al-Ḳānūn and named his work al-Maknūn. It in turn was abridged by al-Khujandī, and to this abridgment was given the name تنقيح مغلق المكنون. He again abridged the تنقيح, and to this last was given the title at-Talvīḥ, التلويح.

For copies see Paris Cat. No. 2941, and 'Aẓīm (Bankipur) Cat. p. 100.

Written in the same hand as the above.

foll. 378–399 (Margin). III.

شرح رسالة آداب البحث

SHARḤ RISĀLA ĀDĀB AL-BAḤTH.

A commentary on Shams ad-Dīn Muḥammad bin Ashraf as-Samarḳandī's treatise on dialectics by كمال الدين مسعود بن حسين الشرواني الرومي Kamāl ad-Dīn Mas'ūd bin Ḥusain ash-Shirwānī ar-Rūmī. He was a philosopher and theologian of some repute, and taught at the Madrasah of Hirāt, where he died in A.H. 905, A.D. 1499. See Ḥabīb as-Siyar, Vol. III., Juz'. 3, p. 340, and Brockelmann, Vol. I., p. 468.

Beginning :—

الحمد لله رب العالمين .... و بعد فقد قال الامام المحقق ......

مولانا شمس الملة و الدين السمرقندي ...... المنة علينا من منّ عليه الخ *

For copies see Berlin Cat. No. 5275; Munich Cat. No. 664; Paris Cat. No. 2351/2; and Cairo Cat. Vol. II., pp. 272, 273.

For other commentaries and glosses see Ḥājī Khalīfa, Vol. I., p. 207 and Berlin Cat. Nos. 5274–5292.

Passages of the original work in red ink. In the last 16 foll. the writing on the margin is more or less defective on account of paper pasted over the text. The whole border of each fol. is changed to a modern paper.

The earlier half of the MS. is stained with damp. Double coloured and gold lines on the margins with two beautiful *'Unwāns*.

Written in the same hand as the above.

No. 465.

foll. 48; lines 25; size $11\frac{1}{8} \times 7\frac{3}{4}$; $9 \times 5\frac{3}{4}$.

foll. 1–7*a* I

العلم الشامخ في معرفة المنسوخ من السنة و الناسخ

AL-'ALAM ASH-SHĀMIKH FĪ MA'RIFAT AL-MANSŪKH MIN AS-SUNNAT WA'N NĀSIKH.

A treatise on the abrogating and abrogated texts in the Traditions by ابو عبد الله الحسين ابن ابي بكر النريلي Abū 'Abdallāh al-Ḥusain bin Abī Bakr an-Narīlī. From the colophon of an other

work of the author, noticed in No. 465, II, it appears that he flourished in the 10th century Hijra.

Beginning :—

الحمد لله الذي خلق و انعم و بيّن لنا سبيل الهدى و الهم الذي علم بالقلم علم الانسان ما لم يعلم *

foll. 7b–48. II.

تنبيه اللبيب في شرح ما تضمنه كتاب الهداية من الغريب

TANBĪH AL-LABĪB FĪ SHARH MĀ TADAMMANAHU KITĀB AL-HIDĀYA MIN AL-GHARĪB.

A work explaining the rare words that occur in Burhān ad-Dīn 'Alī bin Abī Bakr al-Marghīnānī's famous work on Hanafī Jurisprudence called al-Hidāya by the same author.

Beginning :—

بسم الله الرحمن الرحيم باب شرح الغريب كتاب الاسلام و الايمان الاسلام في اللغة الاستسلام و الانقياد الخ

Headings of chapters in bold character. The words, which have been commented on, are in red ink. The colophon, which gives the date of composition, runs as follows :—

قال مولفه عفا الله عنه كان الفراغ من تاليفه ضحا يوم الخميس السابع عشر اوالثامن عشر من شهر ربيع الاول سنه ٩٣٩ من الهجرة الطاهرة *

A note on the last fol. indicates that the MS. was compared in the month of Shawwāl, A.H. 1106 with the one which was copied from a very defective text.

Written in Naskh. Dated A.H. 1106. Scribe سعيد بن علي بن عبد الله بن اسحق الحدادي.

No. 466.

foll. 153; lines 19; size $8\frac{1}{4} \times 5\frac{1}{2}$, $5\frac{3}{4} \times 3\frac{1}{2}$.

foll. 1–100. I.

خلاصة الاقوال في معرفة الرجال

KHULĀSAT AL-AKWĀL FĪ MA'RIFAT AR-RIJĀL.

A biographical dictionary of Imāmīya scholars by جمال الدين حسن بن يوسف بن علي بن المطهر الحلي Jamāl ad-Dīn Hasan bin

Yūsuf bin 'Alī bin al-Muṭahhar al-Ḥillī, died A.H. 726, A.D. 1325. See for his life No. 87.

Beginning :—

الحمد لله مرشد عباده الى سبيل الرشاد الخ *

This is another copy of the work noticed as No. 277. There are marginal notes. The first word of each name is written in red ink. It has seals of Amjad 'Alī Shāh, Sulaimān Jāh, and others. Three foll. are added at the beginning of the MS. giving some biographical information, regarding other authors, etc.

Written in Nasta'līk. Not dated. C. 17th century.

foll. 101*b*–104*a*. II.

الوجيزة

AL-WAJĪZA.

A treatise on the science of Tradition by بهاء الدين محمد بن الحسين بن عبد الصمد الحارثي العاملي Bahā' ad-Dīn Muḥammad bin al-Ḥusain bin 'Abd aṣ-Ṣamad al-Ḥārithī al-'Āmilī, died A.H. 1030, A.D. 1621. See for his life No. 184.

Beginning :—

الحمد لله على نعمائه المتواترة .... و بعد هذه رسالة عزيزة موسومة بالوجيزة تتضمن خلاصة علم الدراية جعلتها كالمقدمة لكتاب الحبل المتين و على الله اتوكل و به استعين و هي مرتبة على مقدمة و فصول ستة و خاتمة الخ *

See Kashf al-Ḥujub, p. 599.

Written in Nasta'līk. Not dated. C. 17th century. Scribe محمد بن عبد الحي.

foll. 105*b*–153. III.

شرح البداية في علم الدراية

SHARḤ AL-BIDĀYA FĪ 'ILM AD-DIRĀYA.

A treatise on the science of Tradition and a commentary on it, both text and commentary being by زين الدين بن علي بن احمد الجبعي العاملي الشامي الشهيد الثاني Zain ad-Dīn bin 'Alī bin Aḥmad al-Jab'ī al-'Āmilī ash-Shāmī, known as ash-Shahīd ath-Thānī. He was born in A.H. 911, A.D. 1505; he studied with his father and other renowned scholars of the time, and was put

to death in A.H. 966, A.D. 1558. He is considered as الشهيد الثاني (the second martyr) by Imāmīya scholars. The first martyr according to them is Shams ad-Dīn Muḥammad bin Makkī al-'Āmilī, who was put to death in A.H. 786, A.D. 1384. For details of our author's life see Rawḍāt al-Jannāt, pp. 288–299; Ḳiṣaṣ al-'Ulamā', p. 32–49; Aml al-Āmil, p. 14; and Muntaha'l Maḳāl, p. 141.

Beginning :—

نحمدک اللهم علی حسن توفيق البداية في علم الدراية و الرواية الخ *

See Kashf al-Ḥujub, p. 326.

The passages of the text are marked with red lines. Marginal corrections occasionally. Slightly worm-eaten. On the last fol. are the seals of Amjad 'Alī and Sulaimān Jāh.

Written in Nasta'līḳ. Dated A.H. 1052. Scribe محمد بن عبد الحي الحسني النجفي.

Supplement.

No. I.

foll. 258; lines 21; size 12¾ × 8; 8 × 4½.

حدايق الشعرا

HADĀ'IḲ ASH-SHU'ARĀ.

A biography of Persian poets, ancient and modern, with specimens of their compositions by ميرزا اميربيگ المتخلص به امير Mīrzā Amīr Beg, poetically known as Amīr. From foll. 6 and 33*b* it appears that in A.H. 1211, A.D. 1796, the author was at Benares in the service of Nawwāb Sa'ādat 'Alī Khān Bahādur, and, when the latter came to Lucknow and took charge of the city, he came with him. In Lucknow he met with the great poets there, amongst them being Mīrzā Muḥammad Ḳatīl, who died in A.H. 1233, A.D. 1817.

Beginning :—

الحمد لله الذي نوّر قلوبنا باشراق شارق العلوم .... رنگين مضمونيكه انتخاب مضامين بلاغت آگين اشعار فصاحت شعار ديوان نازک خيالي تواند بود شرح تحميد الخ *

This biographical work is the fruit of forty-eight years labour, which the author completed in A.H. 1262, A.D. 1845. In writing

this work he consulted fifty-eight *tadhkiras* procured from the library of Amjad 'Alī Shāh, King of Oude (A.H. 1258–1263, A.D. 1842–1846) by the help of Ẓafar ad-Dawla Fatḥ 'Alī Khān, Kaptān. Foll. 6*b*–8*a* contain the names of these *tadhkiras*. The preface (foll. 2*b*–5*b*) also contains three poems in praise of Amjad 'Alī Shāh, Wājid 'Alī Shāh, the heir-apparent, and Mīrzā Muḥammad Jawād 'Alī, known as Jarnail Ṣāḥib, the second son of the King.

On the top of the 1st fol. are the following couplets showing that the lives of 2609 poets are contained in the book. They run thus :—

قطعه تعداد نامهای شعرا که اشعار ایشان درین تذکرهٔ ثبت شده اند :—

شکر لله حسب دلخـــواهم امیر   نامهـای شاعـــران در جمهـرهٔ

دو هزار و شش صد و نه چون شدند   ختم گردید این عجائب تذکرهٔ

The work is divided as follows :—

سي و یک حدیقه بخلاف ترتیب تذکرها بلحاظ رعایت حروف تهجي تخلص شعرا ... و اشعار ایشان درین تذکره حدائق الشعرا ثبت گردیده	foll. 9*b*–238*b*.
سي شجرهٔ القاب پادشان و شاعران	,, 238*b*–258*b*.
سي و یک دوحه اسم بلاد و مواضع و قصبات و قراء و دهات	Wanting.
دو ثمرهٔ اسماء بادشاهان با سنه جلوس حرف جیم از جلوس و حرف میم از مدت سلطنت و حرف ط از طوائف الملوک	,,
هفت نخله بیان هفت زبان فارسی	,,
سي و یک نتیجه با هندسه ردیف و قافیه شعر مطابق هندسه	,,
سي و یک چمن از اشعار یک ردیف و قافیه و یک بحر انچه بهم رسیده مرقوم نمودم	,,

On fol. 10*a* it is stated that the complete work is a voluminous one, and contains 848 foll. Headings and the names in red ink. Marginal corrections occasionally. Half of fol. 242*a*, foll. 242*b*, and 243*a* are blank.

Written in two hands of Nasta'līḳ. Not dated. C. 19th century.

INDEX OF TITLES.

THE figures against the books refer to the pages of the Catalogue. The bold figures indicate the places where complete copies or a considerable portion of the books under notice are described. The thin figures refer only to short extract or incidental mention.

INDEX OF PERSONS' NAMES.

NUMBERS in parenthesis are Hijra dates. Coming after a man's name they relate to obituary dates if preceded by "*d*", to the time about which he lived if preceded by "*c*" (*Circa*), or in the case of Sovereign to the beginning and end of his reign. Coming after the title of a work they relate to the date of its composition. The letter *a* is short for *abū*, *b* for *ibn* and dash (-) stands for the definite article *al.*

CLASSIFIED INDEX.

THE works are here classified according to subjects, and arranged, as far as possible, in chronological order. A number within parentheses after the title of a work denotes the Hijra date of its composition, or, when preceded by 'd.' the year in which the author died. The last number refers to the page of the Catalogue.

SCHOLASTIC THEOLOGY.

POLEMICAL WORK.

ASCETICISM AND SUFIISM.

THE PRINCIPLE OF JURISPRUDENCE.

THE PRINCIPLE OF JURISPRUDENCE ACCORDING TO SHĪ'A SCHOOL.

STATUTES OF LAW (AL-FURŪ'): ḤANAFĪS.

SHĀFI'ĪS.

SHĪ'AS.

HISTORY: GENERAL HISTORY.

LIVES OF THE PROPHETS.

EARLY CALIPHS.

'ALĪ AND HIS DESCENDANTS.

GHAZNAVĪS.

AIYUBĪS.

HISTORY OF EGYPT.

APPENDIX TO HISTORY.

BIOGRAPHY.

SHI'A BIOGRAPHY.

COSMOGRAPHY AND GEOGRAPHY.

LOGIC.

PHILOSOPHY.

MATHEMATICS AND ASTRONOMY.

ASTROLOGY.

ALCHEMY.

MAGIC.

INTERPRETATION OF DREAMS.

MECHANICS.

MEDICINE.

DIALECTICS.

LEXICOGRAPHY.

ETYMOLOGY.

SYNTAX.

RHETORIC.

PROVERBS AND MAXIMS.

PROSE.

POETRY.

FABLES AND TALES.

MISCELLANEOUS.

SUPPLEMENT.

ADDITIONS AND CORRECTIONS.

Page 2, line 1. Read *Ḳur'ān* for Kur'ān.

,, 3, ,, 33. Read *Naṣīr ad -Dīn* for Nasīr ad -Dīn.

,, 4, ,, 9. Read ,, ,, for ,, ,,

,, ,, ,, 24. Read *Escuria* for Eacuria.

,, 5, ,, 15. Read *al -Isfarā'īnī* for Isfrā'īnī.

,, 7, ,, 9. Read *'Ulamā'* for 'Ulama.

,, 8, ,, 10. Read *(A.H. 1173-1221, A.D. 1759-1806)* for (A.H. 1173-1202, A.D. 1759-1788).

9, ,, 36. Read *Yūsuf* for Yusuf.

,, 14, ,, 34. Read *Muḥammad Bāḳir bin Muḥammad Taḳī al -Majlisī* for Muḥammad bin Muḥammad at -Taḳī al -Majlisī.

,, 16, ,, 11. Read عباد الله for عبادء الله

,, 23, ,, 27. Read *Ṭabaḳāt al -Kubrā, Vol. IV* for Ṭabaḳāt al -Kubrā, Vol. V.

,, 25, ,, 23. Read شرح الشفاء for شرح الشفا

,, 26, ,, 21. Read *Majd ad -Dīn* for Maj dad -Dın.

,, 27, ,, 28. Read *an -Nasā'ī* for an -Nisā'ī.

,, 29, ,, 9. Read ,, for ,,

,, 32, ,, 14. Read *Tadhkirat al -Ḥuffāẓ* for Tadhkirat al -Huffāẓ.

,, ,, ,, 15. Read *Ṭabaḳāt al -Kubrā* for Tabaḳāt al -Kubra.

,, ,, ,, 16. Read *Suyūṭī* for Suyūtī.

,, 41, ,, 30. Read *'Abd ar -Raḥmān* for 'Abd ar -Raḥman.

,, 43, ,, 14. Read *Nasta'līḳ* for Nasta'liḳ.

,, ,, ,, 19. Read *AZ -ZAWĀJIR* for AR -ZAWĀJIR.

,, ,, ,, 38. Read *Nūr as -Sāfir* for Nūr as -Safir.

,, 46, ,, ,, Read *'Abd ar -Raḥīm* for 'Abd ar -Raḥim.

,, ,, ,, 39. Read *Khān 'Aẓam* for Khan 'Aẓam.

,, 47, ,, 3. Read *Akhbār al -Akhyār* for Akhbar al -Akhyār.

,, ,, ,, 4. Read *at -Ta'līḳāt as -Sanīya* for at -T'alīḳat as -Sanīya.

,, 48, ,, 31. Read *Fihrist Ṭūsī* for Fihrast Ṭūsī.

,, 53, ,, 20. Read *an -Nu'mān* for a -Nu'mān.

,, ,, ,, 32. Read *aṣ -Ṣadūḳ* for aṣ -Ṣadūḳ.

,, 55, ,, 27. Read *Ya'ḳūb* for Ya'ḳūb.

,, 56, ,, 12. Read *Imāmite* for Īmāmite.

,, 60, ,, 14. Read الدعوات for لدعوات

,, ,, ,, 27. Read *an -Nubalā'* for ān -Nubalā'.

,, 61, ,, 15. Read *Tamerlane* for Tamarlane.

,, ,, ,, 30. Read *Ḥājī Khalīfa* for Ḥajī Khalifa.

,, 62, ,, 14. Read آذان for آدان

,, 63, ,, 15. Read *also* for alas.

Page 66, line 30. Read *al-Awliyā'* for al-Awlyā'.

,, 72, ,, 8. Read *Kuṭb Shāh* for Kuṭub Shāh.

,, ,, ,, 12. Read (*A.H. 1083–1099*) for A.H. 1085-1089.

,, 83, ,, 12. Read *see* for set.

,, 85, ,, 16. Read اعوذ for عوذ

,, 86, ,, 20. Read *the* for ghe.

,, 88, ,, 31. Read العزيز for لعزيز

,, 93, ,, 10. Read النبى for البنى

,, 99, ,, 28. Read *Kashf al-Ḥujub* for Kashf al-Ḥujab.

,, 100, ,, 8. Read *Ghiyāth ad-Dīn* for Ghayāth ad-Dīn.

,, ,, ,, 19. Read *Bāyazīd* for Bayazīd.

,, ,, ,, 24. Read *his life No. 99, I* for his life No. 98.

,, 101, ,, 9. Read *Ghiyāth ad-Dīn* for Ghayāth ad-Dīn.

,, 102, ,, 4. Read *Al-Khiḍrīya* for Al-Ḳiḍrīya.

,, 103, ,, 4. Read *'Ala'l Ḥāshiyat Al-Khiḍrīya* for Al'l Ḥāshiyat Al -Ḳiḍrīya.

,, 104, ,, 32. Read *See No. 92* for see No. 93.

,, 106, ,, 8. Read *as-Saiyid* for as-Sayid.

,, 107, ,, 31. Read *al-Iḥsā'ī* for al-Ihsā'ī.

,, 108, ,, 1. Read ,, for ,,

,, ,, ,, 18. Read *Imāmīya* for Imamīya.

,, 114, ,, 8. Read *Ṣāḥibzāda* for Sahibzāda

,, 120, ,, 37. Read الاصفياء for لاصفياء

,, 122, ,, 1. Read *Ṣiddīḳī* for Ṣiddīkī.

,, ,, ,, ,, Read *A.D. 1501* for A.D. 151.

,, ,, ,, 13. Read *Casiri* for Caisiri.

,, 123, ,, 7. Read *his life No. 289* for his life No. 288.

,, 125, ,, 11. Read *as-Saiyīd* for as-Sayid.

,, 127, ,, 7. Read ,, for ,,

,, ,, ,, 16. Read *Jamāl ad-Dīn Ḥasan bin Yūsuf* for Jamāl ad-Dīn bin Yūsuf.

,, 132, ,, 16. Read *WA'L* for WA,L.

,, 135, ,, 28. Read *Ḥamza* for Ḥamaza.

,, 137, ,, 17. Read *'Umar bin Muḥammad* for 'Umar bin 'Abdallāh.

,, 141, ,, 22. Read *Khulāṣat al-Athar* for Khulāṣat al, Athar.

,, 150, ,, 19. Read *ink* for nk.

,, 155, ,, 30. Read *after-effect* for after-affect.

,, 160, ,, 3. Read *Biḥār* for Bihar.

,, 183, ,, 5. Read *al-Aṣghar* for al-Āṣghar.

,, ,, ,, 36. Read *Wishāḥ* for Wishāh.

,, 185, ,, 34. Read *Aḥmad* for Aḥmed.

,, 187, ,, 36. Read *Aḥmad bin 'Ubaidallāh* for 'Ahmad bin Ubaidallāh.

,, 188, ,, 2. Read وجيه الدين العلوى الكجراتي for الدين العلوى الكجراتي وجيه

,, 194, ,, 17. Read *Browne* for Brown.

Page 195, line 13. Read *Ḥaḍramī* for Hadramī.
,, ,, ,, 15. Read *Haitamī* for Ḥaitamī.
,, 197, ,, 15. Read *Naskh* for Nāskh.
,, 198, ,, 19. Read *ash -Sha'rānī* for ash -Sh'rāni.
,, 201, ,, 10. Read *'Aidarūs* for 'Idrūs.
,, 203, ,, 20. Read (*died A.H. 183, A.D. 799*) for (died A.H. 180, A.D. 796).
,, ,, ,, 32. Read *Saiyid* for Saiyed.
,, 210, ,, 8. Read *A.D. 1621* for 1620.
,, 212, ,, 8, 15. Read *al -'Āmilī* for al -Āmilī.
,, 215, ,, 15. Read *Yūsuf* for Yusūf.
,, 216, ,, 12. Read *Vol. I., p. 406* for Vol. I, p. 409.
,, 227, ,, 34. Read *A.H. 746* for A.H. 786.
,, 230, ,, 13. Read *Ḥamza* for Ḥamaza.
,, 231, ,, 23. Read *Mohammaaan Dynasties* for Mohammadan, Dynasties.
,, ,, ,, 36 Read *Al-Arba'at* for Al -Araba'at.
,, 234, ,, 23. Read الدرر المرصعة for الدر المرصعة
,, 235, ,, 16. Read *al -'Aidarūs* for al -Īdrūs.
,, 238, ,, 10. Read *Imāmīya* for Imamīya.
,, 245, ,, 35. Read *'Amr* for 'Amar.
,, 249, ,, 28. Read *Mahdī* for Mihdī.
,, 263, ,, 14. Read *'Amr bin al -'Āṣ* for 'Amar bin al -'Ās.
,, 289, ,, 23. Read *Nasta'līḳ* for Nasta'liḳ.
,, 302, ,, 22. Read *Ad -Durur al -Kāmina fī A'yān al -Mi'at ath -Thāmina* for Al -Durur al -Kāmina fī A'yān al Mi'at ath -Thāmina.
,, 304, ,, 2. Read *al -'Aidarūs* for al -'Idiūs.
,, ,, ,, 30. Read *A.H. 767, A.D. 1365* for A.H. 768, A.D. 1366.
,, 305, ,, 24. Read ,, ,, ,, ,, for ,, ,, ,, ,,
,, 314, ,, 24. Read *Yūnus al -Kannā'ī* for Yūnus al -Ḳannā'ī.
,, 315, ,, 15. Read *the title of* الشيخ الرئيس for the titles of الشيخ الرئيس and المعلم الثاني
,, ,, ,, 22. Read *ash -Shifā'* for Ash -Shifā.
,, 318, ,, 14. Read *Ṭabaḳāt* for Tabaḳāt.
,, 319, ,, 15. Read تمام عبارة هذه الصحيفة زائدة for تمام زائدة عبارة هذه الصحيفة
,, 320, ,, 27. Read *preceding one* for preceding, one.
,, 321, ,, 13. Read *affirmation,* تصديقات for affirmation و تصديقات
,, 323, ,, 22. Read *A.D. 1390* for A.D. 1389.
,, ,, ,, ,, Read *See No. 399* for See No. 398.
,, 324, ,, ,, Read *as- Saiyid* for as -Sayid.
,, 326, ,, 17. Read *as -Sa'dīya* for As -Sa'adīya.
,, ,, ,, 20. Read *A.D. 1390* for A.D. 1389.
,, ,, ,, 21. Read *See No. 399* for See No. 398.
,, 327, ,, 8. Read *as -Saiyid* for as -Sayid.
,, 329, ,, 26. Read *al -'Alī* for Al -'alī.
,, 335, ,, 25. Read الحاشية لغلام يحيى for الحاشية الغلام يحيى

Page 327, line 30: Read *Mīzān* for Mīzan.
,, 343, ,, 24. Read *Haneberg* for Heneberg.
,, 344, ,, 7. Read *Nasta'līk* for Nasta'lik.
,, 353, ,, 19. Read الحواشي القطبية for لحواشي للقطبية
,, 356, ,, ,, Read الصراط المستقيم for صراط المستقيم
,, ,, ,, 20. Read *Aṣ-Ṣirāṭ* for Ṣirāt.
,, 358, ,, 16. Read *A work on* for A wo rkon.
,, ,, ,, 32. Read *al-Hādī bin Mahdī* for al-Hādī bin -Mandı.
,, 372, ,, 28. Read *Ghiyāth* for Ghayath.
,, 376, ,, 7. Read *No. 288, II* for No. 282, II.
,, 378, ,, 8. Read ,, ,, ,, for ,, ,, ,,
,, 382, ,, 14. Read *Paris Cat. No. 2523* for Paris Cat. No. 2516.
,, 382, ,, 25. Read *At-Tuḥfat* for At-Tahfat.
,, 404, ,, 20. Read *Ibn Jābir* for Ibn Jubair.
,, 414, ,, 14. Read *Nishwān* for Nashwān.
,, 419, ,, 7. Read *as-Sāvī* for aṣ-Ṣāvī.
,, 421, ,, 6. Read *al-Ilāhābādī* for al-Ilāhābādi.
,, 424, ,, 13. Read *al-Isfarā'īnī* for al-Isfrā'īnī.
,, 433, ,, 12. Read *Bughyat al-Wu'āt* for Bughyat al-Wu'āt.
,, 434, ,, 8. Read *Tanḳīḥ* for Tanḳih.
,, ,, ,, 16. Read *'Abd al-Malik* for 'Abad al-Malik.
,, 435, ,, 7. Read *Miftāḥ* for Mitāḥ.
,, 437, ,, 14. Read *al-Baḥr* for Baḥr.
,, 449, ,, 37. Read *al-Ḥasan* for al-Husain.
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,, 530, ,, 23. Read اخوان الصفا for خوان الصفا ص
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فهرس المخطوطات العربية بمكتبة بوهار ــ الهند

تصنيف

هدايت حسين

المجلد الثاني

كلكتا ١٩٢٢



CATALOGUE RAISONNE OF THE BŪHĀR LIBRARY

II

CATALOGUE RAISONNÉ OF THE
BŪHĀR LIBRARY

VOLUME II

CATALOGUE OF THE ARABIC MANUSCRIPTS IN THE BŪHĀR LIBRARY

BY

SHAMS-UL-'ULAMĀ' M. HIDĀYAT ḤUSAIN
Khān Bahādur, Ph.D.

***Professor of Arabic and Persian, Presidency College, Calcutta,
and Fellow of the Calcutta University***

CALCUTTA

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1923

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PREFACE.

It was stated in Volume I of the "Catalogue Raisonné of the Būhār Library" (*Calcutta*, 1921) that the cataloguing of the Arabic manuscripts had been begun in 1905 to 1906 by Maulavī Abul Khair Muḥammad Yūsuf, and that what Shams-ul-Ulamā' Dr. Hidāyat Ḥusain was appointed to do was to revise and complete what the other had begun. A comparison of Maulavī Abul Khair Muḥammad Yūsuf's and Shams-ul-'Ulamā' Dr. Hidāyat Ḥusain's notices has shown that the Shams-ul-'Ulamā' had much more to do than revise and complete his brother-scholar's work: he had to write a new catalogue. I have therefore omitted Maulavī Abul Khair Muḥammad Yūsuf's name from the title-page.

The manuscripts deserving of special mention on account of their excellence in calligraphy and illumination are:—Man Lā Yaḥḍuruhu'l Faḳīh (No. 50), Dalā'il al-Khairāt (No. 60), Munājāt Amīr al-Mu'minīn (No. 64), aṣ-Ṣaḥīfat al-Kāmila (Nos. 65, 66 and 68), al-Iḳbāl bi Ṣāliḥ al-A'māl (No. 75), al-Asfār al-Arba'a (No. 331), Kalimāt Maknūna (No. 409), and Dīwān 'Alī (No. 426).

From the point of view of uniqueness or rarity the following manuscripts, among others, deserve special mention:—Sharḥ Mishkāt al-Maṣābīḥ (No. 35), Ḳurb al-Isnād (No. 49), Kifāyat al-Athar (No. 51) Riyāḍ as-Sālikīn (No. 72), at Ta'līḳāt 'ala'l Ḥāshiya al-Khiḍrīya (No. 91), Nahj al-Mustarshidīn (No. 94), Anwār al-Malakūt (No. 95), at-Taḳdīsāt (No. 102), Miftāḥ as-Sarā'ir (No. 128), Sharḥ Zubdat al-Uṣūl (No. 146), Kanz al-Fawā'id (No. 181), Madārik al-Aḥkām (No. 183), al-Iktifā' fī Faḍl al-Araba'at al-Khulafā' (No. 200), Is'āf Ikhwān aṣ-Ṣafā' (No. 201), al-'Umda (No. 203), Kitāb al-Yaḳīn (No. 204), al-Kashkūl fī mā Jarā 'Alā Āl ar-Rasūl (No. 205), Miftāḥ an-Najā' fī Manāḳib Āl al-'Abā' (No. 208), Manāḳib Ahl Bait (No. 210), Tarājim al-Ḥuffāẓ (Nos. 252-253), Ṭabaḳāt al-Ḥanbalīya (No. 265), Zahr ar-Riyāḍ (No. 269), al-Ḥāshiya 'Alā Ḥāshiyat al-Khaṭā'ī (No. 401), Rasā'il Ibn al-'Amīd (No. 412) and I'lām Nahj al-Balāgha (No. 413, II).

The Arabic collection cannot boast of possessing any MS. of an early age, but the following works may be of some interest for the students of Arabic palæography:—

Name.	Date.
Sharḥ Mishkāt al-Maṣābīḥ (No. 34) ..	A.H. 802 (?)
Ḥāshiya 'Alā Sharḥ Mukhtasar al-Muntahā (No. 138)	,, 845
Az-Zīch al-Mulakhkhaṣ (No. 347) ..	,, C. 700
Kitāb at-Taḥbīr (No. 358)	,, 808
Sharḥ Tajrīd al-'Aḳā'id (No. 452) ..	,, 899.

Shams-ul-'Ulamā' Dr. Hidāyat Ḥusain has compiled his Catalogue on fuller lines than those of Volume I, devoted to the Persian

manuscripts. Biographies have been given; also references to earlier biographies, and to notices of manuscripts in other collections.

The following are references used: "Asiatic Society Cat." = Shams-ul-'Ulamā' Mīrzā Ashraf 'Alī's Catalogue of the MSS. in the Asiatic Society of Bengal; "Bankipur Cat." = the "Maḥbūb al-Albāb" by Khān Bahādur Maulavī Khudā Bakhsh; "Rampur List" = the hand-list of the Rampur State collection; "Hyderabad List" = the shorter hand-list of the Hyderabad State collection published in 1900, not the fuller list in two volumes published in 1916.

Our thanks are due to the Government of Bengal for placing the services of Shams-ul 'Ulamā' Dr. Hidāyat Ḥusain at our disposal, and to the Government of India for their generous provision of the funds required.

J. A. CHAPMAN.

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